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THE
CHINESE CLASSICS



WITH
A TRANSLATION, CRITICAL AND EXEGETICAL NOTES
PROLEGOMENA, AND COPIOUS INDEXES

BY
JAMES LEGGE
PROFESSOR OF CHINESE IN THE UNIVERSITY OF OXFORD
FORMERLY OF THE LONDON MISSIONARY SOCIETY

IN SEVEN VOLUMES

SECOND EDITION, REVISED

VOL. I

CONTAINING

CONFUCIAN ANALECTS, THE GREAT LEARNING, AND
THE DOCTRINE OF THE MEAN

Followed
after pg.
503
by
VOL. II



CHINESE CLASSICS

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Mencius, V. Pt. II. iv. 2.

VOL. I

VOL. II

PREFACE.

‘THE author arrived in the East as a Missionary towards the end of 1839, and was stationed at Malacca for between three and four years. Before leaving England, he had enjoyed the benefit of a few months’ instruction in Chinese from the late Professor Kidd at University College, London, and was able in the beginning of 1840 to commence the study of the first of the Works in the present publication. It seemed to him then—and the experience of one and twenty years gives its sanction to the correctness of the judgment—that he should not be able to consider himself qualified for the duties of his position, until he had thoroughly mastered the Classical Books of the Chinese, and had investigated for himself the whole field of thought through which the sages of China had ranged, and in which were to be found the foundations of the moral, social, and political life of the people. Under this conviction he addressed himself eagerly to the reading of the Confucian Analects, and proceeded from them to the other Works. Circumstances occurred in the Mission at Malacca to throw various engagements upon him which left him little time to spend at his books, and he consequently sought about for all the assistance which he could find from the labours of men who had gone before.

‘In this respect he was favourably situated, the charge of the Anglo-Chinese College having devolved upon him, so that he had free access to all the treasures in its Library. He had translations and dictionaries in abundance, and they facilitated his progress. Yet

he desiderated some Work upon the Classics, more critical, more full and exact, than any which he had the opportunity of consulting, and he sketched to himself the plan of its execution. This was distinctly before him in 1841, and for several years he hoped to hear that some experienced Chinese scholar was preparing to give to the public something of the kind. As time went on, and he began to feel assured as to his own progress in the language, it occurred to him that he might venture on such an undertaking himself. He studied, wrote out translations, and made notes, with the project in his mind. He hopes he can say that it did not divert him from the usual active labours of a Missionary in preaching and teaching, but it did not allow him to rest satisfied in any operations of the time then being.

‘In 1856 he first talked with some of his friends about his purpose, and among them was the Rev. Josiah Cox, of the Wesleyan Missionary Society. The question of the expense of publication came up. The author’s idea was that by-and-by he would be able to digest his materials in readiness for the press, and that then he would be likely, on application, to meet with such encouragement from the British and other foreign merchants in China, as would enable him to go forward with his plan. Mr. Cox, soon after, without the slightest intimation of his intention, mentioned the whole matter to his friend, Mr. Joseph Jardine. In consequence of what he reported of Mr. Jardine’s sentiments, the author had an interview with that gentleman, when he very generously undertook to bear the expense of carrying the Work through the press. His lamented death leaves the author at liberty to speak more freely on this point than he would otherwise have done. Mr. Jardine expressed himself favourably of the plan, and said, “I know the liberality of the merchants in China, and that many of them would readily give their help to such an undertaking, but you need not have the trouble of canvassing the community. If you are prepared for the toil of the publication, I will bear the expense of it. We make our money in China, and we should be glad to assist in whatever promises to be of benefit to it.”

‘The author could not but be grateful to Mr. Jardine for his proffer, nor did he hesitate to accept it. The interruption of mis-

sionary labours, consequent on the breaking out of hostilities in the end of 1856, was favourable to retired and literary work, and he immediately set about preparing some of his materials for the press. A necessary visit to England in 1857, which kept him absent from the colony for eighteen months, proved a serious interruption, but the first-fruits of his labours are now in a state to be presented to the public.'

The preface to the former edition of this volume, when it was published at Hongkong in 1861, commenced with the preceding paragraphs. The author has thought it desirable to reproduce them, as giving an account of the first conception in his mind of his labour on the Chinese Classics, and of the circumstances under which his earlier volumes were published.

Though Mr. Joseph Jardine died before the publication of the first volume, the assistance given by him was continued with equal generosity by his brother, now Sir Robert Jardine, Baronet, until the second and third volumes had been published, and also during the preparation of the fourth and fifth volumes.

Soon after the publication of the fifth volume, which contained, besides the translation of the Confucian Text, a version of all the notes and additions to it in the voluminous Work of Tso Chiû-ming, the author was obliged to return to this country in 1873; but since he was appointed to his present position in the University here, translations of the Hsião-ching, the Yî-ching, and the Lî Chî, have been contributed by him to the series of 'The Sacred Books of the East,' which has been issued from the Clarendon Press since 1879. He has thus done for the Confucian Classics more than he contemplated in 1861. He then undertook to produce versions of what are called 'The Four Books' and 'The Five King (Ching),' and added that 'if life and health were spared' he would like to give a supplementary volume or two, so as to embrace all the Books in the collection of 'The Thirteen Ching,' which began to appear under the T'ang dynasty in our seventh century. He has translated ten of those Books, including the extensive Work of Tso Chiû-ming mentioned above. Other scholars have also done their part. M. Edouard Biot, the younger, indeed, had published at Paris in 1851 his translation

of 'Le Cheou Lî,' the Rites, or the Official Book, of the dynasty of Châu, under which Confucius lived; and in the present year Professor C. de Harlez, of Louvaine, has given to the world a version of the other great Ritual work, the Î Lî.

Thus all the 'Thirteen Ching' of China have been made accessible to scholars of the West, excepting the Urh (*R*) Yâ, which has been named 'The Literary Expositor,' a lexical work, the precursor of the dictionaries which Chinese literature possesses in abundance.

To return to the volume of which a revised edition is now submitted to the public, the author would state that 1200 copies of it were printed in 1861. These were exhausted several years ago, and many calls for a new edition have come to him from China, to which only other engagements have prevented his responding sooner. So far as typographical execution is concerned, this edition ought to excel the former very much. Other improvements will also be discovered. The author has carefully gone over the text of the translation and notes. He is glad to have found occasion but rarely for correction and alteration of the former. He thought indeed at one time of recasting the whole version in a terser and more pretentious style. He determined, however, on reflection to let it stand as it first occurred to him, his object having always been faithfulness to the original Chinese rather than grace of composition. Not that he is indifferent to the value of an elegant and idiomatic rendering in the language of the translation, and he hopes that he was able to combine in a considerable degree correctness of interpretation and acceptableness of style. He has to thank many friends whose Chinese scholarship is widely acknowledged for assuring him of this.

He has seen it objected to his translations that they were modelled on the views of the great critic and philosopher of the Sung dynasty, the well-known Chû Hsî. He can only say that he commenced and has carried on his labours with the endeavour to search out the meaning for himself, independent of all commentators. He soon became aware, however, of the beauty and strength of Chû's style, the correctness of his analysis, and the comprehe

sion and depth of his thought. That his own views of passages generally coincide with those of 'The Old Man of the Cloudy Valley' should be accepted, he submits, as complimentary to him rather than the reverse.

While this volume now reappears with few alterations of translation, it will be found that the alterations in the representation of proper names and names of Chinese characters generally are very many. The method adopted in it for the transliteration of their sounds may be considered as a compromise between that proposed by Sir Thomas F. Wade in his Hsin Ching Lû and that with which the author has become familiar through his work in connexion with 'The Sacred Books of the East.' The principal differences in the two transliterations are *ă* for *ê*, *âu* for *ou*, *z* for *j*, *ze* for *zŭ*, *r* for *urh*, and *w* for *u*. He has also given up attempting to reproduce in the notes and in the seventh Appendix the names and tones of the Southern Mandarin dialect, and has endeavoured to confine himself to the tones as given in the Hsin Ching Lû.

J. L.

OXFORD, *December*, 1892.

CONTENTS.



THE PROLEGOMENA.

CHAPTER I.

OF THE CHINESE CLASSICS GENERALLY.

SECTION	PAGE
I. Books included under the Name of the Chinese Classics	1
II. The Authority of the Chinese Classics	3

CHAPTER II.

OF THE CONFUCIAN ANALECTS.

I. Formation of the Text of the Analects by the Scholars of the Han Dynasty	12
II. At what time, and by whom, the Analects were written ; their Plan ; and Authenticity	14
III. Of Commentaries upon the Analects	18
IV. Of Various Readings	21

CHAPTER III.

OF THE GREAT LEARNING.

I. History of the Text, and the different Arrangements of it which have been proposed	22
II. Of the Authorship, and distinction of the Text into Classical Text and Commentary	26
III. Its Scope and Value	27

CHAPTER IV.

THE DOCTRINE OF THE MEAN.

SECTION	PAGE
I. Its Place in the Li Chi, and its Publication separately	35
II. Its Author ; and some account of him	36
III. Its Integrity	43
IV. Its Scope and Value	44

CHAPTER V.

CONFUCIUS AND HIS IMMEDIATE DISCIPLES.

I. Life of Confucius	56
II. His Influence and Opinions	90
III. His Immediate Disciples	112

CHAPTER VI.

LIST OF THE PRINCIPAL WORKS WHICH HAVE BEEN CONSULTED IN THE
PREPARATION OF THIS VOLUME.

I. Chinese Works, with Brief Notices	128
II. Translations and other Works	135

THE BODY OF THE VOLUME.

	PAGE
I. CONFUCIAN ANALECTS	137
Book I. Hsio R	137
II. Wei Ch'ang	145
III. P'ai Yi	154
IV. Li Z'an	165
V. Kung Yeh Ch'ang	172
VI. Yung Yeh	184
VII. Shu R	195
VIII. Tai-po	207
IX. Tsze Han	216
X. Hsiang Tang	227
XI. Hsien Tsin	237
XII. Yen Yuan	250
XIII. Tsze-lu	262
XIV. Hsien Wan	275
XV. Wei Ling Kung	294
XVI. Chi Shih	306
XVII. Yang Ho	317
XVIII. Wei Tsze	331
XIX. Tsze-chang	339
XX. Yao Yueh	350
II. THE GREAT LEARNING	355
III. THE DOCTRINE OF THE MEAN	382

INDEXES.

I. Subjects in the Confucian Analects	435
II. Proper Names in the Confucian Analects	442
III. Subjects in the Great Learning	445
IV. Proper Names in the Great Learning	446
V. Subjects in the Doctrine of the Mean	446
VI. Proper Names in the Doctrine of the Mean	448
VII. Chinese Characters and Phrases	449

PROLEGOMENA.

CHAPTER I.

OF THE CHINESE CLASSICS GENERALLY.

SECTION I.

BOOKS INCLUDED UNDER THE NAME OF THE CHINESE CLASSICS.

1. The Books now recognised as of highest authority in China are comprehended under the denominations of 'The five *Ching*¹' and 'The four *Shû*².' The term *Ching* is of textile origin, and signifies the warp threads of a web, and their adjustment. An easy application of it is to denote what is regular and insures regularity. As used with reference to books, it indicates their authority on the subjects of which they treat. 'The five *Ching*' are the five *canonical* Works, containing the truth upon the highest subjects from the sages of China, and which should be received as law by all generations. The term *Shû* simply means *Writings* or *Books*, = the *Pencil Speaking*; it may be used of a single character, or of books containing thousands of characters.

2. 'The five *Ching*' are: the *Yi*³, or, as it has been styled, 'The Book of Changes;' the *Shû*⁴, or 'The Book of History;' the *Shih*⁵, or 'The Book of Poetry;' the *Lî Chî*⁶, or 'Record of Rites;' and the *Ch'un Ch'ü*⁷, or 'Spring and Autumn,' a chronicle of events, extending from 722 to 481 B.C. The authorship, or compilation rather, of all these Works is loosely attributed to Confucius. But much of the *Lî Chî* is from later hands. Of the *Yi*, the *Shû*, and the *Shih*, it is only in the first that we find additions attributed to the philosopher himself, in the shape of appendixes. The *Ch'un Ch'ü* is the only one of the five *Ching* which can, with an approximation to correctness, be described as of his own 'making.'

‘五經.’ ‘四書.’ ‘易經.’ ‘書經.’ ‘詩經.’ ‘禮記.’ ‘春秋.’

'The Four Books' is an abbreviation for 'The Books of the Four Philosophers¹.' The first is the Lun Yü², or 'Digested Conversations,' being occupied chiefly with the sayings of Confucius. He is the philosopher to whom it belongs. It appears in this Work under the title of 'Confucian Analects.' The second is the Tâ Hsio³, or 'Great Learning,' now commonly attributed to Tsăng Shăn⁴, a disciple of the sage. He is the philosopher of it. The third is the Chung Yung⁵, or 'Doctrine of the Mean,' as the name has often been translated, though it would be better to render it, as in the present edition, by 'The State of Equilibrium and Harmony.' Its composition is ascribed to K'ung Chî⁶, the grandson of Confucius. He is the philosopher of it. The fourth contains the works of Mencius.

3. This arrangement of the Classical Books, which is commonly supposed to have originated with the scholars of the Sung dynasty, is defective. The *Great Learning* and the *Doctrine of the Mean* are both found in the Record of Rites, being the thirty-ninth and twenty-eighth Books respectively of that compilation, according to the best arrangement of it.

4. The oldest enumerations of the Classical Books specify only the *five Ching*. The Yo Chî, or 'Record of Music', the remains of which now form one of the Books in the Lî Chî, was sometimes added to those, making with them the *six Ching*. A division was also made into *nine Ching*, consisting of the Yî, the Shih, the Shû, the Châu Lî⁸, or 'Ritual of Châu,' the Î Lî⁹, or certain 'Ceremonial Usages,' the Lî Chî, and the three annotated editions of the Ch'un Ch'ü¹⁰, by Tso Ch'ü-ming¹¹, Kung-yang Kâo¹², and Kû-liang Ch'ih¹³. In the famous compilation of the Classical Books, undertaken by order of T'ai-tsung, the second emperor of the T'ang dynasty (A.D. 627-649), and which appeared in the reign of his successor, there are *thirteen Ching*, viz. the Yî, the Shih, the Shû, the three editions of the Ch'un Ch'ü, the Lî Chî, the Châu Lî, the Î Lî, the Confucian Analects, the *R Yâ*¹⁴, a sort of ancient dictionary, the Hsiao Ching¹⁵, or 'Classic of Filial Piety,' and the works of Mencius.

5. A distinction, however, was made among the Works thus

¹四子之書. ²論語. ³大學. ⁴曾參. ⁵中庸.
⁶孔伋. ⁷樂記. ⁸周禮. ⁹儀禮. ¹⁰春秋三傳.
¹¹左丘明. ¹²公羊高. ¹³穀梁赤. ¹⁴爾雅. ¹⁵孝經.

comprehended under the same common name; and Mencius, the Lun Yü, the Tâ Hsio, the Chung Yung, and the Hsião Ching were spoken of as the Hsião Ching, or 'Smaller Classics.' It thus appears, contrary to the ordinary opinion on the subject, that the Tâ Hsio and Chung Yung had been published as separate treatises before the Sung dynasty, and that Four Books, as distinguished from the greater Ching, had also previously found a place in the literature of China¹.

SECTION II.

THE AUTHORITY OF THE CHINESE CLASSICS.

1. This subject will be discussed in connexion with each separate Work, and it is only designed here to exhibit generally the evidence on which the Chinese Classics claim to be received as genuine productions of the time to which they are referred.

2. In the memoirs of the Former Han dynasty (B.C. 202–A.D. 24), we have one chapter which we may call the History of Literature². It commences thus: 'After the death of Confucius³, there was an end of his exquisite words; and when his seventy disciples had passed away, violence began to be done to their meaning. It came about that there were five different editions of the Ch'un Ch'ü, four of the Shih, and several of the Yü. Amid the disorder and collisions of the warring States (B.C. 481–220), truth and falsehood were still more in a state of warfare, and a sad confusion marked the words of the various scholars. Then came the calamity inflicted under the Ch'in dynasty (B.C. 220–205), when the literary monuments were destroyed by fire, in order to keep the people in ignorance. But, by and by, there arose the Han dynasty, which set itself to remedy the evil wrought by the Ch'in. Great efforts were made to collect slips and tablets⁴, and the way was thrown wide open for the bringing in of Books. In the time of the emperor Hsião-wü⁵ (B.C. 140–85), portions of Books being wanting and tablets lost, so that ceremonies and music were

¹ For the statements in the two last paragraphs, see 西河合集,大學證文,卷一. 前漢書,本志,第十卷,藝文志. 仲尼.
² 篇籍,—slips and tablets of bamboo, which supplied in those days the place of paper.
³ 世宗孝武皇帝.

suffering great damage, he was moved to sorrow, and said, "I am very sad for this." He therefore formed the plan of Repositories, in which the Books might be stored, and appointed officers to transcribe Books on an extensive scale, embracing the works of the various scholars, that they might all be placed in the Repositories. The emperor Ch'ang¹ (B.C. 32-5), finding that a portion of the Books still continued dispersed or missing, commissioned Ch'an Nang, the Superintendent of Guests², to search for undiscovered Books throughout the empire, and by special edict ordered the chief of the Banqueting House, Liü Hsiang³, to examine the Classical Works, along with the commentaries on them, the writings of the scholars, and all poetical productions; the Master-controller of Infantry, Z'an Hwang⁴, to examine the Books on the art of war; the Grand Historiographer, Yin Hsien⁵, to examine the Books treating of the art of numbers (i. e. divination); and the imperial Physician, Li Chü-kwo⁶, to examine the Books on medicine. Whenever any book was done with, Hsiang forthwith arranged it, indexed it, and made a digest of it, which was presented to the emperor. While this work was in progress, Hsiang died, and the emperor Ai (B.C. 6-A.D. 1) appointed his son, Hsin⁷, a Master of the imperial carriages, to complete his father's work. On this, Hsin collected all the Books, and presented a report of them, under seven divisions.'

The first of these divisions seems to have been a general catalogue⁸ containing perhaps only the titles of the works included in the other six. The second embraced the Classical Works⁹. From the abstract of it, which is preserved in the chapter referred to, we find that there were 294 collections of the Yi-ching from thirteen different individuals or editors¹⁰; 412 collections of the Shü-ching, from nine different individuals; 416 volumes of the Shih-ching, from six different individuals¹¹; of the Books of Rites, 555 collec-

孝成皇帝。 謁者陳農。 光祿大夫劉向。
步兵校尉任宏。 太史令尹咸。 侍醫李柱國。
侍中奉車都尉歆。 輯略。 六藝略。 凡易，
十三家，二百九十四篇。 How much of the whole work was contained

in each 篇, it is impossible for us to ascertain. P. Regis says: '*Pien, quemadmodum Gallice dicimus "des pieces d'éloquence, de poésie."*'

"詩, 六家, 四百一十六卷。 The collections of the Shih-ching are mentioned under the name of *chüan*, 'sections,' 'portions.' Had *p'ien* been used, it might have been understood of individual odes. This change of terms shows that by *p'ien* in the other summaries, we are not to understand single blocks or chapters.

tions, from thirteen different individuals; of the Books on Music, 165 collections, from six different editors; 948 collections of History, under the heading of the Ch'un Ch'ü, from twenty-three different individuals; 229 collections of the Lun Yü, including the Analects and kindred fragments, from twelve different individuals; of the Hsião-ching, embracing also the *R Yâ*, and some other portions of the ancient literature, 59 collections, from eleven different individuals; and finally of the lesser Learning, being works on the form of the characters, 45 collections, from eleven different individuals. The works of Mencius were included in the second division¹, among the writings of what were deemed orthodox scholars², of which there were 836 collections, from fifty-three different individuals.

3. The above important document is sufficient to show how the emperors of the Han dynasty, as soon as they had made good their possession of the empire, turned their attention to recover the ancient literature of the nation, the Classical Books engaging their first care, and how earnestly and effectively the scholars of the time responded to the wishes of their rulers. In addition to the facts specified in the preface to it, I may relate that the ordinance of the Ch'in dynasty against possessing the Classical Books (with the exception, as it will appear in its proper place, of the Yü-ching) was repealed by the second sovereign of the Han, the emperor Hsião Hui³, in the fourth year of his reign, B. C. 191, and that a large portion of the Shü-ching was recovered in the time of the third emperor, B. C. 179-157, while in the year B. C. 136 a special Board was constituted, consisting of literati, who were put in charge of the five *Ching*⁴.

4. The collections reported on by Liü Hsin suffered damage in the troubles which began A. D. 8, and continued till the rise of the second or eastern Han dynasty in the year 25. The founder of it (A. D. 25-57) zealously promoted the undertaking of his predecessors, and additional repositories were required for the Books which were collected. His successors, the emperors Hsião-ming⁵ (58-75), Hsião-chang⁶ (76-88), and Hsião-hwo⁷ (89-105), took a part themselves in the studies and discussions of the literary tribunal, and

‘諸子略。’ ‘儒家者流。’ ‘孝惠皇帝。’ ‘武帝
建元五年,初置五經博士。’ ‘顯宗孝明皇帝。
’肅宗孝章皇帝。’ ‘孝和皇帝。’

the emperor Hsião-ling¹, between the years 172–178, had the text of the five *Ching*, as it had been fixed, cut in slabs of stone, and set up in the capital outside the gate of the Grand College. Some old accounts say that the characters were in three different forms, but they were only in one form;—see the 287th book of Chü Î-tsun's great Work.

5. Since the Han, the successive dynasties have considered the literary monuments of the country to be an object of their special care. Many of them have issued editions of the Classics, embodying the commentaries of preceding generations. No dynasty has distinguished itself more in this line than the present Manchâu possessors of the empire. In fine, the evidence is complete that the Classical Books of China have come down from at least a century before our Christian era, substantially the same as we have them at present.

6. But it still remains to inquire in what condition we may suppose the Books were, when the scholars of the Han dynasty commenced their labours upon them. They acknowledge that the tablets—we cannot here speak of *manuscripts*—were mutilated and in disorder. Was the injury which they had received of such an extent that all the care and study put forth on the small remains would be of little use? This question can be answered satisfactorily, only by an examination of the evidence which is adduced for the text of each particular Classic; but it can be made apparent that there is nothing, in the nature of the case, to interfere with our believing that the materials were sufficient to enable the scholars to execute the work intrusted to them.

7. The burning of the ancient Books by order of the founder of the Ch'in dynasty is always referred to as the greatest disaster which they sustained, and with this is coupled the slaughter of many of the Literati by the same monarch.

The account which we have of these transactions in the Historical Records is the following²:

'In his 34th year [the 34th year, that is, after he had ascended the throne of Ch'in. It was only the 9th after he had been acknowledged Sovereign of the empire, coinciding with B.C. 213], the emperor, returning from a visit to the south, which had extended

¹ 孝靈皇帝.

² I have thought it well to endeavour to translate the whole of the passages. Father de Mailla merely constructs from them a narrative of his own; see *L'Histoire Générale de La Chine*, tome ii. pp. 399–402. The 通鑑綱目 avoids the difficulties of the original by giving an abridgment of it.

as far as Yüeh, gave a feast in his palace at Hsien-yang, when the Great Scholars, amounting to seventy men, appeared and wished him long life¹. One of the principal ministers, Ch'au Ch'ing-ch'än², came forward and said, "Formerly, the State of Ch'in was only 1000 li in extent, but Your Majesty, by your spirit-like efficacy and intelligent wisdom, has tranquillised and settled the whole empire, and driven away all barbarous tribes, so that, wherever the sun and moon shine, all rulers appear before you as guests acknowledging subjection. You have formed the states of the various princes into provinces and districts, where the people enjoy a happy tranquillity, suffering no more from the calamities of war and contention. This condition of things will be transmitted for 10,000 generations. From the highest antiquity there has been no one in awful virtue like Your Majesty."

'The emperor was pleased with this flattery, when Shun-yü Yüeh³, one of the Great Scholars, a native of Ch'í, advanced and said, "The sovereigns of Yin and Ch'au, for more than a thousand years, invested their sons and younger brothers, and meritorious ministers, with domains and rule, and could thus depend upon them for support and aid;—that I have heard. But now Your Majesty is in possession of all within the seas, and your sons and younger brothers are nothing but private individuals. The issue will be that some one will arise to play the part of T'ien Ch'ang⁴, or of the six nobles of Tsin. Without the support of *your own family*, where will you find the aid which you may require? That a state of things not modelled from the lessons of antiquity can long continue;—that is what I have not heard. Ch'ing is now showing himself to be a flatterer, who increases the errors of Your Majesty, and not a loyal minister."

'The emperor requested the opinions of others on this representation, and the premier, Lí Sze⁵, said, "The five emperors were not one the double of the other, nor did the three dynasties accept one another's ways. Each had a peculiar system of government, not for the sake of the contrariety, but as being required by the changed times. Now, Your Majesty has laid the foundations of

¹ 博士七十人前爲壽. The 博士 were not only 'great scholars,' but had an official rank. There was what we may call a college of them, consisting of seventy members.

² 僕射, 周青臣. ³ 淳于越. ⁴ 田常, 一常 should probably be 恆, as it is given in the T'ung Chien. See Analects XIV. xxii. T'ien

Häng was the same as Ch'än Ch'äng of that chapter.

⁵ 丞相李斯.

imperial sway, so that it will last for 10,000 generations. This is indeed beyond what a stupid scholar can understand. And, moreover, Yüeh only talks of things belonging to the Three Dynasties, which are not fit to be models to you. At other times, when the princes were all striving together, they endeavoured to gather the wandering scholars about them ; but now, the empire is in a stable condition, and laws and ordinances issue from one *supreme authority*. Let those of the people who abide in their homes give their strength to the toils of husbandry, while those who become scholars should study the various laws and prohibitions. Instead of doing this, however, the scholars do not learn what belongs to the present day, but study antiquity. They go on to condemn the present time, leading the masses of the people astray, and to disorder.

“At the risk of my life, I, the prime minister, say : Formerly, when the nation was disunited and disturbed, there was no one who could give unity to it. The princes therefore stood up together ; constant references were made to antiquity to the injury of the present state ; baseless statements were dressed up to confound what was real, and men made a boast of their own peculiar learning to condemn what their rulers appointed. And now, when Your Majesty has consolidated the empire, and, distinguishing black from white, has constituted it a stable unity, they still honour their peculiar learning, and combine together ; they teach men what is contrary to your laws. When they hear that an ordinance has been issued, every one sets to discussing it with his learning. In the court, they are dissatisfied in heart ; out of it, they keep talking in the streets. While they make a pretence of vaunting their Master, they consider it fine to have extraordinary views of their own. And so they lead on the people to be guilty of murmuring and evil speaking. If these things are not prohibited, Your Majesty's authority will decline, and parties will be formed. The best way is to prohibit them. I pray that all the Records in charge of the Historiographers be burned, excepting those of Ch'in ; that, with the exception of those officers belonging to the Board of Great Scholars, all throughout the empire who presume to keep copies of the Shih-ching, or of the Shû-ching, or of the books of the Hundred Schools, be required to go with them to the officers in charge of the several districts, and burn them¹ ; that all who may dare to speak

‘悉詣守尉雜燒之。

together about the Shih and the Shû be put to death, and their bodies exposed in the market-place; that those who make mention of the past, so as to blame the present, be put to death along with their relatives; that officers who shall know of the violation of those rules and not inform against the offenders, be held equally guilty with them; and that whoever shall not have burned their Books within thirty days after the issuing of the ordinance, be branded and sent to labour on the wall for four years. The only Books which should be spared are those on medicine, divination, and husbandry. Whoever wants to learn the laws may go to the magistrates and learn of them."

'The imperial decision was—"Approved."

The destruction of the scholars is related more briefly. In the year after the burning of the Books, the resentment of the emperor was excited by the remarks and flight of two scholars who had been favourites with him, and he determined to institute a strict inquiry about all of their class in Hsien-yang, to find out whether they had been making ominous speeches about him, and disturbing the minds of the people. The investigation was committed to the Censors¹, and it being discovered that upwards of 460 scholars had violated the prohibitions, they were all buried alive in pits², for a warning to the empire, while degradation and banishment were employed more strictly than before against all who fell under suspicion. The emperor's eldest son, Fû-sû, remonstrated with him, saying that such measures against those who repeated the words of Confucius and sought to imitate him, would alienate all the people from their infant dynasty, but his interference offended his father so much that he was sent off from court, to be with the general who was superintending the building of the great wall.

8. No attempts have been made by Chinese critics and historians to discredit the record of these events, though some have questioned the extent of the injury inflicted by them on the monuments of their ancient literature³. It is important to observe that the edict against the Books did not extend to the Yî-ching, which was

御史悉案問諸生,諸生傳相告引。自除犯禁者,四百六十餘人,皆阬之咸陽。The meaning of this passage as a whole is sufficiently plain, but I am unable to make out the force of the phrase 自除.

³ See the remarks of Ch'ang Chiâ-tsi (夾際鄭氏), of the Sung dynasty, on the subject.

exempted as being a work on divination, nor did it extend to the other classics which were in charge of the Board of Great Scholars. There ought to have been no difficulty in finding copies when the Han dynasty superseded that of Ch'in, and probably there would have been none but for the sack of the capital in B.C. 206 by Hsiang Yü, the formidable opponent of the founder of the House of Han. Then, we are told, the fires blazed for three months among the palaces and public buildings, and must have proved as destructive to the copies of the Great Scholars as the edict of the tyrant had been to the copies among the people.

It is to be noted also that the life of Shih Hwang T'i lasted only three years after the promulgation of his edict. He died in B.C. 210, and the reign of his second son who succeeded him lasted only other three years. A brief period of disorder and struggling for the supreme authority between different chiefs ensued; but the reign of the founder of the Han dynasty dates from B.C. 202. Thus, eleven years were all which intervened between the order for the burning of the Books and the rise of that family, which signalized itself by the care which it bestowed for their recovery; and from the edict of the tyrant of Ch'in against private individuals having copies in their keeping, to its express abrogation by the emperor Hsião Hui, there were only twenty-two years. We may believe, indeed, that vigorous efforts to carry the edict into effect would not be continued longer than the life of its author,—that is, not for more than about three years. The calamity inflicted on the ancient Books of China by the House of Ch'in could not have approached to anything like a complete destruction of them. There would be no occasion for the scholars of the Han dynasty, in regard to the bulk of their ancient literature, to undertake more than the work of recension and editing.

9. The idea of forgery by them on a large scale is out of the question. The catalogues of Liang Hsin enumerated more than 13,000 volumes of a larger or smaller size, the productions of nearly 600 different writers, and arranged in thirty-eight subdivisions of subjects¹. In the third catalogue, the first subdivision contained the orthodox writers², to the number of fifty-three, with 836 Works or portions of their Works. Between Mencius and

凡書六略,三十八種,五百九十六家,萬三千二百六十九卷。 儒家者流。

K'ung Chî, the grandson of Confucius, eight different authors have place. The second subdivision contained the Works of the Tâoist school¹, amounting to 993 collections, from thirty-seven different authors. The sixth subdivision contained the Mohist writers², to the number of six, with their productions in 86 collections. I specify these two subdivisions, because they embrace the Works of schools or sects antagonistic to that of Confucius, and some of them still hold a place in Chinese literature, and contain many references to the five Classics, and to Confucius and his disciples.

10. The inquiry pursued in the above paragraphs conducts us to the conclusion that the materials from which the Classics, as they have come down to us, were compiled and edited in the two centuries preceding our Christian era, were genuine remains, going back to a still more remote period. The injury which they sustained from the dynasty of Ch'in was, I believe, the same in character as that to which they were exposed during all the time of 'the Warring States.' It may have been more intense in degree, but the constant warfare which prevailed for some centuries among the different states which composed the kingdom was eminently unfavourable to the cultivation of literature. Mencius tells us how the princes had made away with many of the records of antiquity, from which their own usurpations and innovations might have been condemned³. Still the times were not unfruitful, either in scholars or statesmen, to whom the ways and monuments of antiquity were dear, and the space from the rise of the Ch'in dynasty to the death of Confucius was not very great. It only amounted to 258 years. Between these two periods Mencius stands as a connecting link. Born probably in the year B.C. 371, he reached, by the intervention of Kung Chî, back to the sage himself, and as his death happened B.C. 288, we are brought down to within nearly half a century of the Ch'in dynasty. From all these considerations we may proceed with confidence to consider each separate Work, believing that we have in these Classics and Books what the great sage of China and his disciples gave to their country more than 2000 years ago.

‘道家者流。’ ‘墨家者流。’

³ See Mencius, V. Pt. II. ii. 2.

CHAPTER II. OF THE CONFUCIAN ANALECTS.

SECTION I.

FORMATION OF THE TEXT OF THE ANALECTS BY THE SCHOLARS OF THE HAN DYNASTY.

1. When the work of collecting and editing the remains of the Classical Books was undertaken by the scholars of Han, there appeared two different copies of the Analects, one from Lû, the native State of Confucius, and the other from Ch'î, the State adjoining. Between these there were considerable differences. The former consisted of twenty Books or Chapters, the same as those into which the Classic is now divided. The latter contained two Books in addition, and in the twenty Books, which they had in common, the chapters and sentences were somewhat more numerous than in the Lû exemplar.

2. The names of several individuals are given, who devoted themselves to the study of those two copies of the Classic. Among the patrons of the Lû copy are mentioned the names of Hsiâ-hâu Shăng, grand-tutor of the heir-apparent, who died at the age of 90, and in the reign of the emperor Hsüan (B.C. 73-49)¹; Hsião Wang-chih², a general-officer, who died in the reign of the emperor Yüan (B.C. 48-33); Wei Hsien, who was premier of the empire from B.C. 70-66; and his son Hsüan-ch'ăng³. As patrons of the Ch'î copy, we have Wang Ch'ing, who was a censor in the year B.C. 99⁴; Yung Shăng⁵; and Wang Ch'î⁶, a statesman who died in the beginning of the reign of the emperor Yüan.

3. But a third copy of the Analects was discovered about B.C. 150. One of the sons of the emperor Ching was appointed king of Lû⁷ in the year B.C. 154, and some time after, wishing to enlarge his palace, he proceeded to pull down the house of the K'ung family, known as that where Confucius himself had lived.

太子大傅夏侯勝。前將軍，蕭望之。丞相，
韋賢，及子，玄成。王卿。庸生。中尉王吉。
魯王共(或恭)。

While doing so, there were found in the wall copies of the Shû-ching, the Ch'un Ch'ü, the Hsião-ching, and the Lun Yü or Analects, which had been deposited there, when the edict for the burning of the Books was issued. They were all written, however, in the most ancient form of the Chinese character¹, which had fallen into disuse, and the king returned them to the K'ung family, the head of which, K'ung Ân-kwo², gave himself to the study of them, and finally, in obedience to an imperial order, published a Work called 'The Lun Yü, with Explanations of the Characters, and Exhibition of the Meaning'³.

4. The recovery of this copy will be seen to be a most important circumstance in the history of the text of the Analects. It is referred to by Chinese writers, as 'The old Lun Yü.' In the historical narrative which we have of the affair, a circumstance is added which may appear to some minds to throw suspicion on the whole account. The king was finally arrested, we are told, in his purpose to destroy the house, by hearing the sounds of bells, musical stones, lutes, and citherns, as he was ascending the steps that led to the ancestral hall or temple. This incident was contrived, we may suppose, by the K'ung family, to preserve the house, or it may have been devised by the historian to glorify the sage, but we may not, on account of it, discredit the finding of the ancient copies of the Books. We have K'ung Ân-kwo's own account of their being committed to him, and of the ways which he took to decipher them. The work upon the Analects, mentioned above, has not indeed come down to us, but his labours on the Shû-ching still remain.

5. It has been already stated, that the Lun Yü of Ch'î contained two Books more than that of Lû. In this respect, the old Lun Yü agreed with the Lû exemplar. Those two books were wanting in it as well. The last book of the Lû Lun was divided in it, however, into two, the chapter beginning, 'Yáo said,' forming a whole Book by itself, and the remaining two chapters formed another Book beginning 'Tsze-chang.' With this trifling difference, the old and the Lû copies appear to have agreed together.

6. Chang Yü, prince of Ân-ch'ang⁴, who died B.C. 4, after having

科斗文字,—lit. 'tadpole characters.' They were, it is said, the original forms devised by Ts'ang-chieh, with large heads and fine tails, like the creature from which they were named. See the notes to the preface to the Shû-ching in 'The Thirteen Classics.'

孔安國. 論語訓解. See the preface to the Lun Yü in 'The Thirteen Ching.' It has been my principal authority in this section. 安昌侯,張禹.

sustained several of the highest offices of the empire, instituted a comparison between the exemplars of Lû and Ch'î, with a view to determine the true text. The result of his labours appeared in twenty-one Books, which are mentioned in Liû Hsin's catalogue. They were known as the Lun of prince Chang¹, and commanded general approbation. To Chang Yü is commonly ascribed the ejecting from the Classic the two additional books which the Ch'î exemplar contained, but Mâ Twan-lin prefers to rest that circumstance on the authority of the old Lun, which we have seen was without them². If we had the two Books, we might find sufficient reason from their contents to discredit them. That may have been sufficient for Chang Yü to condemn them as he did, but we can hardly suppose that he did not have before him the old Lun, which had come to light about a century before he published his Work.

7. In the course of the second century, a new edition of the Analects, with a commentary, was published by one of the greatest scholars which China has ever produced, Chǎng Hsüan, known also as Chǎng K'ang-ch'ǎng³. He died in the reign of the emperor Hsien (A.D. 190-220)⁴ at the age of 74, and the amount of his labours on the ancient classical literature is almost incredible. While he adopted the Lû Lun as the received text of his time, he compared it minutely with those of Ch'î and the old exemplar. In the last section of this chapter will be found a list of the readings in his commentary different from those which are now acknowledged in deference to the authority of Chû Hsî, of the Sung dynasty. They are not many, and their importance is but trifling.

8. On the whole, the above statements will satisfy the reader of the care with which the text of the Lun Yü was fixed during the dynasty of Han.

SECTION II.

AT WHAT TIME, AND BY WHOM, THE ANALECTS WERE WRITTEN; THEIR PLAN;
AND AUTHENTICITY.

1. At the commencement of the notes upon the first Book, under the heading, 'The Title of the Work,' I have given the received account of its authorship, which precedes the catalogue

¹張侯論. ²文獻通考, Bk. cxxxiv. p. 3. ³鄭玄, 字康成.
⁴孝獻皇帝.

of Liû Hsin. According to that, the Analects were compiled by the disciples of Confucius coming together after his death, and digesting the memorials of his discourses and conversations which they had severally preserved. But this cannot be true. We may believe, indeed, that many of the disciples put on record conversations which they had had with their master, and notes about his manners and incidents of his life, and that these have been incorporated with the Work which we have, but that Work must have taken its present form at a period somewhat later.

In Book VIII, chapters iii and iv, we have some notices of the last days of Tsăng Shàn, and are told that he was visited on his death-bed by the officer Măng Ching. Now *Ching* was the posthumous title of Chung-sun Chieh¹, and we find him alive (Lî Chî, II. Pt. ii. 2) after the death of duke Tào of Lû², which took place B.C. 431, about fifty years after the death of Confucius.

Again, Book XIX is all occupied with the sayings of the disciples. Confucius personally does not appear in it. Parts of it, as chapters iii, xii, and xviii, carry us down to a time when the disciples had schools and followers of their own, and were accustomed to sustain their teachings by referring to the lessons which they had heard from the sage.

Thirdly, there is the second chapter of Book XI, the second paragraph of which is evidently a note by the compilers of the Work, enumerating ten of the principal disciples, and classifying them according to their distinguishing characteristics. We can hardly suppose it to have been written while any of the ten were alive. But there is among them the name of Tsze-hsiâ, who lived to the age of about a hundred. We find him, B.C. 407, three-quarters of a century after the death of Confucius, at the court of Wei, to the prince of which he is reported to have presented some of the Classical Books³.

2. We cannot therefore accept the above account of the origin of the Analects,—that they were compiled by the disciples of Confucius. Much more likely is the view that we owe the work to their disciples. In the note on I. ii. 1, a peculiarity is pointed out in the use of the surnames of Yew Zo and Tsăng Shăn, which

¹ See Chû Hsi's commentary, *in loc.*—孟敬子, 魯大夫, 仲孫氏, 名捷.

² 悼公. 晉魏斯受經於卜子夏; see the 歷代統紀表,

Bk. i. p. 77.

has made some Chinese critics attribute the compilation to their followers. But this conclusion does not stand investigation. Others have assigned different portions to different schools. Thus, Book V is given to the disciples of Tsze-kung; Book XI, to those of Min Tsze-ch'ien; Book XIV, to Yüan Hsien; and Book XVI has been supposed to be interpolated from the Analects of Ch'î. Even if we were to acquiesce in these decisions, we should have accounted only for a small part of the Work. It is best to rest in the general conclusion, that it was compiled by the disciples of the disciples of the sage, making free use of the written memorials concerning him which they had received, and the oral statements which they had heard, from their several masters. And we shall not be far wrong, if we determine its date as about the end of the fourth, or the beginning of the fifth century before Christ.

3. In the critical work on the Four Books, called 'Record of Remarks in the village of Yung¹,' it is observed, 'The Analects, in my opinion, were made by the disciples, just like this record of remarks. There they were recorded, and afterwards came a first-rate hand, who gave them the beautiful literary finish which we now witness, so that there is not a character which does not have its own indispensable place².' We have seen that the first of these statements contains only a small amount of truth with regard to the materials of the Analects, nor can we receive the second. If one hand or one mind had digested the materials provided by many, the arrangement and style of the work would have been different. We should not have had the same remark appearing in several Books, with little variation, and sometimes with none at all. Nor can we account on this supposition for such fragments as the last chapters of the ninth, tenth, and sixteenth Books, and many others. No definite plan has been kept in view throughout. A degree of unity appears to belong to some Books more than others, and in general to the first ten more than to those which follow, but there is no progress of thought or illustration of subject from Book to Book. And even in those where the chapters have

¹ 榕村語錄, - 榕村, 'the village of Yung,' is, I conceive, the writer's *nom de plume*.

² 論語想是門弟子, 如語錄一般, 記在那裏, 後來有一高手, 鍊成文理這樣少, 下字無一不渾.

a common subject, they are thrown together at random more than on any plan.

4. We cannot tell when the Work was first called the *Lun Yü*¹. The evidence in the preceding section is sufficient to prove that when the Han scholars were engaged in collecting the ancient Books, it came before them, not in broken tablets, but complete, and arranged in Books or Sections, as we now have it. The Old copy was found deposited in the wall of the house which Confucius had occupied, and must have been placed there not later than B.C. 211, distant from the date which I have assigned to the compilation, not much more than a century and a half. That copy, written in the most ancient characters, was, possibly, the autograph of the compilers.

We have the Writings, or portions of the Writings, of several authors of the third and fourth centuries before Christ. Of these, in addition to 'The Great Learning,' 'The Doctrine of the Mean,' and 'The Works of Mencius,' I have looked over the Works of Hsün Ch'ing² of the orthodox school, of the philosophers Chwang and Lieh of the Tâoist school³, and of the heresiarch Mo⁴.

In the Great Learning, Commentary, chapter iv, we have the words of Ana. XII. xiii. In the Doctrine of the Mean, ch. iii, we have Ana. VI. xxvii; and in ch. xxviii. 5, we have substantially Ana. III. ix. In Mencius, II. Pt. I. ii. 19, we have Ana. VII. xxxiii, and in vii. 2, Ana. IV. i; in III. Pt. I. iv. 11, Ana. VIII. xviii, xix; in IV. Pt. I. xiv. 1, Ana. XI. xvi. 2; in V. Pt. II. vii. 9, Ana. X. xiii. 4; and in VII. Pt. II. xxxvii. 1, 2, 8, Ana. V. xxi, XIII. xxi, and XVII. xiii. These quotations, however, are introduced by 'The Master said,' or 'Confucius said,' no mention being made of any book called 'The Lun Yü,' or Analects. In the Great Learning, Commentary, x. 15, we have the words of Ana. IV. iii, and in

¹ In the continuation of the 'General Examination of Records and Scholars (續文獻通考),' Bk. cxcviii. p. 17, it is said, indeed, on the authority of Wang Ch'ung (王充), a scholar of our first century, that when the Work came out of the wall it was named a Chwan or Record (傳), and that it was when K'ung Ân-kwo instructed a native of Tsin, named Fû-ch'ing, in it, that it first got the name of Lun Yü:—武帝得論語于孔壁中,皆名曰傳,孔安國以古論教晉人扶卿,始曰論語. If it were so, it is strange the circumstance is not mentioned in Ho Yen's preface. ² 荀卿. ³ 莊子, 列子. ⁴ 墨子.

Mencius, III. Pt. II. vii. 3, those of Ana. XVII. i, but without any notice of quotation.

In the Writings of Hsün Ch'ing, Book I. page 2, we find something like the words of Ana. XV. xxx; and on p. 6, part of XIV. xxv. But in these instances there is no mark of quotation.

In the Writings of Chwang, I have noted only one passage where the words of the Analects are reproduced. Ana. XVIII. v is found, but with large additions, and no reference of quotation, in his treatise on 'Man in the World, associated with other Men¹.' In all those Works, as well as in those of Lieh and Mo, the references to Confucius and his disciples, and to many circumstances of his life, are numerous². The quotations of sayings of his not found in the Analects are likewise many, especially in the Doctrine of the Mean, in Mencius, and in the Works of Chwang. Those in the latter are mostly burlesques, but those by the orthodox writers have more or less of classical authority. Some of them may be found in the Chiâ Yü³, or 'Narratives of the School,' and in parts of the Lî Chî, while others are only known to us by their occurrence in these Writings. Altogether, they do not supply the evidence, for which I am in quest, of the existence of the Analects as a distinct Work, bearing the name of the Lun Yü, prior to the Ch'in dynasty. They leave the presumption, however, in favour of those conclusions, which arises from the facts stated in the first section, undisturbed. They confirm it rather. They show that there was abundance of materials at hand to the scholars of Han, to compile a much larger Work with the same title, if they had felt it their duty to do the business of compilation, and not that of editing.

SECTION III.

OF COMMENTARIES UPON THE ANALECTS.

1. It would be a vast and unprofitable labour to attempt to give a list of the Commentaries which have been published on this Work. My object is merely to point out how zealously the business of interpretation was undertaken, as soon as the text had been

¹ 人間世.

² In Mo's chapter against the Literati, he mentions some of the characteristics of Confucius in the very words of the Tenth Book of the Analects.

³ 家語.

recovered by the scholars of the Han dynasty, and with what industry it has been persevered in down to the present time.

2. Mention has been made, in Section I. 6, of the Lun of prince Chang, published in the half century before our era. Páo Hsien¹, a distinguished scholar and officer, of the reign of Kwang-wû², the first emperor of the Eastern Han dynasty, A.D. 25-57, and another scholar of the surname Cháu³, less known but of the same time, published Works, containing arrangements of this in chapters and sentences, with explanatory notes. The critical work of K'ung Ân-kwo on the old Lun Yü has been referred to. That was lost in consequence of suspicions under which Ân-kwo fell towards the close of the reign of the emperor Wû, but in the time of the emperor Shun, A.D. 126-144, another scholar, Mã Yung⁴, undertook the exposition of the characters in the old Lun, giving at the same time his views of the general meaning. The labours of Chăng Hsüan in the second century have been mentioned. Not long after his death, there ensued a period of anarchy, when the empire was divided into three governments, well known from the celebrated historical romance, called 'The Three Kingdoms.' The strongest of them, the House of Wei, patronized literature, and three of its high officers and scholars, Ch'ân Ch'ün, Wang Sû, and Cháu Shăng-liêh⁵, in the first half, and probably the second quarter, of the third century, all gave to the world their notes on the Analects.

Very shortly after, five of the great ministers of the Government of Wei, Sun Yung, Chăng Ch'ung, Tsào Hsî, Hsün K'ai, and Ho Yen⁶, united in the production of one great Work, entitled, 'A Collection of Explanations of the Lun Yü⁷.' It embodied the labours of all the writers which have been mentioned, and, having been frequently reprinted by succeeding dynasties, it still remains. The preface of the five compilers, in the form of a memorial to the emperor, so called, of the House of Wei, is published with it, and has been of much assistance to me in writing these sections. Ho

包咸。光武。周氏。至順帝時，南郡太守，馬融，亦爲之訓說。司農，陳羣；太常，王肅；博士，周生列。光祿大夫，關內侯，孫邕；光祿大夫，鄭沖；散騎常侍，中領軍，安鄉亭侯，曹羲；侍中，荀顗；尚書，駙馬都尉，關內侯，何晏。論語集解。 I possess a copy of this work, printed about the middle of our fourteenth century.

Yen was the leader among them, and the work is commonly quoted as if it were the production of him alone.

3. From Ho Yen downwards, there has hardly been a dynasty which has not contributed its labourers to the illustration of the Analects. In the Liang, which occupied the throne a good part of the sixth century, there appeared the 'Comments of Hwang K'an¹,' who to the seven authorities cited by Ho Yen added other thirteen, being scholars who had deserved well of the Classic during the intermediate time. Passing over other dynasties, we come to the Sung, A.D. 960-1279. An edition of the Classics was published by imperial authority, about the beginning of the eleventh century, with the title of 'The Correct Meaning.' The principal scholar engaged in the undertaking was Hsing P'ing². The portion of it on the Analects³ is commonly reprinted in 'The Thirteen Classics,' after Ho Yen's explanations. But the names of the Sung dynasty are all thrown into the shade by that of Chû Hsí, than whom China has not produced a greater scholar. He composed, or his disciples compiled, in the twelfth century, three Works on the Analects:—the first called 'Collected Meanings⁴;' the second, 'Collected Comments⁵;' and the third, 'Queries⁶.' Nothing could exceed the grace and clearness of his style, and the influence which he has exerted on the literature of China has been almost despotic.

The scholars of the present dynasty, however, seem inclined to question the correctness of his views and interpretations of the Classics, and the chief place among them is due to Mào Ch'í-ling⁷, known by the local name of Hsí-ho⁸. His writings, under the name of 'The collected Works of Hsí-ho⁹,' have been published in eighty volumes, containing between three and four hundred books or sections. He has nine treatises on the Four Books, or parts of them, and deserves to take rank with Chǎng Hsüan and Chû Hsí at the head of Chinese scholars, though he is a vehement opponent of the latter. Most of his writings are to be found also in the great Work called 'A Collection of Works on the Classics, under the Imperial dynasty of Ch'ing¹⁰,' which contains 1400 sections, and is a noble contribution by the scholars of the present dynasty to the illustration of its ancient literature.

¹ 皇侃論語疏. ² 邢昺. ³ 論語正義. ⁴ 論語集義.
⁵ 論語集註. ⁶ 論語或問. ⁷ 毛奇齡.
⁸ 西河. ⁹ 西河全集. ¹⁰ 皇清經解.

SECTION IV.

OF VARIOUS READINGS.

In 'The Collection of Supplementary Observations on the Four Books¹,' the second chapter contains a general view of commentaries on the Analects, and from it I extract the following list of various readings of the text found in the comments of Ch'ang Hsüan, and referred to in the first section of this chapter.

Book II. i, 拱 for 共; viii, 餽 for 饌; xix, 措 for 錯; xxiii. 1, 十世可知, without 也, for 十世可知也. Book III. vii, in the clause 必也射乎, he makes a full stop at 也; xxi. 1, 主 for 社. Book IV. x, 敵 for 適, and 慕 for 莫. Book V. xxi, he puts a full stop at 子. Book VI. vii, he has not the characters 則 吾. Book VII. iv, 晏 for 燕; xxxiv, 子疾 simply, for 子疾病. Book IX. ix, 弁 for 冕. Book XI. xxv. 7, 僕 for 撰, and 饋 for 歸. Book XIII. iii. 3, 于往 for 迂; xviii. 1, 弓 for 躬. Book XIV. xxxi, 謗 for 方; xxxiv. 1, 何是栖栖者與 for 何爲是栖栖者與. Book XV. i. 2, 糗 for 糧. Book XVI. i. 13, 封 for 邦. Book XVII. i, 饋 for 歸; xxiv. 2, 絞 for 微. Book XVIII. iv, 饋 for 歸; viii. 1, 侏 for 朱.

These various readings are exceedingly few, and in themselves insignificant. The student who wishes to pursue this subject at length, is provided with the means in the Work of T'î Chiào-shâu², expressly devoted to it. It forms sections 449-473 of the Works on the Classics, mentioned at the close of the preceding section. A still more comprehensive work of the same kind is, 'The Examination of the Text of the Classics and of Commentaries on them,' published under the superintendence of Yüan Yüan, forming chapters 818 to 1054 of the same Collection. Chapters 1016 to 1030 are occupied with the Lun Yü; see the reference to Yüan Yüan farther on, on p. 132.

¹ 四書拓餘說. Published in 1798. The author was a Ts'ao Yin-kü—曹寅谷. ² 翟教授, 四書考異.

CHAPTER III.

OF THE GREAT LEARNING.

SECTION I.

HISTORY OF THE TEXT, AND THE DIFFERENT ARRANGEMENTS OF IT WHICH
HAVE BEEN PROPOSED.

1. It has already been mentioned that 'The Great Learning' forms one of the Books of the *Lì Chî*, or 'Record of Rites,' the formation of the text of which will be treated of in its proper place. I will only say here, that the Records of Rites had suffered much more, after the death of Confucius, than the other ancient Classics which were supposed to have been collected and digested by him. They were in a more dilapidated condition at the time of the revival of the ancient literature under the Han dynasty, and were then published in three collections, only one of which—the Record of Rites—retains its place among the five Ching.

The Record of Rites consists, according to the ordinary arrangement, of forty-nine Chapters or Books. *Liù Hsiang* (see ch. I. sect. II. 2) took the lead in its formation, and was followed by the two famous scholars, *Tâi Teh*¹, and his relative, *Tâi Shăng*². The first of these reduced upwards of 200 chapters, collected by Hsiang, to eighty-nine, and Shăng reduced these again to forty-six. The three other Books were added in the second century of our era, the Great Learning being one of them, by *Mâ Yung*, mentioned in the last chapter, section III. 2. Since his time, the Work has not received any further additions.

2. In his note appended to what he calls the chapter of 'Classical Text,' *Chû Hsî* says that the tablets of the 'old copies' of the rest of the Great Learning were considerably out of order. By those old copies, he intends the Work of *Chăng Hsüan*, who published his commentary on the Classic, soon after it was completed by the additions of *Mâ Yung*; and it is possible that the tablets were in confusion, and had not been arranged with sufficient care; but such a thing does not appear to have been suspected until the

¹ 戴德.

² 戴聖. Shăng was a second cousin of Teh.

twelfth century, nor can any evidence from ancient monuments be adduced in its support.

I have related how the ancient Classics were cut on slabs of stone by imperial order, A.D. 175, the text being that which the various literati had determined, and which had been adopted by Ch'ang Hsüan. The same work was performed about seventy years later, under the so-called dynasty of Wei, between the years 240 and 248, and the two sets of slabs were set up together. The only difference between them was, that whereas the Classics had been cut in the first instance only in one form, the characters in the slabs of Wei were in three different forms. Amid the changes of dynasties, the slabs both of Han and Wei had perished, or nearly so, before the rise of the T'ang dynasty, A.D. 624; but under one of its emperors, in the year 836, a copy of the Classics was again cut on stone, though only in one form of the character. These slabs we can trace down through the Sung dynasty, when they were known as the tablets of Shen¹. They were in exact conformity with the text of the Classics adopted by Ch'ang Hsüan in his commentaries; and they exist at the present day at the city of Hsi-an, Shen-hsi, still called by the same name.

The Sung dynasty did not accomplish a similar work itself, nor did either of the two which followed it think it necessary to engrave in stone in this way the ancient Classics. About the middle of the sixteenth century, however, the literary world in China was startled by a report that the slabs of Wei which contained the Great Learning had been discovered. But this was nothing more than the result of an impudent attempt at an imposition, for which it is difficult to a foreigner to assign any adequate cause. The treatise, as printed from these slabs, has some trifling additions, and many alterations in the order of the text, but differing from the arrangements proposed by Ch'ü Hsi, and by other scholars. There seems to be now no difference of opinion among Chinese critics that the whole affair was a forgery. The text of the Great Learning, as it appears in the Record of Rites with the commentary of Ch'ang Hsüan, and was thrice engraved on stone, in three different dynasties, is, no doubt, that which was edited in the Han dynasty by Mâ Yung.

3. I have said, that it is possible that the tablets containing the

text were not arranged with sufficient care by him; and indeed, any one who studies the treatise attentively, will probably come to the conclusion that the part of it forming the first six chapters of commentary in the present Work is but a fragment. It would not be a difficult task to propose an arrangement of the text different from any which I have yet seen; but such an undertaking would not be interesting out of China. My object here is simply to mention the Chinese scholars who have rendered themselves famous or notorious in their own country by what they have done in this way. The first was Ch'ăng Hào, a native of Lo-yang in Ho-nan province, in the eleventh century¹. His designation was Po-shun, but since his death he has been known chiefly by the style of Ming-tào², which we may render the Wise-in-doctrine. The eulogies heaped on him by Ch'ü Hsi and others are extravagant, and he is placed immediately after Mencius in the list of great scholars. Doubtless he was a man of vast literary acquirements. The greatest change which he introduced into the Great Learning, was to read *sin*³ for *ch'in*⁴, at the commencement, making the second object proposed in the treatise to be the *renovation* of the people, instead of *loving* them. This alteration and his various transpositions of the text are found in Mào Hsi-ho's treatise on 'The Attested Text of the Great Learning⁵.'

Hardly less illustrious than Ch'ăng Hào was his younger brother Ch'ăng Í, known by the style of Ch'ăng-shù⁶, and since his death by that of Í-chwan⁷. He followed Hào in the adoption of the reading 'to renovate,' instead of 'to love.' But he transposed the text differently, more akin to the arrangement afterwards made by Ch'ü Hsi, suggesting also that there were some superfluous sentences in the old text which might conveniently be erased. The Work, as proposed to be read by him, will be found in the volume of Mào just referred to.

We come to the name of Ch'ü Hsi who entered into the labours of the brothers Ch'ăng, the younger of whom he styles his Master, in his introductory note to the Great Learning. His arrangement of the text is that now current in all the editions of the Four Books, and it had nearly displaced the ancient text

程子顥,字伯淳,河南,洛陽人。明道。新親。大學證文。程子頤,字正叔,明道之弟。伊川。

altogether. The sanction of Imperial approval was given to it during the Yüan and Ming dynasties. In the editions of the Five *Ching* published by them, only the names of the Doctrine of the Mean and the Great Learning were preserved. No text of these Books was given, and Hsü-ho tells us that in the reign of Chiá-ching¹, the most flourishing period of the Ming dynasty (A.D. 1522-1566), when Wang Wăn-ch'ang² published a copy of the Great Learning, taken from the T'ang edition of the Thirteen *Ching*, all the officers and scholars looked at one another in astonishment, and were inclined to suppose that the Work was a forgery. Besides adopting the reading of *sin* for *ch'in* from the Ch'ang, and modifying their arrangements of the text, Chü Hsi made other innovations. He first divided the whole into one chapter of Classical text, which he assigned to Confucius, and ten chapters of Commentary, which he assigned to the disciple Tsang. Previous to him, the whole had been published, indeed, without any specification of chapters and paragraphs. He undertook, moreover, to supply one whole chapter, which he supposed, after his master Ch'ang, to be missing.

Since the time of Chü Hsi, many scholars have exercised their wit on the Great Learning. The work of Máo Hsi-ho contains four arrangements of the text, proposed respectively by the scholars Wang Lû-chai³, Chi P'ang-shan⁴, Káo Ching-yi⁵, and Ko Ch'i-chan⁶. The curious student may examine them there.

Under the present dynasty, the tendency has been to depreciate the labours of Chü Hsi. The integrity of the text of Ch'ang Hsüan is zealously maintained, and the simpler method of interpretation employed by him is advocated in preference to the more refined and ingenious schemes of the Sung scholars. I have referred several times in the notes to a Work published a few years ago, under the title of 'The Old Text of the sacred *Ching*, with Commentary and Discussions, by Lo Chung-fan of Nan-hai'. I knew the man many years ago. He was a fine scholar, and had taken the second degree, or that of Chü-zân. He applied to me in 1843 for Christian baptism, and, offended by my hesitancy, went and enrolled himself among the disciples of another missionary. He soon, however,

嘉靖.
高景逸.
藩註辨.

王文成.
葛杞瞻.

王魯齋.
聖經古本, 南海羅仲

季彭山.

withdrew into seclusion, and spent the last years of his life in literary studies. His family have published the Work on the Great Learning, and one or two others. He most vehemently impugns nearly every judgment of Chû Hsî; but in his own exhibitions of the meaning he blends many ideas of the Supreme Being and of the condition of human nature, which he had learned from the Christian Scriptures.

SECTION II.

OF THE AUTHORSHIP, AND DISTINCTION OF THE TEXT INTO CLASSICAL TEXT AND COMMENTARY.

1. The authorship of the Great Learning is a very doubtful point, and one on which it does not appear possible to come to a decided conclusion. Chû Hsî, as I have stated in the last section, determined that so much of it was *Ching*, or Classic, being the very words of Confucius, and that all the rest was *Chwan*, or Commentary, being the views of Tsäng Shän upon the sage's words, recorded by his disciples. Thus, he does not expressly attribute the composition of the Treatise to Tsäng, as he is generally supposed to do. What he says, however, as it is destitute of external support, is contrary also to the internal evidence. The fourth chapter of commentary commences with 'The Master said.' Surely, if there were anything more, directly from Confucius, there would be an intimation of it in the same way. Or, if we may allow that short sayings of Confucius might be interwoven with the Work, as in the fifteenth paragraph of the tenth chapter, without referring them expressly to him, it is too much to ask us to receive the long chapter at the beginning as being from him. With regard to the Work having come from the disciples of Tsäng Shän, recording their master's views, the paragraph in chapter sixth, commencing with 'The disciple Tsäng said,' seems to be conclusive against such an hypothesis. So much we may be sure is Tsäng's, and no more. Both of Chû Hsî's judgments must be set aside. We cannot admit either the distinction of the contents into Classical text and Commentary, or that the Work was the production of Tsäng's disciples.

2. Who then was the author? An ancient tradition attributes it to K'ung Chî, the grandson of Confucius. In a notice published, at the time of their preparation, about the stone slabs of Wei, the

following statement by Chiâ K'wei, a noted scholar of the first century, is found :— 'When K'ung Chî was living, and in straits, in Sung, being afraid lest the lessons of the former sages should become obscure, and the principles of the ancient sovereigns and kings fall to the ground, he therefore made the Great Learning as the warp of them, and the Doctrine of the Mean as the woof¹.' This would seem, therefore, to have been the opinion of that early time, and I may say the only difficulty in admitting it is that no mention is made of it by Ch'ang Hsüan. There certainly is that agreement between the two treatises, which makes their common authorship not at all unlikely.

3. Though we cannot positively assign the authorship of the Great Learning, there can be no hesitation in receiving it as a genuine monument of the Confucian school. There are not many words in it from the sage himself, but it is a faithful reflection of his teachings, written by some of his followers, not far removed from him by lapse of time. It must synchronize pretty nearly with the Analects, and may be safely referred to the fifth century before our era.

SECTION III.

ITS SCOPE AND VALUE.

1. The worth of the Great Learning has been celebrated in most extravagant terms by Chinese writers, and there have been foreigners who have not yielded to them in their estimation of it. Pauthier, in the 'Argument Philosophique,' prefixed to his translation of the Work, says :— 'It is evident that the aim of the Chinese philosopher is to exhibit the duties of political government as those of the perfecting of self, and of the practice of virtue by all men. He felt that he had a higher mission than that with which the greater part of ancient and modern philosophers have contented themselves ; and his immense love for the happiness of humanity, which dominated over all his other sentiments, has made of his

¹唐氏奏疏有曰,虞松校刻石經于魏表,引漢賈逵之言,曰,孔伋窮居于宋,懼先聖之學不明,而帝王之道墜,故作大學以經之,中庸以緯之; see the 大學證文, 一, p. 5.

philosophy a system of social perfectionating, which, we venture to say, has never been equalled.'

Very different is the judgment passed upon the treatise by a writer in the Chinese Repository: 'The *Tá Hsio* is a short politico-moral discourse. *Tá Hsio*, or "Superior Learning," is at the same time both the name and the subject of the discourse; it is the *summum bonum* of the Chinese. In opening this Book, compiled by a disciple of Confucius, and containing his doctrines, we might expect to find a Work like Cicero's *De Officiis*; but we find a very different production, consisting of a few commonplace rules for the maintenance of a good government¹.'

My readers will perhaps think, after reading the present section, that the truth lies between these two representations.

2. I believe that the Book should be styled *T'ái Hsio*², and not *Tá Hsio*, and that it was so named as setting forth the higher and more extensive principles of moral science, which come into use and manifestation in the conduct of government. When Chû Hsü endeavours to make the title mean—'The principles of Learning, which were taught in the higher schools of antiquity,' and tells us how at the age of fifteen, all the sons of the sovereign, with the legitimate sons of the nobles, and high officers, down to the more promising scions of the common people, all entered these seminaries, and were taught the difficult lessons here inculcated, we pity the ancient youth of China. Such 'strong meat' is not adapted for the nourishment of youthful minds. But the evidence adduced for the existence of such educational institutions in ancient times is unsatisfactory, and from the older interpretation of the title we advance more easily to contemplate the object and method of the Work.

3. The *object* is stated definitely enough in the opening paragraph: 'What the Great Learning teaches, is—to illustrate illustrious virtue; to love the people; and to rest in the highest excellence.' The political aim of the writer is here at once evident. He has before him on one side, *the people*, the masses of the empire, and over against them are those whose work and duty, delegated by Heaven, is to govern them, culminating, as a class, in 'the son of Heaven³,' 'the One man⁴,' the sovereign. From the fourth and

¹ Chinese Repository, vol. iii. p. 98.

² 太學, not 大學. See the note on the title of the Work below.

³ 天子, Cl. (classical) Text, par. 6, 2.

⁴ 一人, Comm. ix. 3

fifth paragraphs, we see that if the lessons of the treatise be learned and carried into practice, the result will be that 'illustrious virtue will be illustrated throughout the nation,' which will be brought, through all its length and breadth, to a condition of happy tranquillity. This object is certainly both grand and good; and if a reasonable and likely method to secure it were proposed in the Work, language would hardly supply terms adequate to express its value.

4. But the above account of the object of the Great Learning leads us to the conclusion that the student of it should be a sovereign. What interest can an ordinary man have in it? It is high up in the clouds, far beyond his reach. This is a serious objection to it, and quite unfits it for a place in schools, such as Chû Hsi contends it once had. Intelligent Chinese, whose minds were somewhat quickened by Christianity, have spoken to me of this defect, and complained of the difficulty they felt in making the book a practical directory for their conduct. 'It is so vague and vast,' was the observation of one man. The writer, however, has made some provision for the general application of his instructions. He tells us that, from the sovereign down to the mass of the people, all must consider the cultivation of the person to be the root, that is, the first thing to be attended to¹. As in his method, moreover, he reaches from the cultivation of the person to the tranquillization of the kingdom, through the intermediate steps of the regulation of the family, and the government of the State², there is room for setting forth principles that parents and rulers generally may find adapted for their guidance.

5. The method which is laid down for the attainment of the great object proposed, consists of seven steps:—the investigation of things; the completion of knowledge; the sincerity of the thoughts; the rectifying of the heart; the cultivation of the person; the regulation of the family; and the government of the State. These form the steps of a climax, the end of which is the kingdom tranquillized. Pauthier calls the paragraphs where they occur instances of the sorites, or abridged syllogism. But they belong to *rhetoric*, and not to *logic*.

6. In offering some observations on these steps, and the writer's treatment of them, it will be well to separate them into those preceding the cultivation of the person, and those following it; and to

¹ Cl. Text, par. 6.

² Cl. Text, pars. 4. 5.

deal with the latter first.—Let us suppose that the cultivation of the person is fully attained, every discordant mental element having been subdued and removed. It is assumed that the regulation of the family will necessarily flow from this. Two short paragraphs are all that are given to the illustration of the point, and they are vague generalities on the subject of men's being led astray by their feelings and affections.

The family being regulated, there will result from it the government of the State. First, the virtues taught in the family have their correspondencies in the wider sphere. Filial piety will appear as loyalty. Fraternal submission will be seen in respect and obedience to elders and superiors. Kindness is capable of universal application. Second, 'From the loving example of one family, a whole State becomes loving, and from its courtesies the whole State becomes courteous¹.' Seven paragraphs suffice to illustrate these statements, and short as they are, the writer goes back to the topic of self-cultivation, returning from the family to the individual.

The State being governed, the whole empire will become peaceful and happy. There is even less of connexion, however, in the treatment of this theme, between the premiss and the conclusion, than in the two previous chapters. Nothing is said about the relation between the whole kingdom, and its component States, or any one of them. It is said at once, 'What is meant by "The making the whole kingdom peaceful and happy depends on the government of the State," is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same².' This is nothing but a repetition of the preceding chapter, instead of that chapter's being made a step from which to go on to the splendid consummation of the good government of the whole kingdom.

The words which I have quoted are followed by a very striking enunciation of the golden rule in its negative form, and under the name of the *measuring square*, and all the lessons of the chapter are connected more or less closely with that. The application of this principle by a ruler, whose heart is in the first place in 'loving sympathy with the people, will guide him in all the exactions which

¹ See Comm. ix. 3.

² See Comm. x. 1.

he lays upon them, and in his selection of ministers, in such a way that he will secure the affections of his subjects, and his throne will be established, for 'by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost¹.' There are in this part of the treatise many valuable sentiments, and counsels for all in authority over others. The objection to it is, that, as the last step of the climax, it does not rise upon all the others with the accumulated force of their conclusions, but introduces us to new principles of action, and a new line of argument. Cut off the commencement of the first paragraph which connects it with the preceding chapters, and it would form a brief but admirable treatise by itself on the art of government.

This brief review of the writer's treatment of the concluding steps of his method will satisfy the reader that the execution is not equal to the design; and, moreover, underneath all the reasoning, and more especially apparent in the eighth and ninth chapters of commentary (according to the ordinary arrangement of the work), there lies the assumption that example is all but omnipotent. We find this principle pervading all the Confucian philosophy. And doubtless it is a truth, most important in education and government, that the influence of example is very great. I believe, and will insist upon it hereafter in these prolegomena, that we have come to overlook this element in our conduct of administration. It will be well if the study of the Chinese Classics should call attention to it. Yet in them the subject is pushed to an extreme, and represented in an extravagant manner. Proceeding from the view of human nature that it is entirely good, and led astray only by influences from without, the sage of China and his followers attribute to personal example and to instruction a power which we do not find that they actually possess.

7. The steps which precede the cultivation of the person are more briefly dealt with than those which we have just considered. 'The cultivation of the person results from the rectifying of the heart or mind².' True, but in the Great Learning very inadequately set forth.

'The rectifying of the mind is realised when the thoughts are made sincere³.' And the thoughts are sincere, when no self-deception is allowed, and we move without effort to what is right and wrong, 'as we love what is beautiful, and as we dislike a bad

¹ Comm. x. 5.² Comm. vii. 1.³ Comm. Ch. vi.

smell'. How are we to attain to this state? Here the Chinese moralist fails us. According to Chû Hsi's arrangement of the Treatise, there is only one sentence from which we can frame a reply to the above question. 'Therefore,' it is said, 'the superior man must be watchful over himself when he is alone².' Following Chû's sixth chapter of commentary, and forming, we may say, part of it, we have in the old arrangement of the Great Learning all the passages which he has distributed so as to form the previous five chapters. But even from the examination of them, we do not obtain the information which we desire on this momentous inquiry.

8. Indeed, the more I study the Work, the more satisfied I become, that from the conclusion of what is now called the chapter of classical text to the sixth chapter of commentary, we have only a few fragments, which it is of no use trying to arrange, so as fairly to exhibit the plan of the author. According to his method, the chapter on the connexion between making the thoughts sincere and so rectifying the mental nature, should be preceded by one on the completion of knowledge as the means of making the thoughts sincere, and that again by one on the completion of knowledge by the investigation of things, or whatever else the phrase *ko wû* may mean. I am less concerned for the loss and injury which this part of the Work has suffered, because the subject of the connexion between intelligence and virtue is very fully exhibited in the Doctrine of the Mean, and will come under our notice in the review of that Treatise. The manner in which Chû Hsi has endeavoured to supply the blank about the perfecting of knowledge by the investigation of things is too extravagant. 'The Learning for Adults,' he says, 'at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge³.' And knowledge must be thus perfected before we can achieve the sincerity of our thoughts, and the rectifying of our hearts!

¹ Comm. vi. 1.² Comm. vi. 2.³ Suppl. to Comm. Ch. v.

Verily this would be learning not for adults only, but even Methuselahs would not be able to compass it. Yet for centuries this has been accepted as the orthodox exposition of the Classic. Lo Chung-fan does not express himself too strongly when he says that such language is altogether incoherent. The author would only be 'imposing on himself and others.'

9. The orthodox doctrine of China concerning the connexion between intelligence and virtue is most seriously erroneous, but I will not lay to the charge of the author of the Great Learning the wild representations of the commentator of our twelfth century, nor need I make here any remarks on what the doctrine really is. After the exhibition which I have given, my readers will probably conclude that the Work before us is far from developing, as Pauthier asserts, 'a system of social perfectionating which has never been equalled.'

10. The Treatise has undoubtedly great merits, but they are not to be sought in the severity of its logical processes, or the large-minded prosecution of any course of thought. We shall find them in the announcement of certain seminal principles, which, if recognised in government and the regulation of conduct, would conduce greatly to the happiness and virtue of mankind. I will conclude these observations by specifying four such principles.

First. The writer conceives nobly of the object of government, that it is to make its subjects happy and good. This may not be a sufficient account of that object, but it is much to have it so clearly laid down to 'all kings and governors,' that they are to love the people, ruling not for their own gratification but for the good of those over whom they are exalted by Heaven. Very important also is the statement that rulers have no divine right but what springs from the discharge of their duty. 'The decree does not always rest on them. Goodness obtains it, and the want of goodness loses it¹.'

Second. The insisting on personal excellence in all who have authority in the family, the state, and the kingdom, is a great moral and social principle. The influence of such personal excellence may be overstated, but by the requirement of its cultivation the writer deserved well of his country.

Third. Still more important than the requirement of such excellence, is the principle that it must be rooted in the state of

¹ Comm. x. 11.

the heart, and be the natural outgrowth of internal sincerity. 'As a man thinketh in his heart, so is he.' This is the teaching alike of Solomon and the author of the Great Learning.

Fourth. I mention last the striking exhibition which we have of the golden rule, though only in its negative form:—'What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in his service of his superiors; what he dislikes in those who are before him, let him not therewith precede those who are behind him; what he dislikes in those who are behind him, let him not therewith follow those who are before him; what he dislikes to receive on the right, let him not bestow on the left; what he dislikes to receive on the left, let him not bestow on the right. This is what is called the principle with which, as with a measuring square, to regulate one's conduct¹.'

The Work which contains those principles cannot be thought meanly of. They are 'commonplace,' as the writer in the Chinese Repository calls them, but they are at the same time eternal verities.

¹ Comm. x. 2.

CHAPTER IV.

THE DOCTRINE OF THE MEAN.

SECTION I.

ITS PLACE IN THE LÎ CHÍ, AND ITS PUBLICATION SEPARATELY.

1. The Doctrine of the Mean was one of the treatises which came to light in connexion with the labours of Liú Hsiang, and its place as the thirty-first Book in the Lî Chí was finally determined by Mâ Yung and Chǎng Hsüan. In the translation of the Lî Chí in 'The Sacred Books of the East' it is the twenty-eighth Treatise.

2. But while it was thus made to form a part of the great collection of Treatises on Ceremonies, it maintained a separate footing of its own. In Liú Hsin's Catalogue of the Classical Works, we find 'Two *p'ien* of Observations on the Chung Yung¹. In the Records of the dynasty of Sûi (A.D. 589-618), in the chapter on the History of Literature², there are mentioned three Works on the Chung Yung;—the first called 'The Record of the Chung Yung,' in two *chüan*, attributed to Tâi Yung, a scholar who flourished about the middle of the fifth century; the second, 'A Paraphrase and Commentary on the Chung Yung,' attributed to the emperor Wû (A.D. 502-549) of the Liang dynasty, in one *chüan*; and the third, 'A Private Record, Determining the Meaning of the Chung Yung,' in five *chüan*, the author, or supposed author, of which is not mentioned³.

It thus appears, that the Chung Yung had been published and commented on separately, long before the time of the Sung dynasty. The scholars of that, however, devoted special attention to it, the way being led by the famous Châu Lien-chí⁴. He was followed by the two brothers Ch'ang, but neither of them published upon it. At last came Chû Hsi, who produced his Work called

¹ 中庸說二篇. ² 隋書, 卷三十二, 志第二十七, 經籍, 一, p. 12. ³ 禮記中庸傳, 二卷, 宋散騎常侍戴顒撰; 中庸講疏, 一卷, 梁武帝撰; 私記制旨中庸義, 五卷. ⁴ 周濂溪.

'The Chung Yung, in Chapters and Sentences¹,' which was made the text book of the Classic at the literary examinations, by the fourth emperor of the Yüan dynasty (A. D. 1312-1320), and from that time the name merely of the Treatise was retained in editions of the *Lî Chî*. Neither text nor ancient commentary was given.

Under the present dynasty it is not so. In the superb edition of 'The Three *Lî Ching*,' edited by numerous committees of scholars towards the middle of the Ch'ien-lung reign, the Chung Yung is published in two parts, the ancient commentaries from 'The Thirteen *Ching*' being given side by side with those of Chû Hsî.

SECTION II.

ITS AUTHOR; AND SOME ACCOUNT OF HIM.

1. The composition of the Chung Yung is attributed to K'ung Chî, the grandson of Confucius². Chinese inquirers and critics are agreed on this point, and apparently on sufficient grounds. There is indeed no internal evidence in the Work to lead us to such a conclusion. Among the many quotations of Confucius's words and references to him, we might have expected to find some indication that the sage was the grandfather of the author, but nothing of the kind is given. The external evidence, however, or that from the testimony of authorities, is very strong. In Sze-mâ Ch'ien's Historical Records, published about B. C. 100, it is expressly said that 'Tsze-sze made the Chung Yung.' And we have a still stronger proof, a century earlier, from Tsze-sze's own descendant, K'ung Fû, whose words are, 'Tsze-sze compiled the Chung Yung in forty-nine *p'ien*³.' We may, therefore, accept the received account without hesitation.

2. As Chî, spoken of chiefly by his designation of Tsze-sze, thus occupies a distinguished place in the classical literature of China, it

¹ 中庸章句. ² 子思作中庸; see the 史記, 四十七, 孔子世家. ³ This K'ung Fû (孔鮒) was that descendant of Confucius, who hid several books in the wall of his house, on the issuing of the imperial edict for their burning. He was a writer himself, and his Works are referred to under the title of 孔叢子. I have not seen them, but the statement given above is found in the 四書拓餘說;—art. 中庸.—孔叢子云, 子思撰中庸之書, 四十九篇.

may not be out of place to bring together here a few notices of him gathered from reliable sources.

He was the son of Lî, whose death took place B.C. 483, four years before that of the sage, his father. I have not found it recorded in what year he was born. Sze-mâ Ch'ien says he died at the age of 62. But this is evidently wrong, for we learn from Mencius that he was high in favour with the duke Mû of Lû¹, whose accession to that principality dates in B.C. 409, seventy years after the death of Confucius. In the 'Plates and Notices of the Worthies, sacrificed to in the Sage's Temples²,' it is supposed that the sixty-two in the Historical Records should be eighty two³. It is maintained by others that Tsze-sze's life was protracted beyond 100 years⁴. This variety of opinions simply shows that the point cannot be positively determined. To me it seems that the conjecture in the Sacrificial Canon must be pretty near the truth⁵.

During the years of his boyhood, then, Tsze-sze must have been with his grandfather, and received his instructions. It is related, that one day, when he was alone with the sage, and heard him sighing, he went up to him, and, bowing twice, inquired the reason of his grief. 'Is it,' said he, 'because you think that your descendants, through not cultivating themselves, will be unworthy of you? Or is it that, in your admiration of the ways of Yáo and Shun, you are vexed that you fall short of them?' 'Child,' replied Confucius, 'how is it that you know my thoughts?' 'I have often,' said Tsze-sze, 'heard from you the lesson, that when the father has gathered and prepared the firewood, if the son cannot carry the bundle, he is to be pronounced degenerate and unworthy. The remark comes frequently into my thoughts, and fills me with great apprehensions.' The sage was delighted. He

¹ 魯穆(或繆)公. ² 聖廟祀典圖考. ³ 或以六十二似八十二之誤. Eighty-two and sixty-two may more easily be confounded, as written in Chinese, than with the Roman figures. ⁴ See the 四書集證, on the

preface to the Chung Yung, — 年百餘歲卒. ⁵ Li himself was born in Confucius's twenty-first year, and if Tsze-sze had been born in Li's twenty-first year, he must have been 103 at the time of duke Mû's accession. But the tradition is, that Tsze-sze was a pupil of Tsang Shān who was born B.C. 504. We must place his birth therefore considerably later, and suppose him to have been quite young when his father died. I was talking once about the question with a Chinese friend, who observed:—'Li was fifty when he died, and his wife married again into a family of Wei. We can hardly think, therefore, that she was anything like that age. Li could not have married so soon as his father did. Perhaps he was about forty when Chi was born.'

smiled and said, 'Now, indeed, shall I be without anxiety! My undertakings will not come to nought. They will be carried on and flourish¹.'

After the death of Confucius, Chî became a pupil, it is said, of the philosopher Tsăng. But he received his instructions with discrimination, and in one instance which is recorded in the Lî Chî, the pupil suddenly took the place of the master. We there read:— 'Tsăng said to Tsze-sze, "Chî, when I was engaged in mourning for my parents, neither congee nor water entered my mouth for seven days." Tsze-sze answered, "In ordering their rules of propriety, it was the design of the ancient kings that those who would go beyond them should stoop and keep by them, and that those who could hardly reach them should stand on tiptoe to do so. Thus it is that the superior man, in mourning for his parents, when he has been three days without water or congee, takes a staff to enable himself to rise²."

While he thus condemned the severe discipline of Tsăng, Tsze-sze appears, in various incidents which are related of him, to have been himself more than sufficiently ascetic. As he was living in great poverty, a friend supplied him with grain, which he readily received. Another friend was emboldened by this to send him a bottle of spirits, but he declined to receive it. 'You receive your corn from other people,' urged the donor, 'and why should you decline my gift, which is of less value? You can assign no ground in reason for it, and if you wish to show your independence, you should do so completely.' 'I am so poor,' was the reply, 'as to be in want, and being afraid lest I should die and the sacrifices not be offered to my ancestors, I accept the grain as an alms. But the spirits and the dried flesh which you offer to me are the appliances of a feast. For a poor man to be feasting is certainly unreasonable. This is the ground of my refusing your gift. I have no thought of asserting my independence³.'

To the same effect is the account of Tsze-sze, which we have from Liû Hsiang. That scholar relates:— 'When Chî was living in Wei, he wore a tattered coat, without any lining, and in thirty days had only nine meals. T'ien Tsze-fang having heard of his

¹ See the 四書集證, in the place just quoted from. For the incident we are indebted to K'ung Fû; see note 3, p. 36.

² Li Chî, II. Sect. I. ii. 7.

³ See the

四書集證, as above.

distress, sent a messenger to him with a coat of fox-fur, and being afraid that he might not receive it, he added the message,—“When I borrow from a man, I forget it; when I give a thing, I part with it freely as if I threw it away.” Tsze-sze declined the gift thus offered, and when Tsze-fang said, “I have, and you have not; why will you not take it?” he replied, “You give away as rashly as if you were casting your things into a ditch. Poor as I am, I cannot think of my body as a ditch, and do not presume to accept your gift!”

Tsze-sze's mother married again, after Li's death, into a family of Wei. But this circumstance, which is not at all creditable in Chinese estimation, did not alienate his affections from her. He was in Lû when he heard of her death, and proceeded to weep in the temple of his family. A disciple came to him and said, ‘Your mother married again into the family of the Shû, and do you weep for her in the temple of the K'ung?’ ‘I am wrong,’ said Tsze-sze, ‘I am wrong;’ and with these words he went to weep elsewhere².

In his own married relation he does not seem to have been happy, and for some cause, which has not been transmitted to us, he divorced his wife, following in this, it has been wrongly said, the example of Confucius. On her death, her son, Tsze-shang³, did not undertake any mourning for her. Tsze-sze's disciples were surprised and questioned him. ‘Did your predecessor, a superior man,’ they asked, ‘mourn for his mother who had been divorced?’ ‘Yes,’ was the reply. ‘Then why do you not cause Pâi⁴ to mourn for his mother?’ Tsze-sze answered, ‘My progenitor, a superior man, failed in nothing to pursue the proper path. His observances increased or decreased as the case required. But I cannot attain to this. While she was my wife, she was Pâi's mother; when she ceased to be my wife, she ceased to be Pâi's mother.’ The custom of the K'ung family not to mourn for a mother who had been divorced, took its rise from Tsze-sze⁵.

These few notices of K'ung Chî in his more private relations bring him before us as a man of strong feeling and strong will, independent, and with a tendency to asceticism in his habits.

See the 四書集證, as above.

² See the Li Chi, II. Sect. II. iii. 15.

庶氏之母死 must be understood as I have done above, and not with Ch'ang Hsüan,

—‘Your mother was born a Miss Shû.’

³ 子上,—this was the designation of Tsze

sze's son.

⁴ 白,—this was Tsze-shang's name.

⁵ See the Li Chi, II. Sect. I. i. 4.

As a public character, we find him at the ducal courts of Wei, Sung, Lô, and Pî, and at each of them held in high esteem by the rulers. To Wei he was carried probably by the fact of his mother having married into that State. We are told that the prince of Wei received him with great distinction and lodged him honourably. On one occasion he said to him, 'An officer of the State of Lô, you have not despised this small and narrow Wei, but have bent your steps hither to comfort and preserve it;—vouchsafe to confer your benefits upon me.' Tsze-sze replied, 'If I should wish to requite your princely favour with money and silks, your treasuries are already full of them, and I am poor. If I should wish to requite it with good words, I am afraid that what I should say would not suit your ideas, so that I should speak in vain and not be listened to. The only way in which I can requite it, is by recommending to your notice men of worth.' The duke said, 'Men of worth are exactly what I desire.' 'Nay,' said Chî, 'you are not able to appreciate them.' 'Nevertheless,' was the reply, 'I should like to hear whom you consider deserving that name.' Tsze-sze replied, 'Do you wish to select your officers for the name they may have or for their reality?' 'For their reality, certainly,' said the duke. His guest then said, 'In the eastern borders of your State, there is one Lî Yin, who is a man of real worth.' 'What were his grandfather and father?' asked the duke. 'They were husbandmen,' was the reply, on which the duke broke into a loud laugh, saying, 'I do not like husbandry. The son of a husbandman cannot be fit for me to employ. I do not put into office all the cadets of those families even in which office is hereditary.' Tsze-sze observed, 'I mention Lî Yin because of his abilities; what has the fact of his forefathers being husbandmen to do with the case? And moreover, the duke of Châu was a great sage, and K'ang-shû was a great worthy. Yet if you examine their beginnings, you will find that from the business of husbandry they came forth to found their States. I did certainly have my doubts that in the selection of your officers you did not have regard to their real character and capacity.' With this the conversation ended. The duke was silent¹.

Tsze-sze was naturally led to Sung, as the K'ung family originally sprang from that principality. One account, quoted in 'The

¹ See the 氏姓譜, 卷一百二, 孔氏, 孔伋.

Four Books, Text and Commentary, with Proofs and Illustrations¹, says that he went thither in his sixteenth year, and having foiled an officer of the State, named Yo So, in a conversation on the Shû Ching, his opponent was so irritated at the disgrace put on him by a youth, that he listened to the advice of evil counsellors, and made an attack on him to put him to death. The duke of Sung, hearing the tumult, hurried to the rescue, and when Chî found himself in safety, he said, 'When king Wăn was imprisoned in Yû-lî, he made the Yî of Châu. My grandfather made the Ch'un Ch'iu after he had been in danger in Ch'ăn and Ts'ai. Shall I not make something when rescued from such a risk in Sung?' Upon this he made the Chung Yung in forty-nine *p'ien*.

According to this account, the Chung Yung was the work of Tsze-sze's early manhood, and the tradition has obtained a wonderful prevalence. The notice in 'The Sacrificial Canon' says, on the contrary, that it was the work of his old age, when he had finally settled in Lû, which is much more likely².

Of Tsze-sze in Pî, which could hardly be said to be out of Lû, we have only one short notice,—in Mencius, V. Pt. II. iii. 3, where the duke Hûi of Pî is introduced as saying, 'I treat Tsze-sze as my master.'

We have fuller accounts of him in Lû, where he spent all the latter years of his life, instructing his disciples to the number of several hundred³, and held in great reverence by the duke Mû. The duke indeed wanted to raise him to the highest office, but he declined this, and would only occupy the position of a 'guide, philosopher, and friend.' Of the attention which he demanded, however, instances will be found in Mencius, II. Pt. II. xi. 3; V. Pt. II. vi. 4, and vii. 4. In his intercourse with the duke he spoke the truth to him fearlessly. In the 'Cyclopædia of Surnames⁴, I find the following conversations, but I cannot tell from what source they are extracted into that Work.—'One day, the duke said to Tsze-sze, "The officer Hsien told me that you do good without

¹ This is the Work so often referred to as the 四書集證, the full title being

四書經註集證. The passage here translated from it will be found in the place several times referred to in this section.

² The author of the 四書拓餘說

adopts the view that the Work was composed in Sung. Some have advocated this from ch. xxviii. 5, compared with Ana. III. ix, 'it being proper,' they say, 'that Tsze-sze, writing in Sung, should not depreciate it as Confucius had done out of it!' ³ See in the 'Sacrificial Canon,' on Tsze-sze. ⁴ This is the Work referred to in note 1, p. 40.

wishing for any praise from men;—is it so?” Tsze-sze replied, “No, that is not my feeling. When I cultivate what is good, I wish men to know it, for when they know it and praise me, I feel encouraged to be more zealous in the cultivation. This is what I desire, and am not able to obtain. If I cultivate what is good, and men do not know it, it is likely that in their ignorance they will speak evil of me. So by my good-doing I only come to be evil spoken of. This is what I do not desire, but am not able to avoid. In the case of a man, who gets up at cock-crowing to practise what is good and continues sedulous in the endeavour till midnight, and says at the same time that he does not wish men to know it, lest they should praise him, I must say of such a man, that, if he be not deceitful, he is stupid.”

Another day, the duke asked Tsze-sze, saying, ‘Can my state be made to flourish?’ ‘It may,’ was the reply. ‘And how?’ Tsze-sze said, ‘O prince, if you and your ministers will only strive to realise the government of the duke of Châu and of Po-ch’in; practising their transforming principles, sending forth wide the favours of your ducal house, and not letting advantages flow in private channels;—if you will thus conciliate the affections of the people, and at the same time cultivate friendly relations with neighbouring states, your state will soon begin to flourish.’

On one occasion, the duke asked whether it had been the custom of old for ministers to go into mourning for a prince whose service and state they had left. Tsze-sze replied to him, ‘Of old, princes advanced their ministers to office according to propriety, and dismissed them in the same way, and hence there was that rule. But now-a-days, princes bring their ministers forward as if they were going to take them on their knees, and send them away as if they would cast them into an abyss. If they do not treat them as their greatest enemies, it is well.—How can you expect the ancient practice to be observed in such circumstances¹?’

These instances may suffice to illustrate the character of Tsze-sze, as it was displayed in his intercourse with the princes of his time. We see the same independence which he affected in private life, and a dignity not unbecoming the grandson of Confucius. But we miss the reach of thought and capacity for administration which belonged to the Sage. It is with him, how-

¹ This conversation is given in the Li Chi, II. Sect. II. Pt. ii. 1.

ever, as a thinker and writer that we have to do, and his rank in that capacity will appear from the examination of the Chung Yung in the section iv below. His place in the temples of the Sage has been that of one of his four assessors, since the year 1267. He ranks with Yen Hûi, Tsāng Shān, and Mencius, and bears the title of 'The Philosopher Tsze-sze, Transmitter of the Sage¹.'

SECTION III.

ITS INTEGRITY.

In the testimony of K'ung Fû, which has been adduced to prove the authorship of the Chung Yung, it is said that the Work consisted originally of forty-nine *p'ien*. From this statement it is argued by some, that the arrangement of it in thirty-three chapters, which originated with Chû Hsî, is wrong²; but this does not affect the question of integrity, and the character *p'ien* is so vague and indefinite, that we cannot affirm that K'ung Fû meant to tell us by it that Tsze-sze himself divided his Treatise into so many paragraphs or chapters.

It is on the entry in Liû Hsin's Catalogue, quoted section i,—'Two *p'ien* of Observations on the Chung Yung,' that the integrity of the present Work is called in question. Yen Sze-kû, of the T'ang dynasty, has a note on that entry to the effect:—'There is now the Chung Yung in the Lî Chî in one *p'ien*. But that is not the original Treatise here mentioned, but only a branch from it³.' Wang Wei, a writer of the Ming dynasty, says:—'Anciently, the Chung Yung consisted of two *p'ien*, as appears from the History of Literature of the Han dynasty, but in the Lî Chî we have only one *p'ien*, which Chû Hsî, when he made his "Chapters and Sentences," divided into thirty-three chapters. The old Work in two *p'ien* is not to be met with now⁴.'

These views are based on a misinterpretation of the entry in the

¹ 述聖子思子。 ² See the 四書拓餘說, art. 中庸。 '顏師古曰,今禮記有中庸一篇,亦非本禮經,蓋此之流。' 王氏緯曰,中庸古有二篇,見漢藝文志,而在禮記中者,一篇而已,朱子爲章句,因其一篇者,分爲三十三章,而古所謂二篇者不可見矣。

Catalogue. It does not speak of two *p'ien* of the Chung Yung, but of two *p'ien* of *Observations* thereon. The Great Learning carries on its front the evidence of being incomplete, but the student will not easily believe that the Doctrine of the Mean is so. I see no reason for calling its integrity in question, and no necessity therefore to recur to the ingenious device employed in the edition of the five *ching* published by the imperial authority of K'ang Hsi, to get over the difficulty which Wang Wei supposes. It there appears in two *p'ien*, of which we have the following account from the author of 'Supplemental Remarks upon the Four Books:—'The proper course now is to consider the first twenty chapters in Chû Hsi's arrangement as making up the first *p'ien*, and the remaining thirteen as forming the second. In this way we retain the old form of the Treatise, and do not come into collision with the views of Chû. For this suggestion we are indebted to Lû Wang-châi' (an author of the Sung dynasty)¹.

SECTION IV.

ITS SCOPE AND VALUE.

I. The Doctrine of the Mean is a work not easy to understand. 'It first,' says the philosopher Ch'ang, 'speaks of one principle; it next spreads this out and embraces all things; finally, it returns and gathers them up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in secrecy².' There is this advantage, however, to the student of it, that, more than most other Chinese Treatises, it has a beginning, a middle, and an end. The first chapter stands to all that follows in the character of a text, containing several propositions of which we have the expansion or development. If that development were satisfactory, we should be able to bring our own minds *en rapport* with that of the author. Unfortunately it is not so. As a writer he belongs to the intuitional school more than to the logical. This is well put in the 'Continuation of the General Examination of Literary Monuments and Learned Men,'—'The philosopher Tsang reached his conclusions by following in the train of things, watch-

¹ See the 四書拓餘說, art. 中庸.
Chû Hsi.

² See the Introductory note of

ing and examining; whereas Tsze-sze proceeds directly and reaches to Heavenly virtue. His was a mysterious power of discernment, approaching to that of Yen Hui¹. We must take the Book and the author, however, as we have them, and get to their meaning, if we can, by assiduous examination and reflection.

2. 'Man has received his *nature* from *Heaven*. Conduct in accordance with that nature constitutes what is right and true,—is a pursuing of the proper *Path*. The cultivation or regulation of that path is what is called *Instruction*.' It is with these axioms that the Treatise commences, and from such an introduction we might expect that the writer would go on to unfold the various principles of duty, derived from an analysis of man's moral constitution.

Confining himself, however, to the second axiom, he proceeds to say that 'the path may not for an instant be left, and that the superior man is cautious and careful in reference to what he does not see, and fearful and apprehensive in reference to what he does not hear. There is nothing more visible than what is secret, and nothing more manifest than what is minute, and therefore the superior man is watchful over his *aloneness*.' This is not all very plain. Comparing it with the sixth chapter of Commentary in the Great Learning, it seems to inculcate what is there called 'making the thoughts sincere.' The passage contains an admonition about equivalent to that of Solomon,—'Keep thy heart with all diligence, for out of it are the issues of life.'

The next paragraph seems to speak of *the nature* and *the path* under other names. 'While there are no movements of pleasure, anger, sorrow, or joy, we have what may be called the state of *equilibrium*. When those feelings have been moved, and they all act in the due degree, we have what may be called the state of *harmony*. This equilibrium is the great root of the world, and this harmony is its universal path.' What is here called 'the state of equilibrium,' is the same as the nature given by Heaven, considered absolutely in itself, without deflection or inclination. This nature acted on from without, and responding with the various emotions, so as always 'to hit' the mark with entire

¹ See the 續文獻通考, Bk. cxcix, art. 子思, —曾子得之于隨學省察, 而子思之學, 則直達天德; 庶幾顏氏之妙悟. ² 中節.

correctness, produces the state of harmony, and such harmonious response is the path along which all human activities should proceed.

Finally. 'Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.' Here we pass into the sphere of mystery and mysticism. The language, according to Chû Hsî, 'describes the meritorious achievements and transforming influence of sage and spiritual men in their highest extent.' From the path of duty, where we tread on solid ground, the writer suddenly raises us aloft on wings of air, and will carry us we know not where, and to we know not what.

3. The paragraphs thus presented, and which constitute Chû Hsî's first chapter, contain the sum of the whole Work. This is acknowledged by all;—by the critics who disown Chû Hsî's interpretations of it, as freely as by him¹. Revolving them in my own mind often and long, I collect from them the following as the ideas of the author:—Firstly, Man has received from Heaven a moral nature by which he is constituted a law to himself; secondly, Over this nature man requires to exercise a jealous watchfulness; and thirdly, As he possesses it, absolutely and relatively, in perfection, or attains to such possession of it, he becomes invested with the highest dignity and power, and may say to himself—'I am a god; yea, I sit in the seat of God.' I will not say here that there is impiety in the last of these ideas; but do we not have in them the same combination which we found in the Great Learning,—a combination of the ordinary and the extraordinary, the plain and the vague, which is very perplexing to the mind, and renders the Book unfit for the purposes of mental and moral discipline?

And here I may inquire whether we do right in calling the Treatise by any of the names which foreigners have hitherto used for it? In the note on the title, I have entered a little into this question. The Work is not at all what a reader must expect to find in what he supposes to be a treatise on 'The Golden Medium,' 'The Invariable Mean,' or 'The Doctrine of the Mean.' Those

¹ Compare Chû Hsî's language in his concluding note to the first chapter:—楊氏所謂一篇之體要, and Máo Hsi-ho's, in his 中庸說, 卷一, p. 11:—此中庸一書之領要也.

names are descriptive only of a portion of it. Where the phrase *Chung Yung* occurs in the quotations from Confucius, in nearly every chapter from the second to the eleventh, we do well to translate it by 'the course of the Mean,' or some similar terms; but the conception of it in Tsze-sze's mind was of a different kind, as the preceding analysis of the first chapter sufficiently shows¹.

4. I may return to this point of the proper title for the Work again, but in the meantime we must proceed with the analysis of it.—The ten chapters from the second to the eleventh constitute the second part, and in them Tsze-sze quotes the words of Confucius, 'for the purpose,' according to Chû Hsi, 'of illustrating the meaning of the first chapter.' Yet, as I have just intimated, they do not to my mind do this. Confucius bewails the rarity of the practice of the Mean, and graphically sets forth the difficulty of it. 'The empire, with its component States and families, may be ruled; dignities and emoluments may be declined; naked weapons may be trampled under foot; but the course of the Mean can not be attained to².' 'The knowing go beyond it, and the stupid do not come up to it³.' Yet some have attained to it. Shun did so, humble and ever learning from people far inferior to himself⁴; and Yen Hûi did so, holding fast whatever good he got hold of, and never letting it go⁵. Tsze-lû thought the Mean could be taken by storm, but Confucius taught him better⁶. And in fine, it is only the sage who can fully exemplify the Mean⁷.

All these citations do not throw any light on the ideas presented in the first chapter. On the contrary, they interrupt the train of thought. Instead of showing us how virtue, or the path of duty is in accordance with our Heaven-given nature, they lead us to think of it as a mean between two extremes. Each extreme may be a violation of the law of our nature, but that is not made to appear. Confucius's sayings would be in place in illustrating the doctrine of the Peripatetics, 'which placed all virtue in a medium between opposite vices⁸.' Here in the *Chung Yung* of Tsze-sze I have always felt them to be out of place.

5. In the twelfth chapter Tsze-sze speaks again himself, and we seem at once to know the voice. He begins by saying that 'the way of the superior man reaches far and wide, and yet is

¹ In the version in 'The Sacred Books of the East,' I call the Treatise 'The State of Equilibrium and Harmony.' ² Ch. ix. ³ Ch. iv. ⁴ Ch. vi. ⁵ Ch. viii.
⁶ Ch. x. ⁷ Ch. xi. ⁸ Encyclopædia Britannica, Preliminary Dissertations, p. 318, eighth edition.

secret,' by which he means to tell us that the path of duty is to be pursued everywhere and at all times, while yet the secret spring and rule of it is near at hand, in the Heaven-conferred nature, the individual consciousness, with which no stranger can intermeddle. Chû Hsí, as will be seen in the notes, gives a different interpretation of the utterance. But the view which I have adopted is maintained convincingly by Máo Hsí-ho in the second part of his 'Observations on the Chung Yung.' With this chapter commences the third part of the Work, which embraces also the eight chapters which follow. 'It is designed,' says Chû Hsí, 'to illustrate what is said in the first chapter that "the path may not be left."' But more than that one sentence finds its illustration here. Tsze-sze had reference in it also to what he had said—'The superior man does not wait till he sees things to be cautious, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone.'

It is in this portion of the Chung Yung that we find a good deal of moral instruction which is really valuable. Most of it consists of sayings of Confucius, but the sentiments of Tsze-sze himself in his own language are interspersed with them. The sage of China has no higher utterances than those which are given in the thirteenth chapter.—'The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered *the path*. In the Book of Poetry it is said—

"In hewing an axe-handle, in hewing an axe-handle,
The pattern is not far off."

We grasp one axe-handle to hew the other, and yet if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men according to their nature, with what is proper to them; and as soon as they change what is wrong, he stops. When one cultivates to the utmost the moral principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.'

'In the way of the superior man there are four things, to none of which have I as yet attained.—To serve my father as I would require my son to serve me: to this I have not attained; to serve

my elder brother as I would require my younger brother to serve me: to this I have not attained; to serve my ruler as I would require my minister to serve me: to this I have not attained; to set the example in behaving to a friend as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them; if in his practice he has anything defective, the superior man dares not but exert himself; and if in his words he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words;—is it not just an entire sincerity which marks the superior man?’

We have here the golden rule in its negative form expressly propounded:—‘What you do not like when done to yourself, do not do to others.’ But in the paragraph which follows we have the rule virtually in its positive form. Confucius recognises the duty of taking the initiative,—of behaving himself to others in the first instance as he would that they should behave to him. There is a certain narrowness, indeed, in that the sphere of its operations seems to be confined to the relations of society, which are spoken of more at large in the twentieth chapter, but let us not grudge the tribute of our warm approbation to the sentiments.

This chapter is followed by two from Tsze-sze, to the effect that the superior man does what is proper in every change of his situation, always finding his rule in himself; and that in his practice there is an orderly advance from step to step,—from what is near to what is remote. Then follow five chapters from Confucius:—the first, on the operation and influence of spiritual beings, to show ‘the manifestness of what is minute, and the irrepressibleness of sincerity;’ the second, on the filial piety of Shun, and how it was rewarded by Heaven with the throne, with enduring fame, and with long life; the third and fourth, on the kings Wăn and Wû, and the duke of Châu, celebrating them for their filial piety and other associate virtues; and the fifth, on the subject of government. These chapters are interesting enough in themselves, but when I go back from them, and examine whether I have from them any better understanding of the paragraphs in the first chapter which they are said to illustrate, I do not find that I have. Three of them, the seventeenth, eighteenth, and nineteenth, would be more in place in the Classic of Filial Piety than here in the Chung Yung. The meaning of the

sixteenth is shadowy and undefined. After all the study which I have directed to it, there are some points in reference to which I have still doubts and difficulties.

The twentieth chapter, which concludes the third portion of the *Work*, contains a full exposition of Confucius's views on government, though professedly descriptive only of that of the kings Wăn and Wû. Along with lessons proper for a ruler there are many also of universal application, but the mingling of them perplexes the mind. It tells us of 'the five duties of universal application,'—those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends; of 'the three virtues by which those duties are carried into effect,' namely, knowledge, benevolence, and energy; and of 'the one thing, by which those virtues are practised,' which is singleness or sincerity¹. It sets forth in detail the 'nine standard rules for the administration of government,' which are 'the cultivation by the ruler of his own character; the honouring men of virtue and talents; affection to his relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; cherishing the mass of the people as children; encouraging all classes of artisans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the States².' There are these and other equally interesting topics in this chapter; but, as they are in the *Work*, they distract the mind, instead of making the author's great object more clear to it, and I will not say more upon them here.

6. Doubtless it was the mention of 'singleness,' or 'sincerity,' in the twentieth chapter, which made Tsze-sze introduce it into this Treatise, for from those terms he is able to go on to develop what he intended in saying that 'if the states of Equilibrium and Harmony exist in perfection, a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.' It is here, that now we are astonished at the audacity of the writer's assertions, and now lost in vain endeavours to ascertain his meaning. I have quoted the words of Confucius that it is 'singleness' by which the three virtues of knowledge, benevolence, and energy are able to carry into practice the duties of universal obligation. He says also that it is this same 'singleness' by which 'the nine standard rules of government' can be effectively carried out³. This 'singleness' is merely a name for 'the states of Equilibrium

¹ Par. 8.² Par. 12.³ Par. 15.

and Harmony existing in perfection.' It denotes a character absolutely and relatively good, wanting nothing in itself, and correct in all its outgoings. 'Sincerity' is another term for the same thing, and in speaking about it, Confucius makes a distinction between sincerity absolute and sincerity acquired. The former is born with some, and practised by them without any effort; the latter is attained by study, and practised by strong endeavour¹. The former is 'the way of Heaven;' the latter is 'the way of men².' 'He who possesses sincerity,'—absolutely, that is,—'is he who without effort hits what is right, and apprehends without the exercise of thought; he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good and firmly holds it fast. And to this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it³.' In these passages Confucius unhesitatingly enunciates his belief that there are some men who are absolutely perfect, who come into the world as we might conceive the first man was, when he was created by God 'in His own image,' full of knowledge and righteousness, and who grow up as we know that Christ did, 'increasing in wisdom and in stature.' He disclaimed being considered to be such an one himself⁴, but the sages of China were such. And moreover, others who are not so naturally may make themselves to become so. Some will have to put forth more effort and to contend with greater struggles, but the end will be the possession of the knowledge and the achievement of the practice.

I need not say that these sentiments are contrary to the views of human nature which are presented in the Bible. The testimony of Revelation is that 'there is not a just man upon earth that doeth good and sinneth not.' 'If we say that we have no sin,' and in writing this term, I am thinking here not of sin against God, but, if we can conceive of it apart from that, of failures in regard to what ought to be in our regulation of ourselves, and in our behaviour to others;—'if we say that we have no sin, we deceive ourselves, and the truth is not in us.' This language is appropriate in the lips of the learned as well as in those of the ignorant, to the highest sage as to the lowest child of the soil. Neither the scriptures of God nor the experience of man know of individuals

¹ Par. 9.² Par. 18.³ Pars. 18, 19.⁴ Ana. VII. xix.

absolutely perfect. The other sentiment that men can make themselves perfect is equally wide of the truth. Intelligence and goodness by no means stand to each other in the relation of cause and effect. The sayings of Ovid, '*Video meliora proboque, deteriora sequor*,' '*Nitimur in vetitum semper, cupimusque negata*,' are a more correct expression of the facts of human consciousness and conduct than the high-flown praises of Confucius.

7. But Tsze-sze adopts the dicta of his grandfather without questioning them, and gives them forth in his own style at the commencement of the fourth part of his Treatise. 'When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity¹.'

Tsze-sze does more than adopt the dicta of Confucius. He applies them in a way which the Sage never did, and which he would probably have shrunk from doing. The sincere, or perfect man of Confucius, is he who satisfies completely all the requirements of duty in the various relations of society, and in the exercise of government; but the sincere man of Tsze-sze is a potency in the universe. 'Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion².' Such are the results of sincerity natural. The case below this—of sincerity acquired, is as follows,—'The individual cultivates its shoots. From these he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform³.' It may safely be affirmed, that when he thus expressed himself, Tsze-sze understood neither what he said nor

¹ Ch. xxi.² Ch. xxii.³ Ch. xxiii.

whereof he affirmed. Máo Hsí-ho and some other modern writers explain away many of his predicates of sincerity, so that in their hands they become nothing but extravagant hyperboles, but the author himself would, I believe, have protested against such a mode of dealing with his words. True, his structures are castles in the air, but he had no idea himself that they were so.

In the twenty-fourth chapter there is a ridiculous descent from the sublimity of the two preceding. We are told that the possessor of entire sincerity is like a spirit and can foreknow, but the foreknowledge is only a judging by the milfoil and tortoise and other auguries! But the author recovers himself, and resumes his theme about sincerity as conducting to self-completion and the completion of other men and things, describing it also as possessing all the qualities which can be predicated of Heaven and Earth. Gradually the subject is made to converge to the person of Confucius, who is the ideal of the sage, as the sage is the ideal of humanity at large. An old account of the object of Tsze-sze in the Chung Yung is that he wrote it to celebrate the virtue of his grandfather¹. He certainly contrives to do this in the course of it. The thirtieth, thirty-first, and thirty-second chapters contain his eulogium, and never has any other mortal been exalted in such terms. 'He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining all things; he may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.' 'Quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, he was fitted to exercise rule, magnanimous, generous, benign, and mild, he was fitted to exercise forbearance; impulsive, energetic, strong, and enduring, he was fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, he was fitted to command reverence; accomplished, distinctive, concentrative, and searching, he was fitted to exercise discrimination.' 'All-embracing and vast, he was like heaven; deep and active as a fountain, he was like the abyss.' 'Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow

·唐陸德明釋文謂孔子之孫,子思,作此以昭明祖德; see the 中庸唐說 — P. 1

and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall;—all who have blood and breath unfeignedly honour and love him. Hence it is said,—He is the equal of Heaven!’ ‘Who can know him but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?’

8. We have arrived at the concluding chapter of the Work, in which the author, according to Chû Hsi, ‘having carried his descriptions to the highest point in the preceding chapters, turns back and examines the source of his subject; and then again from the work of the learner, free from all selfishness and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole world tranquillized by simple and sincere reverentialness. He moreover eulogizes its mysteriousness, till he speaks of it at last as without sound or smell¹.’ Between the first and last chapters there is a correspondency, and each of them may be considered as a summary of the whole treatise. The difference between them is, that in the first a commencement is made with the mention of Heaven as the conferrer of man’s nature, while in this the progress of man in virtue is traced, step by step, till at last it is equal to that of High Heaven.

9. I have thus in the preceding paragraphs given a general and somewhat copious review of this Work. My object has been to seize, if I could, the train of thought and to hold it up to the reader. Minor objections to it, arising from the confused use of terms and singular applications of passages from the older Classics, are noticed in the notes subjoined to the translation. I wished here that its scope should be seen, and the means be afforded of judging how far it is worthy of the high character attributed to it. ‘The relish of it,’ says the younger Ch’ang, ‘is inexhaustible. The whole of it is solid learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted².’

My own opinion of it is less favourable. The names by which it has been called in translations of it have led to misconceptions of its character. Were it styled ‘The states of Equilibrium and Harmony,’ we should be prepared to expect something strange and probably extravagant. Assuredly we should expect nothing more

¹ See the concluding note by Chû Hsi.

² See the Introductory note below.

strange or extravagant than what we have. It begins sufficiently well, but the author has hardly enunciated his preliminary apophthegms, when he conducts into an obscurity where we can hardly grope our way, and when we emerge from that, it is to be bewildered by his gorgeous but unsubstantial pictures of sagely perfection. He has eminently contributed to nourish the pride of his countrymen. He has exalted their sages above all that is called God or is worshipped, and taught the masses of the people that with them they have need of nothing from without. In the meantime it is antagonistic to Christianity. By-and-by, when Christianity has prevailed in China, men will refer to it as a striking proof how their fathers by their wisdom knew neither God nor themselves.

CHAPTER V.

CONFUCIUS AND HIS IMMEDIATE DISCIPLES.

SECTION I.

LIFE OF CONFUCIUS.

1. 'And have you foreigners surnames as well?' This question has often been put to me by Chinese. It marks the ignorance which belongs to the people of all that is external to themselves, and the pride of antiquity which enters largely as an element into their character. If such a pride could in any case be justified, we might allow it to the family of the K'ung, the descendants of Confucius. In the reign of K'ang-hsi, twenty-one centuries and a half after the death of the sage, they amounted to eleven thousand males. But their ancestry is carried back through a period of equal extent, and genealogical tables are common, in which the descent of Confucius is traced down from Hwang-tî, in whose reign the cycle was invented, B.C. 2637¹.

The more moderate writers, however, content themselves with exhibiting his ancestry back to the commencement of the Châu dynasty, B.C. 1121. Among the relatives of the tyrant Châu, the last emperor of the Yin dynasty, was an elder brother, by a concubine, named Ch'î², who is celebrated by Confucius, Ana. XVIII. i, under the title of the viscount of Wei. Foreseeing the impending ruin of their family, Ch'î withdrew from the court; and subsequently he was invested by the emperor Ch'äng, the second of the house of Châu, with the principality of Sung, which embraced the eastern portion of the present province of Ho-nan, that he might there continue the sacrifices to the sovereigns of Yin. Ch'î was followed as duke of Sung by a younger brother, in whose line the succession continued. His great-grandson, the duke Min³, was

¹ See *Mémoires concernant les Chinois*, Tome XII, p. 447 *et seq.* Father Amiot states, p. 501, that he had seen the representative of the family, who succeeded to the dignity of 衍聖公 in the ninth year of Ch'ien-lung, A. D. 1744. The last duke, not the present, was visited in our own time by the late Dr. Williamson and Mr. Consul Markham. It is hardly necessary that I should say here, that the name Confucius is merely the Chinese characters 孔夫子 (K'ung Fû-tsze, 'The master K'ung') Latinized. 啟. 愍公.

followed, B.C. 908, by a younger brother, leaving, however, two sons, Fû-fû Ho¹ and Fang-sze². Fû Ho³ resigned his right to the dukedom in favour of Fang-sze, who put his uncle to death in B.C. 893, and became master of the State. He is known as the duke Lî⁴, and to his elder brother belongs the honour of having the sage among his descendants.

Three descents from Fû Ho, we find Chăng K'áo-fû⁵, who was a distinguished officer under the dukes Tâi, Wû, and Hsüan⁶ (B.C. 799-728). He is still celebrated for his humility, and for his literary tastes. We have accounts of him as being in communication with the Grand-historiographer of the kingdom, and engaged in researches about its ancient poetry, thus setting an example of one of the works to which Confucius gave himself⁷. K'áo gave birth to K'ung-fû Chiâ⁸, from whom the surname of K'ung took its rise. Five generations had now elapsed since the dukedom was held in the direct line of his ancestry, and it was according to the rule in such cases that the branch should cease its connexion with the ducal stem, and merge among the people under a new surname. K'ung Chiâ was Master of the Horse in Sung, and an officer of well-known loyalty and probity. Unfortunately for himself, he had a wife of surpassing beauty, of whom the chief minister of the State, by name Hwâ Tû⁹, happened on one occasion to get a glimpse. Determined to possess her, he commenced a series of intrigues, which ended, B.C. 710, in the murder of Chiâ and of the ruling duke Shang¹⁰. At the same time, Tû secured the person of the lady, and hastened to his palace with the prize, but on the way she had strangled herself with her girdle.

An enmity was thus commenced between the two families of K'ung and Hwâ which the lapse of time did not obliterate, and the latter being the more powerful of the two, Chiâ's great grandson withdrew into the State of Lû to avoid their persecution. There he was appointed commandant of the city of Fang¹¹, and is known

¹ 弗父何.

² 魴 (方) 祀.

³ I drop here the 父 (second tone), which seems to have been used in those times in a manner equivalent to our Mr.

⁴ 厲公. ⁵ 正考甫; 甫 is used in the same way as 父; see note 3.

⁶ 戴武宣三公. ⁷ See the 魯語, and 商頌詩序; quoted in

Chiang Yung's (工永) Life of Confucius, which forms a part of the 鄉黨圖考.

⁸ 孔父嘉. ⁹ 華督. ¹⁰ 殤公. ¹¹ 防.

in history by the name of Fang-shû¹. Fang-shû gave birth to Po-hsiâ², and from him came Shû-liang Hêh³, the father of Confucius. Hêh appears in the history of the times as a soldier of great prowess and daring bravery. In the year B.C. 562, when serving at the siege of a place called Pêh-yang⁴, a party of the assailants made their way in at a gate which had purposely been left open, and no sooner were they inside than the portcullis was dropped. Hêh was just entering; and catching the massive structure with both his hands, he gradually by dint of main strength raised it and held it up, till his friends had made their escape.

Thus much on the ancestry of the sage. Doubtless he could trace his descent in the way which has been indicated up to the imperial house of Yin, nor was there one among his ancestors during the rule of Châu to whom he could not refer with satisfaction. They had been ministers and soldiers of Sung and Lû, all men of worth, and in Châng K'áo, both for his humility and literary researches, Confucius might have special complacency.

2. Confucius was the child of Shû-liang Hêh's old age. The soldier had married in early life, but his wife brought him only daughters,—to the number of nine, and no son. By a concubine he had a son, named Măng-p'î, and also Po-nî⁵, who proved a cripple, so that, when he was over seventy years, Hêh sought a second wife in the Yen family⁶, from which came subsequently Yen Hui, the favourite disciple of his son. There were three daughters in the family, the youngest being named Châng-tsâi⁷. Their father said to them, 'Here is the commandant of Tsâu. His father and grandfather were only scholars, but his ancestors before them were descendants of the sage sovereigns. He is a man ten feet high⁸, and of extraordinary prowess, and I am very desirous of his alliance. Though he is old and austere, you need have no misgivings about him. Which of you three will be his wife?' The two elder daughters were silent, but Châng-tsâi said, 'Why do you ask us, father? It is for you to determine.' 'Very well,' said her father in reply, 'you will do.' Châng-tsâi, accordingly, became Hêh's wife, and in due time gave

防叔. 伯夏. 叔梁紇. 偃陽. 孟皮.
一字伯尼. 顏氏. 徵在. 其人, 身長十尺.

See, on the length of the ancient foot, Ana. VIII. vi, but the point needs a more sifting investigation than it has yet received.

birth to Confucius, who received the name of Ch'îü, and was subsequently styled Chung-nî¹. The event happened on the twenty-first day of the tenth month of the twenty-first year of the duke Hsiang, of Lû, being the twentieth year of the emperor Ling, B.C. 552². The birth-place was in the district of Tsâu³, of which Hêh was the governor. It was somewhere within the limits of the present department of Yen-châu in Shan-tung, but the honour of being the exact spot is claimed for two places in two different districts of the department.

The notices which we have of Confucius's early years are very scanty. When he was in his third year his father died. It is related of him, that as a boy he used to play at the arrangement of

¹ 名邱, 字仲尼. The legends say that Ch'ang-tsai, fearing lest she should not have a son, in consequence of her husband's age, privately ascended the Ni-ch'ü hill to pray for the boon, and that when she had obtained it, she commemorated the fact in the names—Ch'ü and Chung-ni. But the cripple, M'ang-p'i, had previously been styled Po-ni. There was some reason, previous to Confucius's birth, for using the term ni in the family. As might be expected, the birth of the sage is surrounded with many prodigious occurrences. One account is, that the husband and wife prayed together for a son in a dell of mount Ni. As Ch'ang-tsai went up the hill, the leaves of the trees and plants all erected themselves, and bent downwards on her return. That night she dreamt the black Ti appeared, and said to her, 'You shall have a son, a sage, and you must bring him forth in a hollow mulberry tree.' One day during her pregnancy, she fell into a dreamy state, and saw five old men in the hall, who called themselves the essences of the five planets, and led an animal which looked like a small cow with one horn, and was covered with scales like a dragon. This creature knelt before Ch'ang-tsai, and cast forth from its mouth a slip of jade, on which was the inscription,—'The son of the essence of water shall succeed to the decaying Ch'au, and be a throneless king.' Ch'ang-tsai tied a piece of embroidered ribbon about its horn, and the vision disappeared. When Hêh was told of it, he said, 'The creature must be the Ch'ü-lin.' As her time drew near, Ch'ang-tsai asked her husband if there was any place in the neighbourhood called 'the hollow mulberry tree.' He told her there was a dry cave in the south hill, which went by that name. Then she said, 'I will go and be confined there.' Her husband was surprised, but when made acquainted with her former dream, he made the necessary arrangements. On the night when the child was born, two dragons came and kept watch on the left and right of the hill, and two spirit-ladies appeared in the air, pouring out fragrant odours, as if to bathe Ch'ang-tsai; and as soon as the birth took place, a spring of clear warm water bubbled up from the floor of the cave, which dried up again when the child had been washed in it. The child was of an extraordinary appearance; with a mouth like the sea, ox lips, a dragon's back, &c. &c. On the top of his head was a remarkable formation, in consequence of which he was named Ch'ü, &c. See the 列國志, Bk. lxxviii.—Sze-mâ Ch'ien seems to make Confucius to have been illegitimate, saying that Hêh and Miss Yen cohabited in the wilderness (野合). Chiang Yung says that the phrase has reference simply to the disparity of their ages.

² Sze-mâ Ch'ien says that Confucius was born in the twenty-second year of duke Hsiang, B.C. 550. He is followed by Chü Hsi in the short sketch of Confucius's life prefixed to the Lun Yü, and by 'The Annals of the Empire' (歷代統紀表), published with imperial sanction in the reign of Chia-ch'ing. (To this latter work I have generally referred for my dates.) The year assigned in the text above rests on the authority of Kû-liang and Kung-yang, the two commentators on the Ch'un-Ch'ü. With regard to the month, however, the tenth is that assigned by Kû-liang, while Kung-yang names the eleventh.

³ Tsau is written 郕, 鄆, 郕, and 鄆.

sacrificial vessels, and at postures of ceremony. Of his schooling we have no reliable account. There is a legend, indeed, that at seven he went to school to Yen P'ing-chung¹, but it must be rejected as P'ing-chung belonged to the State of Ch'î. He tells us himself that at fifteen he bent his mind to learning²; but the condition of the family was one of poverty. At a subsequent period, when people were astonished at the variety of his knowledge, he explained it by saying, 'When I was young, my condition was low, and therefore I acquired my ability in many things; but they were mean matters³.'

When he was nineteen, he married a lady from the State of Sung, of the Chien-kwan family⁴, and in the following year his son Lî was born. On the occasion of this event, the duke Châo sent him a present of a couple of carp. It was to signify his sense of his prince's favour, that he called his son Lî (*The Carp*), and afterwards gave him the designation of Po-yü⁵ (*Fish Primus*). No mention is made of the birth of any other children, though we know, from Ana. V. i, that he had at least one daughter. We know also, from an inscription on her grave, that he had one other daughter, who died when she was quite young. The fact of the duke of Lû's sending him a gift on the occasion of Lî's birth, shows that he was not unknown, but was already commanding public attention and the respect of the great.

It was about this time, probably in the year after his marriage, that Confucius took his first public employment, as keeper of the stores of grain⁶, and in the following year he was put in charge of the public fields and lands⁷. Mencius adduces these employments in illustration of his doctrine that the superior man may at times take office on account of his poverty, but must confine himself in such a case to places of small emolument, and aim at nothing but the discharge of their humble duties. According to him, Confucius, as keeper of stores, said, 'My calculations must all be right:—that is all I have to care about;' and when in charge of the public fields, he said, 'The oxen and sheep must be fat and strong and

¹ 晏平仲. ² Ana. II. iv. ³ Ana. IX. vi. ⁴ 娶宋之開官氏.

⁵ 名曰鯉, 而字伯魚. ⁶ 爲委吏. This is Mencius's account.

Sze-mâ Ch'ien says 嘗爲季氏吏, but his subsequent words 料量平 show that the office was the same.

⁷ Mencius calls this office 乘田, while Sze-mâ Ch'ien says 爲司職吏.

superior :—that is all I have to care about¹. It does not appear whether these offices were held by Confucius in the direct employment of the State, or as a dependent of the Chî family in whose jurisdiction he lived. The present of the carp from the duke may incline us to suppose the former.

3. In his twenty-second year, Confucius commenced his labours as a public teacher, and his house became a resort for young and inquiring spirits, who wished to learn the doctrines of antiquity.

Commencement
of his labours as
a teacher. The
death of his
mother.

B. C. 531–527.

However small the fee his pupils were able to afford, he never refused his instructions². All that he required, was an ardent desire for improvement, and some degree of capacity. ‘I do not open up the truth,’

he said, ‘to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson³.’

His mother died in the year B.C. 527, and he resolved that her body should lie in the same grave with that of his father, and that their common resting-place should be in Fang, the first home of the K'ung in Lû. But here a difficulty presented itself. His father's coffin had been for twenty years where it had first been deposited, off the road of *The Five Fathers*, in the vicinity of Tsâu :—would it be right in him to move it? He was relieved from this perplexity by an old woman of the neighbourhood, who told him that the coffin had only just been put into the ground, as a temporary arrangement, and not regularly buried. On learning this, he carried his purpose into execution. Both coffins were conveyed to Fang, and put in the ground together, with no intervening space between them, as was the custom in some States. And now came a new perplexity. He said to himself, ‘In old times, they had graves, but raised no tumulus over them. But I am a man, who belongs equally to the north and the south, the east and the west. I must have something by which I can remember the place.’ Accordingly he raised a mound, four feet high, over the grave, and returned home, leaving a party of his disciples to see everything properly completed. In the meantime there came on a heavy storm of rain, and it was a considerable time before the disciples joined him. ‘What makes you so late?’ he asked. ‘The grave in Fang fell down,’ they said. He made no reply, and they repeated their

¹ Mencius, V. Pt. II. v. 4.

² Ana. VII. vii.

³ Ana. VII. viii

answer three times, when he burst into tears, and said, 'Ah! they did not make their graves so in antiquity!'

Confucius mourned for his mother the regular period of three years,—three years nominally, but in fact only twenty-seven months. Five days after the mourning was expired, he played on his lute, but could not sing. It required other five days before he could accompany an instrument with his voice².

Some writers have represented Confucius as teaching his disciples important lessons from the manner in which he buried his mother, and having a design to correct irregularities in the ordinary funeral ceremonies of the time. These things are altogether 'without book.' We simply have a dutiful son paying the last tribute of affection to a good parent. In one point he departs from the ancient practice, raising a mound over the grave, and when the fresh earth gives way from a sudden rain, he is moved to tears, and seems to regret his innovation. This sets Confucius vividly before us,—a man of the past as much as of the present, whose own natural feelings were liable to be hampered in their development by the traditions of antiquity which he considered sacred. It is important, however, to observe the reason which he gave for rearing the mound. He had in it a presentiment of much of his future course. He was 'a man of the north, the south, the east, and the west.' He might not confine himself to any one State. He would travel, and his way might be directed to some 'wise ruler,' whom his counsels would conduct to a benevolent sway that would break forth on every side till it transformed the empire.

4. When the mourning for his mother was over, Confucius remained in Lû, but in what special capacity we do not know.

He learns music; visits the court of Châu; and returns to Lû.

B. C. 526-517.

Probably he continued to encourage the resort of inquirers to whom he communicated instruction, and pursued his own researches into the history, literature, and institutions of the empire. In the year B. C. 525, the chief of the small State of T'an³, made his appearance at the court of Lû, and discoursed in a wonderful manner, at a feast given to him by the duke, about the names which the most ancient sovereigns, from Hwang-ti downwards, gave to their

¹ Li Chi, II. Sect. I. i. 10; Sect. II. iii. 30; Pt. I. i. 6. See also the discussion of those passages in Chiang Yung's 'Life of Confucius.'

² Li Chi, II. Sect. I. i. 23.

³ See the

Ch'un Ch'ia, under the seventh year of duke Châo,—秋, 郊子來朝.

ministers. The sacrifices to the emperor Shão-hão, the next in descent from Hwang-ti, were maintained in T'an, so that the chief fancied that he knew all about the abstruse subject on which he discoursed. Confucius, hearing about the matter, waited on the visitor, and learned from him all that he had to communicate¹.

To the year B.C. 525, when Confucius was twenty-nine years old, is referred his studying music under a famous master of the name of Hsiang². He was approaching his thirtieth year when, as he tells us, 'he stood³ firm, that is, in his convictions on the subjects of learning to which he had bent his mind fifteen years before. Five years more, however, were still to pass by, before the anticipation mentioned in the conclusion of the last paragraph began to receive its fulfilment⁴, though we may conclude from the way in which it was brought about that he was growing all the time in the estimation of the thinking minds in his native State.

In the twenty-fourth year of duke Chão, B.C. 518, one of the principal ministers of Lû, known by the name of Măng Hsi, died. Seventeen years before, he had painfully felt his ignorance of ceremonial observances, and had made it his subsequent business to make himself acquainted with them. On his deathbed, he addressed his chief officer, saying, 'A knowledge of propriety is the stem of a man. Without it he has no means of standing firm. I have heard that there is one K'ung Ch'iu, who is thoroughly versed in it. He is a descendant of sages, and though the line of his family was extinguished in Sung, among his ancestors there were Fû-fû Ho, who resigned the State to his brother, and Chang K'ão-fû, who was distinguished for his humility. Tsang Hêh has observed that if sage men of intelligent virtue do not attain to eminence, distinguished men are sure to appear among their posterity. His words are now to be verified, I think, in K'ung Ch'iu. After my death, you must

¹ This rests on the respectable authority of Tso Ch'iu-ming's annotations on the Ch'un Ch'iu, but I must consider it apocryphal. The legend-writers have fashioned a journey to Tan. The slightest historical intimation becomes a text with them, on which they enlarge to the glory of the sage. Amiot has reproduced and expanded their romancings, and others, such as Pauthier (Chine, pp. 121-183) and Thornton (History of China, vol. i. pp. 151-215), have followed in his wake.

² 師襄. See the 'Narratives of the School,' 卷三, art. 辯樂解; but the account there given is not more credible than the chief of Tan's expositions.

³ Ana. II. iv. ⁴ The journey to Chão is placed by Sze-má Ch'ien before Confucius's holding of his first official employments, and Chû Hsi and most other writers follow him. It is a great error, and arisen from a misunderstanding of the passage from the 左氏傳 upon the subject.

tell Ho-chî to go and study proprieties under him¹. In consequence of this charge, Ho-chî², Măng Hsi's son, who appears in the Analects under the name of Măng Î³, and a brother, or perhaps only a near relative, named Nan-kung Chăng-shû⁴, became disciples of Confucius. Their wealth and standing in the State gave him a position which he had not had before, and he told Chăng-shû of a wish which he had to visit the court of Châu, and especially to confer on the subject of ceremonies and music with Lão Tan. Chăng-shû represented the matter to the duke Cháo, who put a carriage and a pair of horses at Confucius's disposal for the expedition⁵.

At this time the court of Châu was in the city of Lo⁶, in the present department of Ho-nan of the province of the same name. The reigning sovereign is known by the title of Chăng⁷, but the sovereignty was little more than nominal. The state of China was then analogous to that of one of the European kingdoms during the prevalence of the feudal system. At the commencement of the dynasty, the various states of the kingdom had been assigned to the relatives and adherents of the reigning family. There were thirteen principalities of greater note, and a large number of smaller dependencies. During the vigorous youth of the dynasty, the sovereign or lord paramount exercised an effective control over the various chiefs, but with the lapse of time there came weakness and decay. The chiefs—corresponding somewhat to the European dukes, earls, marquises, barons, &c.—quarrelled and warred among themselves, and the stronger among them barely acknowledged their subjection to the sovereign. A similar condition of things prevailed in each particular State. There were hereditary ministerial families, who were continually encroaching on the authority of their rulers, and the heads of those families again were frequently hard pressed by their inferior officers. Such was the state of China in Confucius's time. The reader must have it clearly before him, if he would understand the position of the sage, and the reforms which, we shall find, it was subsequently his object to introduce.

Arrived at Châu, he had no intercourse with the court or any of

¹ See 左氏傳, 昭公七年. ² 何忌. ³ 孟懿子.
⁴ 南宮敬叔. ⁵ The 家語 makes Chăng-shû accompany Confucius to Châu. It is difficult to understand this, if Chăng-shû were really a son of Măng Hsi who had died that year.
⁶ 洛. ⁷ 敬王 (B. C. 519-475)

the principal ministers. He was there not as a politician, but as an inquirer about the ceremonies and maxims of the founders of the existing dynasty. Lâo Tan¹, whom he had wished to see, generally acknowledged as the founder of the Tâoists, or Rationalistic sect (so called), which has maintained its ground in opposition to the followers of Confucius, was then a curator of the royal library. They met and freely interchanged their views, but no reliable account of their conversations has been preserved. In the fifth Book of the *Lî Chî*, which is headed 'The philosopher Tsăng asked,' Confucius refers four times to the views of Lâo-tsze on certain points of funeral ceremonies, and in the 'Narratives of the School,' Book XXIV, he tells Chî K'ang what he had heard from him about 'The Five Tis,' but we may hope their conversation turned also on more important subjects. Sze-mâ Ch'ien, favourable to Lâo-tsze, makes him lecture his visitor in the following style:—'Those whom you talk about are dead, and their bones are mouldered to dust; only their words remain. When the superior man gets his time, he mounts aloft; but when the time is against him, he moves as if his feet were entangled. I have heard that a good merchant, though he has rich treasures deeply stored, appears as if he were poor, and that the superior man whose virtue is complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will². These are of no advantage to you. This is all which I have to tell you.' On the other hand, Confucius is made to say to his disciples, 'I know how birds can fly, how fishes can swim, and how animals can run. But the runner may be snared, the swimmer may be hooked, and the flyer may be shot by the arrow. But there is the dragon. I cannot tell how he mounts on the wind through the clouds, and rises to heaven. To-day I have seen Lâo-tsze, and can only compare him to the dragon³.'

While at Lo, Confucius walked over the grounds set apart for the great sacrifices to Heaven and Earth; inspected the pattern of the Hall of Light, built to give audience in to the princes of the kingdom; and examined all the arrangements of the ancestral temple and the court. From the whole he received a profound

¹ According to Sze-mâ Ch'ien, Tan was the posthumous epithet of this individual, whose surname was Li (李), name R (耳), and designation Po-yang (伯陽). ² 逸態

與淫志. ³ See the 史記、列傳第三, and compare the remarks attributed to Lâo-tsze in the account of the K'ung family near the beginning.

impression. 'Now,' said he with a sigh, 'I know the sage wisdom of the duke of Cháu, and how the House of Cháu attained to the royal sway¹.' On the walls of the Hall of Light were paintings of the ancient sovereigns from Yáo and Shun downwards, their characters appearing in the representations of them, and words of praise or warning being appended. There was also a picture of the duke of Cháu sitting with his infant nephew, the king Ch'ăng, upon his knees, to give audience to all the princes. Confucius surveyed the scene with silent delight, and then said to his followers, 'Here you see how Cháu became so great. As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present time².' In the hall of the ancestral temple, there was a metal statue of a man with three clasps upon his mouth, and his back covered over with an enjoyable homily on the duty of keeping a watch upon the lips. Confucius turned to his disciples and said, 'Observe it, my children. These words are true, and commend themselves to our feelings³.'

About music he made inquiries at Ch'ang Hung, to whom the following remarks are attributed:—'I have observed about Chung-nî many marks of a sage. He has river eyes and a dragon forehead,—the very characteristics of Hwang-ti. His arms are long, his back is like a tortoise, and he is nine feet six inches in height,—the very semblance of T'ang the Completer. When he speaks, he praises the ancient kings. He moves along the path of humility and courtesy. He has heard of every subject, and retains with a strong memory. His knowledge of things seems inexhaustible.—Have we not in him the rising of a sage⁴?'

I have given these notices of Confucius at the court of Cháu, more as being the only ones I could find, than because I put much faith in them. He did not remain there long, but returned the same year to Lû, and continued his work of teaching. His fame was greatly increased; disciples came to him from different parts, till their number amounted to three thousand. Several of those who have come down to us as the most distinguished among his followers, however, were yet unborn, and the statement just given may be considered as an exaggeration. We are not to conceive of the disciples as forming a community, and living together. Parties

^{1 2 3} See the 家語, 卷二, art. 觀周.
the 'Narratives of the School.'

⁴ Quoted by Chiang Yung from

of them may have done so. We shall find Confucius hereafter always moving amid a company of admiring pupils; but the greater number must have had their proper avocations and ways of living, and would only resort to the Master, when they wished specially to ask his counsel or to learn of him.

5. In the year succeeding the return to Lû, that State fell into great confusion. There were three Families in it, all connected irregularly with the ducal House, which had long kept the rulers in

He withdraws to Chî, and returns to Lû the following year.

B. C. 515, 516.

a condition of dependency. They appear frequently in the Analects as the Chî clan, the Shû, and the Măng; and while Confucius freely spoke of their usurpations¹, he was a sort of dependent of the Chî

family, and appears in frequent communication with members of all the three. In the year B. C. 517, the duke Châo came to open hostilities with them, and being worsted, fled into Ch'î, the State adjoining Lû on the north. Thither Confucius also repaired, that he might avoid the prevailing disorder of his native State. Ch'î was then under the government of a ruler (in rank a marquis, but historically called duke), afterwards styled Ching², who 'had a thousand teams, each of four horses, but on the day of his death the people did not praise him for a single virtue³.' His chief minister, however, was Yen Ying⁴, a man of considerable ability and worth. At his court the music of the ancient sage-emperor, Shun, originally brought to Ch'î from the State of Ch'ân⁵, was still preserved.

According to the 'Narratives of the School,' an incident occurred on the way to Ch'î, which I may transfer to these pages as a good specimen of the way in which Confucius turned occurring matters to account, in his intercourse with his disciples. As he was passing by the side of the Tâi mountain, there was a woman weeping and wailing by a grave. Confucius bent forward in his carriage, and after listening to her for some time, sent Tsze-lû to ask the cause of her grief. 'You weep, as if you had experienced sorrow upon sorrow,' said Tsze-lû. The woman replied, 'It is so. My husband's father was killed here by a tiger, and my husband also; and now my son has met the same fate.' Confucius asked her why she did not remove from the place, and on her answering, 'There is here no oppressive government,' he turned to his disciples, and said, 'My

¹ See Analects, III. i. ii, *et al.*

² 景公.

³ Ana. XVI. xii.

⁴ 晏嬰. This

is the same who was afterwards styled 晏平仲.

⁵ 陳.

children, remember this. Oppressive government is fiercer than a tiger ¹.

As soon as he crossed the border from Lû, we are told he discovered from the gait and manners of a boy, whom he saw carrying a pitcher, the influence of the sages' music, and told the driver of his carriage to hurry on to the capital ². Arrived there, he heard the strain, and was so ravished with it, that for three months he did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this ³.' The duke Ching was pleased with the conferences which he had with him ⁴, and proposed to assign to him the town of Lin-ch'îu, from the revenues of which he might derive a sufficient support; but Confucius refused the gift, and said to his disciples, 'A superior man will only receive reward for services which he has done. I have given advice to the duke Ching, but he has not yet obeyed it, and now he would endow me with this place! Very far is he from understanding me ⁵!'

On one occasion the duke asked about government, and received the characteristic reply, 'There is government when the ruler is ruler, and the minister is minister; when the father is father, and the son is son ⁶.' I say that the reply is characteristic. Once, when Tsze-lû asked him what he would consider the first thing to be done if entrusted with the government of a State, Confucius answered, 'What is necessary is to rectify names ⁷.' The disciple thought the reply wide of the mark, but it was substantially the same with what he said to the marquis Ching. There is a sufficient foundation in nature for government in the several relations of society, and if those be maintained and developed according to their relative significancy, it is sure to obtain. This was a first principle in the political ethics of Confucius.

Another day the duke got to a similar inquiry the reply that the art of government lay in an economical use of the revenues; and being pleased, he resumed his purpose of retaining the philosopher in his State, and proposed to assign to him the fields of Nî-ch'î. His

¹ See the 家語, 卷四, art. 正論解. -I have translated, however, from the Li Chi, II. Sect. II. iii. 10, where the same incident is given, with some variations, and without saying when or where it occurred. ² See the 說苑, 卷十九, p. 13: ³ Ana.

VII. xiii. ⁴ Some of these are related in the 'Narratives of the School';—about the burning of the ancestral shrine of the sovereign 釐, and a one-footed bird which appeared hopping and flapping its wings in Ch'î. They are plainly fabulous, though quoted in proof of Confucius's sage wisdom. This reference to them is more than enough. ⁵ 家語, 卷二, 六本.

⁶ Ana. XII. xi.

⁷ Ana. XIII. iii.

chief minister Yen Ying dissuaded him from the purpose, saying, 'Those scholars are impracticable, and cannot be imitated. They are haughty and conceited of their own views, so that they will not be content in inferior positions. They set a high value on all funeral ceremonies, give way to their grief, and will waste their property on great burials, so that they would only be injurious to the common manners. This Mr. K'ung has a thousand peculiarities. It would take generations to exhaust all that he knows about the ceremonies of going up and going down. This is not the time to examine into his rules of propriety. If you, prince, wish to employ him to change the customs of Ch'î, you will not be making the people your primary consideration¹.'

I had rather believe that these were not the words of Yen Ying, but they must represent pretty correctly the sentiments of many of the statesmen of the time about Confucius. The duke of Ch'î got tired ere long of having such a monitor about him, and observed, 'I cannot treat him as I would the chief of the Chî family. I will treat him in a way between that accorded to the chief of the Chî, and that given to the chief of the Măng family.' Finally he said, 'I am old; I cannot use his doctrines².' These observations were made directly to Confucius, or came to his hearing³. It was not consistent with his self-respect to remain longer in Ch'î, and he returned to Lû⁴.

6. Returned to Lû, he remained for the long period of about fifteen years without being engaged in any official employment. It was a time, indeed, of great disorder. The duke He remains without office in Lû, B.C. 516-501. Ch'âu continued a refugee in Ch'î, the government being in the hands of the great Families, up to his death in B.C. 510, on which event the rightful heir was set aside, and another member of the ducal House, known to us by the title of Ting⁵, substituted in his place. The ruling authority of the principality became thus still more enfeebled than it had been before, and, on the other hand, the chiefs of the Chî, the Shû, and the Măng, could hardly keep their ground against their own officers. Of those latter, the two most conspicuous were Yang Hû⁶, called also Yang Ho⁷, and

¹ See the 史記, 孔子世家, p. 2. makes the first observation to have been addressed directly to Confucius. the above account Confucius was only once, and for a portion of two years, in Ch'î. For the refutation of contrary accounts, see Chiang Yung's Life of the Sage.

² Ana. XVIII. iii.

³ Sze-mâ Ch'ien

⁴ According to

⁵ 定公.

⁶ 陽虎.

⁷ 陽貨.

Kung-shan Fû-zào¹. At one time Chî Hwan, the most powerful of the chiefs, was kept a prisoner by Yang Hû, and was obliged to make terms with him in order to obtain his liberation. Confucius would give his countenance to none, as he disapproved of all, and he studiously kept aloof from them. Of how he comported himself among them we have a specimen in the incident related in the Analects, XVII. i.—“Yang Ho wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. He met him, however, on the way. “Come, let me speak with you,” said the officer. “Can he be called benevolent, who keeps his jewel in his bosom, and leaves his country to confusion?” Confucius replied, “No.” “Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?” Confucius again said, “No.” The other added, “The days and months are passing away; the years do not wait for us.” Confucius said, “Right; I will go into office.” Chinese writers are eloquent in their praises of the sage for the combination of propriety, complaisance and firmness, which they see in his behaviour in this matter. To myself there seems nothing remarkable in it but a somewhat questionable dexterity. But it was well for the fame of Confucius that his time was not occupied during those years with official services. He turned them to better account, prosecuting his researches into the poetry, history, ceremonies, and music of the nation. Many disciples continued to resort to him, and the legendary writers tell us how he employed their services in digesting the results of his studies. I must repeat, however, that several of them, whose names are most famous, such as Tsăng Shăn, were as yet children, and Min Sun² was not born till B. C. 500.

To this period we must refer the almost single instance which we have of the manner of Confucius's intercourse with his son Lî. ‘Have you heard any lessons from your father different from what we have all heard?’ asked one of the disciples once of Lî. ‘No,’ said Lî. ‘He was standing alone once, when I was passing through the court below with hasty steps, and said to me, “Have you learned the Odes?” On my replying, “Not yet,” he added, “If you do not learn the Odes, you will not be fit to converse with.” Another day,

in the same place and the same way, he said to me, "Have you read the rules of Propriety?" On my replying, "Not yet," he added, "If you do not learn the rules of Propriety, your character cannot be established." I have heard only these two things from him.' The disciple was delighted and observed, 'I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son ¹.'

I can easily believe that this distant reserve was the rule which Confucius followed generally in his treatment of his son. A stern dignity is the quality which a father has to maintain upon his system. It is not to be without the element of kindness, but that must never go beyond the line of propriety. There is too little room left for the play and development of natural affection.

The divorce of his wife must also have taken place during these years, if it ever took place at all, which is a disputed point. The curious reader will find the question discussed in the notes on the second Book of the *Lî Chî*. The evidence inclines, I think, against the supposition that Confucius did put his wife away. When she died, at a period subsequent to the present, *Lî* kept on weeping aloud for her after the period for such a demonstration of grief had expired, when Confucius sent a message to him that his sorrow must be subdued, and the obedient son dried his tears ². We are glad to know that on one occasion—the death of his favourite disciple, Yen Hûi—the tears of Confucius himself would flow over and above the measure of propriety ³.

7. We come to the short period of Confucius's official life. In the year B. C. 501, things had come to a head between the He holds office. B. C. 500-496. chiefs of the three Families and their ministers, and had resulted in the defeat of the latter. In that year the resources of Yang Hû were exhausted, and he fled into Ch'i, so that the State was delivered from its greatest troubler, and the way was made more clear for Confucius to go into office, should an opportunity occur. It soon presented itself. Towards the end of that year he was made chief magistrate of the town of Chung-tû ⁴.

¹ Ana. XVI. xiii.

² See the *Lî Chî*, II. Pt. I. i. 27.

³ Ana. XI. ix.

⁴ 中都宰.

Amiot says this was 'la ville même où le Souverain tenoit sa Cour' (*Vie de Confucius*, p. 147). He is followed of course by Thornton and Pauthier. My reading has not shown me that such was the case. In the notes to K'ang-hsi's edition of the 'Five Ching,' *Lî Chî*, II. Sect. I. iii. 4, it is simply said—'Chung-tû,—the name of a town of Lû. It afterwards belonged to Ch'i when it was called P'ing-lû (平陸).'

Just before he received this appointment, a circumstance occurred of which we do not well know what to make. When Yang-hú fled into Ch'î, Kung-shan Fû-zão, who had been confederate with him, continued to maintain an attitude of rebellion, and held the city of Pí against the Chì family. Thence he sent a message to Confucius inviting him to join him, and the Sage seemed so inclined to go that his disciple Tsze-lû remonstrated with him, saying, 'Indeed you cannot go! why must you think of going to see Kung-shan?' Confucius replied, 'Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Cháu¹?' The upshot, however, was that he did not go, and I cannot suppose that he had ever any serious intention of doing so. Amid the general gravity of his intercourse with his followers, there gleam out a few instances of quiet pleasantry, when he amused himself by playing with their notions about him. This was probably one of them.

As magistrate of Chung-tû he produced a marvellous reformation of the manners of the people in a short time. According to the 'Narratives of the School,' he enacted rules for the nourishing of the living and all observances to the dead. Different food was assigned to the old and the young, and different burdens to the strong and the weak. Males and females kept apart from each other in the streets. A thing dropped on the road was not picked up. There was no fraudulent carving of vessels. Inner coffins were made four inches thick, and the outer ones five. Graves were made on the high grounds, no mounds being raised over them, and no trees planted about them. Within twelve months, the princes of the other States all wished to imitate his style of administration².

The duke Ting, surprised at what he saw, asked whether his rules could be employed to govern a whole State, and Confucius told him that they might be applied to the whole kingdom. On this the duke appointed him assistant-superintendent of Works³, in which capacity he surveyed the lands of the State, and made many improvements in agriculture. From this he was quickly made minister of Crime⁴, and the appointment was enough to put an end to crime. There was no necessity to put the penal laws in execution. No offenders showed themselves⁵.

¹ Ana. XVII. v. ² 家語, Bk. I. ³ 司空. This office, however, was held by the chief of the Máng family. We must understand that Confucius was only an assistant to him, or perhaps acted for him. ⁴ 大司寇. ⁵ 家語, Bk. I.

These indiscriminating eulogies are of little value. One incident, related in the annotations of Tso-shih on the Ch'un-Ch'ü¹, commends itself at once to our belief, as in harmony with Confucius's character. The chief of the Ch'i, pursuing with his enmity the duke Ch'ao, even after his death, had placed his grave apart from the graves of his predecessors; and Confucius surrounded the ducal cemetery with a ditch so as to include the solitary resting-place, boldly telling the chief that he did it to hide his disloyalty². But he signalised himself most of all in B.C. 500, by his behaviour at an interview between the dukes of Lü and Ch'i, at a place called Shih-ch'i³, and Chiá-kü⁴, in the present district of Lái-wú, in the department of T'ai-an⁵. Confucius was present as master of ceremonies on the part of Lü, and the meeting was professedly pacific. The two princes were to form a covenant of alliance. The principal officer on the part of Ch'i, however, despising Confucius as 'a man of ceremonies, without courage,' had advised his sovereign to make the duke of Lü a prisoner, and for this purpose a band of the half-savage original inhabitants of the place advanced with weapons to the stage where the two dukes were met. Confucius understood the scheme, and said to the opposite party, 'Our two princes are met for a pacific object. For you to bring a band of savage vassals to disturb the meeting with their weapons, is not the way in which Ch'i can expect to give law to the princes of the kingdom. These barbarians have nothing to do with our Great Flowery land. Such vassals may not interfere with our covenant. Weapons are out of place at such a meeting. As before the spirits, such conduct is unpropitious. In point of virtue, it is contrary to right. As between man and man, it is not polite.' The duke of Ch'i ordered the disturbers off, but Confucius withdrew, carrying the duke of Lü with him. The business proceeded, notwithstanding, and when the words of the alliance were being read on the part of Ch'i,—'So be it to Lü, if it contribute not 300 chariots of war to the help of Ch'i, when its army goes across its borders,' a messenger from Confucius added,—'And so be it to us, if we obey your orders, unless you return to us the fields on the south of the Wán.' At the conclusion of the ceremonies, the prince of Ch'i wanted to give a grand entertainment, but Confucius demonstrated that such a thing would be

‘左傳，定公元年。’ 家語，Bk. I. ‘實其。’ 夾谷。
‘泰安府，萊蕪縣。

contrary to the established rules of propriety, his real object being to keep his sovereign out of danger. In this way the two parties separated, they of Ch'î filled with shame at being foiled and disgraced by 'the man of ceremonies;' and the result was that the lands of Lû which had been appropriated by Ch'î were restored¹.

For two years more Confucius held the office of minister of Crime. Some have supposed that he was further raised to the dignity of chief minister of the State², but that was not the case. One instance of the manner in which he executed his functions is worth recording. When any matter came before him, he took the opinion of different individuals upon it, and in giving judgment would say, 'I decide according to the view of so and so.' There was an approach to our jury system in the plan, Confucius's object being to enlist general sympathy, and carry the public judgment with him in his administration of justice. A father having brought some charge against his son, Confucius kept them both in prison for three months, without making any difference in favour of the father, and then wished to dismiss them both. The head of the Ch'î was dissatisfied, and said, 'You are playing with me, Sir minister of Crime. Formerly you told me that in a State or a family filial duty was the first thing to be insisted on. What hinders you now from putting to death this unfilial son as an example to all the people?' Confucius with a sigh replied, 'When superiors fail in their duty, and yet go to put their inferiors to death, it is not right. This father has not taught his son to be filial;—to listen to his charge would be to slay the guiltless. The manners of the age have been long in a sad condition; we cannot expect the people not to be transgressing the laws³.'

At this time two of his disciples, Tsze-lû and Tsze-yû, entered the employment of the Ch'î family, and lent their influence, the former especially, to forward the plans of their master. One great cause of disorder in the State was the fortified cities held by the three chiefs, in which they could defy the supreme authority, and were in turn defied themselves by their officers. Those cities were like the castles of the barons of England in the time of the Norman

¹ This meeting at Chiâ-kû is related in Sze-mâ Ch'ien, the 'Narratives of the School,' and Kû-liang, with many exaggerations. I have followed 左氏傳, 定公十年.

² The 家語 says, Bk. II, 孔子爲魯司寇, 攝相事. But he was a 相 only in the sense of an assistant of ceremonies, as at the meeting in Chiâ-kû, described above.

³ See the 家語, Bk. II.

kings. Confucius had their destruction very much at heart, and partly by the influence of persuasion, and partly by the assisting counsels of Tsze-lû, he accomplished his object in regard to Pî¹, the chief city of the Chî, and Hâu², the chief city of the Shû.

It does not appear that he succeeded in the same way in dismantling Ch'ăng³, the chief city of the Măng⁴; but his authority in the State greatly increased. 'He strengthened the ducal House and weakened the private Families. He exalted the sovereign, and depressed the ministers. A transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Strangers came in crowds from other States⁵.' Confucius became the idol of the people, and flew in songs through their mouths⁶.

But this sky of bright promise was soon overcast. As the fame of the reformatory in Lû went abroad, the neighbouring princes began to be afraid. The duke of Ch'î said, 'With Confucius at the head of its government, Lû will become supreme among the States, and Ch'î which is nearest to it will be the first swallowed up. Let us propitiate it by a surrender of territory.' One of his ministers proposed that they should first try to separate between the sage and his sovereign, and to effect this, they hit upon the following scheme. Eighty beautiful girls, with musical and dancing accomplishments, and a hundred and twenty of the finest horses that could be found, were selected, and sent as a present to duke Ting. They were put up at first outside the city, and Ch'î Hwan having gone in disguise to see them, forgot the lessons of Confucius, and took the duke to look at the bait. They were both captivated. The women were received, and the sage was neglected. For three days the duke gave no audience to his ministers. 'Master,' said Tsze-lû to Confucius, 'it is time for you to be going.' But Confucius was very unwilling to leave. The spring was coming on, when the sacrifice to Heaven would be offered, and he determined to wait and see whether the

費. 郈. 成. 'In connexion with these events, the 'Narratives of the School' and Sze-mâ Ch'ien mention the summary punishment inflicted by Confucius on an able but unscrupulous and insidious officer, the Shaou-ch'ang, Maou (少正卯). His judgment and death occupy a conspicuous place in the legendary accounts. But the Analects, Tsze-sze, Mencius, and Tso Ch'ü-ming are all silent about it, and Chiang Yung rightly rejects it as one of the many narratives invented to exalt the sage. See the 家語, Bk. II. See

孔叢子, quoted by Chiang Yung.

solemnization of that would bring the duke back to his right mind. No such result followed. The ceremony was hurried through, and portions of the offerings were not sent round to the various ministers, according to the established custom. Confucius regretfully took his departure, going away slowly and by easy stages¹. He would have welcomed a message of recall. But the duke continued in his abandonment, and the sage went forth to thirteen weary years of homeless wandering.

8. On leaving Lû, Confucius first bent his steps westward to the State of Wei, situate about where the present provinces of Chih-lî and Ho-nan adjoin. He was now in his fifty-sixth year, and felt depressed and melancholy. As he went along, he gave expression to his feelings in verse :—

He wanders
from State to
State.
B. C. 497-484.

'Fain would I still look towards Lû,
But this Kwei hill cuts off my view.
With an axe, I'd hew the thickets through :—
Vain thought! 'gainst the hill I nought can do ;'

and again,—

'Through the valley howls the blast,
Drizzling rain falls thick and fast.
Homeward goes the youthful bride,
O'er the wild, crowds by her side.
How is it, O azure Heaven,
From my home I thus am driven,
Through the land my way to trace,
With no certain dwelling-place?
Dark, dark, the minds of men!
Worth in vain comes to their ken.
Hastens on my term of years ;
Old age, desolate, appears².'

A number of his disciples accompanied him, and his sadness infected them. When they arrived at the borders of Wei, at a place called Î, the warden sought an interview, and on coming out from the sage, he tried to comfort the disciples, saying, 'My friends, why are you distressed at your master's loss of office? The world has been long without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue³.' Such was the thought of this friendly stranger. The bell did indeed sound, but few had ears to hear.

¹ 史記, 孔子世家, p. 5. See also Mencius, V. Pt. II. i. 4; *et al.*
Chiang Yung's Life of Confucius, 去魯周遊考.

³ Ana. III. xxiv.

² See

Confucius's fame, however, had gone before him, and he was in little danger of having to suffer from want. On arriving at the capital of Wei, he lodged at first with a worthy officer, named Yen Ch'âu-yü¹. The reigning duke, known to us by the epithet of Ling², was a worthless, dissipated man, but he could not neglect a visitor of such eminence, and soon assigned to Confucius a revenue of 60,000 measures of grain³. Here he remained for ten months, and then for some reason left it to go to Ch'ân⁴. On the way he had to pass by K'wang⁵, a place probably in the present department of K'âi-fung in Ho-nan, which had formerly suffered from Yang-hû. It so happened that Confucius resembled Hû, and the attention of the people being called to him by the movements of his carriage-driver, they thought it was their old enemy, and made an attack upon him. His followers were alarmed, but he was calm, and tried to assure them by declaring his belief that he had a divine mission. He said to them, 'After the death of king Wăn, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?' Having escaped from the hands of his assailants, he does not seem to have carried out his purpose of going to Ch'ân, but returned to Wei.

On the way, he passed a house where he had formerly lodged, and finding that the master was dead, and the funeral ceremonies going on, he went in to condole and weep. When he came out, he told Tsze-kung to take the outside horses from his carriage, and give them as a contribution to the expenses of the occasion. 'You never did such a thing,' Tsze-kung remonstrated, 'at the funeral of any of your disciples; is it not too great a gift on this occasion of the death of an old host?' 'When I went in,' replied Confucius, 'my presence brought a burst of grief from the chief mourner, and I joined him with my tears. I dislike the thought of my tears not being followed by anything. Do it, my child!'

On reaching Wei, he lodged with Chü Po-yü, an officer of whom

¹ 顏讐由. See Mencius, V. Pt. I. viii. 2. ² 靈公. ³ See the 史記,

孔子世家, p. 5. ⁴ 陳國. ⁵ 匡. ⁶ Ana. IX. v. In Ana. XI.

xxii, there is another reference to this time, in which Yen Hui is made to appear. ⁷ See the Li Chi, II. Sect. I. ii. 16.

honourable mention is made in the *Analects*¹. But this time he did not remain long in the State. The duke was married to a lady of the house of Sung, known by the name of Nan-tsze, notorious for her intrigues and wickedness. She sought an interview with the sage, which he was obliged unwillingly to accord². No doubt he was innocent of thought or act of evil, but it gave great dissatisfaction to Tsze-lû that his master should have been in company with such a woman, and Confucius, to assure him, swore an oath, saying, 'Wherein I have done improperly, may Heaven reject me! May Heaven reject me³!' He could not well abide, however, about such a court. One day the duke rode out through the streets of his capital in the same carriage with Nan-tsze; and made Confucius follow them in another. Perhaps he intended to honour the philosopher, but the people saw the incongruity, and cried out, 'Lust in the front; virtue behind!' Confucius was ashamed, and made the observation, 'I have not seen one who loves virtue as he loves beauty⁴.' Wei was no place for him. He left it, and took his way towards Ch'ân.

Ch'ân, which formed part of the present province of Ho-nan, lay south from Wei. After passing the small State of Ts'âo⁵, he approached the borders of Sung, occupying the present prefecture of Kwei-teh, and had some intentions of entering it, when an incident occurred, which it is not easy to understand from the meagre style in which it is related, but which gave occasion to a remarkable saying. Confucius was practising ceremonies with his disciples, we are told, under the shade of a large tree. Hwan T'ûi, an ill-minded officer of Sung, heard of it, and sent a band of men to pull down the tree, and kill the philosopher, if they could get hold of him. The disciples were much alarmed, but Confucius observed, 'Heaven has produced the virtue that is in me;—what can Hwan T'ûi do to me⁶?' They all made their escape, but seem to have been driven westwards to the State of Ch'ang⁷, on arriving at the gate conducting into which from the east, Confucius found himself separated from his followers. Tsze-kung had arrived before him, and was told by a native of Ch'ang that there was a man standing by the east gate, with a forehead like Yâo, a neck like K'ao-yâo, his shoulders on a level with those of Tsze-ch'ân, but wanting, below the waist, three

¹ Ana. XIV. xxvi; XV. vi.² See the account in the 史記, 孔子世家,

p. 6.

³ Ana. VI. xxvi.⁴ Ana. IX. xvii.⁵ 曹.⁶ Ana. IX. xxii.⁷ 鄭.

inches of the height of Yü, and altogether having the disconsolate appearance of a stray dog.' Tsze-kung knew it was the master, hastened to him, and repeated to his great amusement the description which the man had given. 'The bodily appearance,' said Confucius, 'is but a small matter, but to say I was like a stray dog, —capital! capital!!' The stay they made at Chǎng was short, and by the end of B. C. 495, Confucius was in Ch'ăn.

All the next year he remained there, lodging with the warder of the city wall, an officer of worth, of the name of Chǎng², and we have no accounts of him which deserve to be related here³.

In B. C. 494, Ch'ăn was much disturbed by attacks from Wû⁴, a large State, the capital of which was in the present department of Sû-châu, and Confucius determined to retrace his steps to Wei. On the way he was laid hold of at a place called P'û⁵, which was held by a rebellious officer against Wei, and before he could get away, he was obliged to engage that he would not proceed thither. Thither, notwithstanding, he continued his route, and when Tsze-kung asked him whether it was right to violate the oath he had taken, he replied, 'It was a forced oath. The spirits do not hear such⁶.' The duke Ling received him with distinction, but paid no more attention to his lessons than before, and Confucius is said then to have uttered his complaint, 'If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable. In three years the government would be perfected⁷.'

A circumstance occurred to direct his attention to the State of Tsin⁸, which occupied the southern part of the present Shan-hsî, and extended over the Yellow river into Ho-nan. An invitation came to Confucius, like that which he had formerly received from Kung-shan Fû-zão. Pî Hsî, an officer of Tsin, who was holding the town of Chung-mâu against his chief, invited him to visit him, and Confucius was inclined to go. Tsze-lû was always the mentor on such occasions. He said to him, 'Master, I have heard you say,

¹ See the 史記, 孔子世家, p. 6. ² 司城貞子. See Mencius, V. Pt. I. viii. 3.

³ Chiang Yung digests in this place two foolish stories,—about a large bone found in the State of Yüeh, and a bird which appeared in Ch'ia and died, shot through with a remarkable arrow. Confucius knew all about them.

⁴ 吳. ⁵ 蒲. ⁶ This is related by Sze-mâ Ch'ien 孔子世家, p. 7, and also in the 'Narratives of the School.' I would fain believe it is not true. The wonder is, that no Chinese critic should have set about disproving it. ⁷ Ana. XII. x. ⁸ 晉.

that when a man in his own person is guilty of doing evil, a superior man will not associate with him. Pî Hsî is in rebellion; if you go to him, what shall be said?' Confucius replied, 'Yes, I did use those words. But is it not said that if a thing be really hard, it may be ground without being made thin; and if it be really white, it may be steeped in a dark fluid without being made black? Am I a bitter gourd? Am I to be hung up out of the way of being eaten¹?'

These sentiments sound strangely from his lips. After all, he did not go to Pî Hsî; and having travelled as far as the Yellow river that he might see one of the principal ministers of Tsin, he heard of the violent death of two men of worth, and returned to Wei, lamenting the fate which prevented him from crossing the stream, and trying to solace himself with poetry as he had done on leaving Lû. Again did he communicate with the duke, but as ineffectually, and disgusted at being questioned by him about military tactics, he left and went back to Ch'ăn.

He resided in Ch'ăn all the next year, B. C. 491, without anything occurring there which is worthy of note². Events had transpired in Lû, however, which were to issue in his return to his native State. The duke Ting had deceased B. C. 494, and Chî Hwan, the chief of the Chî family, died in this year. On his death-bed, he felt remorse for his conduct to Confucius, and charged his successor, known to us in the *Analepts* as Chî K'ang, to recall the sage; but the charge was not immediately fulfilled. Chî K'ang, by the advice of one of his officers, sent to Ch'ăn for the disciple Yen Ch'îü instead. Confucius willingly sent him off, and would gladly have accompanied him. 'Let me return!' he said, 'Let me return³!' But that was not to be for several years yet.

In B. C. 490, accompanied, as usual, by several of his disciples, he went from Ch'ăn to Ts'âi, a small dependency of the great fief of Ch'ü, which occupied a large part of the present provinces of Hû-nan and Hû-peï. On the way, between Ch'ăn and Ts'âi, their provisions became exhausted, and they were cut off somehow from obtaining a fresh supply. The disciples were quite overcome with want, and Tsze-lû said to the master, 'Has the superior man indeed to endure in this way?' Confucius answered him, 'The superior man may indeed have to endure want; but the mean man,

¹ Ana. XVII. vii. ² Tso Ch'îü-ming, indeed, relates a story of Confucius, on the report of a fire in Lû, telling whose ancestral temple had been destroyed by it.

³ Ana. V. xxi.

when he is in want, gives way to unbridled license¹. According to the 'Narratives of the School,' the distress continued seven days, during which time Confucius retained his equanimity, and was even cheerful, playing on his lute and singing². He retained, however, a strong impression of the perils of the season, and we find him afterwards recurring to it, and lamenting that of the friends that were with him in Ch'ân and Ts'ai, there were none remaining to enter his door³.

Escaped from this strait, he remained in Ts'ai over B. C. 489, and in the following year we find him in Sheh, another district of Ch'û, the chief of which had taken the title of duke, according to the usurping policy of that State. Puzzled about his visitor, he asked Tsze-lû what he should think of him, but the disciple did not venture a reply. When Confucius heard of it, he said to Tsze-lû, 'Why did you not say to him:—He is simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?' Subsequently, the duke, in conversation with Confucius, asked him about government, and got the reply, dictated by some circumstances of which we are ignorant, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted⁴.'

After a short stay in Sheh, according to Sze-mâ Ch'ien, he returned to Ts'ai, and having to cross a river, he sent Tsze-lû to inquire for the ford of two men who were at work in a neighbouring field. They were recluses,—men who had withdrawn from public life in disgust at the waywardness of the times. One of them was called Ch'ang-tsü, and instead of giving Tsze-lû the information he wanted, he asked him, 'Who is it that holds the reins in the carriage there?' 'It is K'ung Chi'ü.' 'K'ung Chi'ü of Lû?' 'Yes,' was the reply, and then the man rejoined, 'He knows the ford.'

Tsze-lû applied to the other, who was called Chieh-nî, but got for answer the question, 'Who are you, Sir?' He replied, 'I am Chung Yü.' 'Chung Yü, who is the disciple of K'ung Chi'ü of Lû?' 'Yes,' again replied Tsze-lû, and Chieh-nî said to him, 'Disorder, like a swelling flood, spreads over the whole kingdom,

¹ Ana. XV. i. 2, 3.² 家語, 卷二, 在危, 二十篇.³ Ana. XI. ii.⁴ Ana. VII. xviii.⁵ Ana. XIII. xvi.

and who is he that will change it for you? Than follow one who merely withdraws from this one and that one, had you not better follow those who withdraw from the world altogether?' With this he fell to covering up the seed, and gave no more heed to the stranger. Tsze-lû went back and reported what they had said, when Confucius vindicated his own course, saying, 'It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the kingdom, there would be no need for me to change its state¹.'

About the same time he had an encounter with another recluse, who was known as 'The madman of Ch'û.' He passed by the carriage of Confucius, singing out, 'O phoenix, O phoenix, how is your virtue degenerated! As to the past, reproof is useless, but the future may be provided against. Give up, give up your vain pursuit.' Confucius alighted and wished to enter into conversation with him, but the man hastened away².

But now the attention of the ruler of Ch'û—king, as he styled himself—was directed to the illustrious stranger who was in his dominions, and he met Confucius and conducted him to his capital, which was in the present district of Î-ch'âng, in the department of Hsiang-yang³, in Hû-pei. After a time, he proposed endowing the philosopher with a considerable territory, but was dissuaded by his prime minister, who said to him, 'Has your majesty any officer who could discharge the duties of an ambassador like Tsze-kung? or any one so qualified for a premier as Yen Hûi? or any one to compare as a general with Tsze-lû? The kings Wân and Wû, from their hereditary dominions of a hundred 里, rose to the sovereignty of the kingdom. If K'ung Ch'û, with such disciples to be his ministers, get the possession of any territory, it will not be to the prosperity of Ch'û⁴? On this remonstrance the king gave up his purpose; and, when he died in the same year, Confucius left the State, and went back again to Wei.

The duke Ling had died four years before, soon after Confucius
B. C. 489. had last parted from him, and the reigning duke, known to us by the title of Ch'û⁵, was his grandson, and was holding the principality against his own father. The relations

¹ Ana. XVIII. vi. ² Ana. XVII. v. ³ 襄陽府宜城縣. ⁴ See
the 史記, 孔子世家, p. 10. ⁵ 出公.

between them were rather complicated. The father had been driven out in consequence of an attempt which he had instigated on the life of his step-mother, the notorious Nan-tsze, and the succession was given to his son. Subsequently, the father wanted to reclaim what he deemed his right, and an unseemly struggle ensued. The duke Ch'ü was conscious how much his cause would be strengthened by the support of Confucius, and hence when he got to Wei, Tsze-lü could say to him, 'The prince of Wei has been waiting for you, in order with you to administer the government;—what will you consider the first thing to be done¹?' The opinion of the philosopher, however, was against the propriety of the duke's course², and he declined taking office with him, though he remained in Wei for between five and six years. During all that time there is a blank in his history. In the very year of his return, according to the 'Annals of the Empire,' his most beloved disciple, Yen Hui, died, on which occasion he exclaimed, 'Alas! Heaven is destroying me! Heaven is destroying me³!' The death of his wife is assigned to B.C. 484, but nothing else is related which we can connect with this long period.

9. His return to Lû was brought about by the disciple Yen Yü, who, we have seen, went into the service of Chî K'ang, in B.C. 491.

From his re-
turn to Lû to
his death.
B.C. 484-478. In the year B.C. 483, Yü had the conduct of some military operations against Ch'ü, and being successful, Chî K'ang asked him how he had obtained his military skill;—was it from nature, or by learning? He replied that he had learned it from Confucius, and entered into a glowing eulogy of the philosopher. The chief declared that he would bring Confucius home again to Lû. 'If you do so,' said the disciple, 'see that you do not let mean men come between you and him.' On this K'ang sent three officers with appropriate presents to Wei, to invite the wanderer home, and he returned with them accordingly⁴.

This event took place in the eleventh year of the duke Ai⁵, who succeeded to Ting, and according to K'ung Fû, Confucius's descendant, the invitation proceeded from him⁶. We may suppose that

¹ Ana. XIII. iii. In the notes on this passage, I have given Chü Hsi's opinion as to the time when Tsze-lü made this remark. It seems more correct, however, to refer it to Confucius's return to Wei from Ch'ü, as is done by Chiang Yung.

² Ana. VII. xiv.
³ Ana. XI. viii. In the notes on Ana. XI. vii, I have adverted to the chronological difficulty connected with the dates assigned respectively to the deaths of Yen Hui and Confucius's own son, Li. Chiang Yung assigns Hui's death to B.C. 481.

⁴ See the 史記, 孔子世家.
⁵ 哀公.
⁶ See Chiang Yung's memoir, *in loc.*

while Chî K'ang was the mover and director of the proceeding, it was with the authority and approval of the duke. It is represented in the chronicle of Tso Ch'û-ming as having occurred at a very opportune time. The philosopher had been consulted a little before by K'ung Wăn¹, an officer of Wei, about how he should conduct a feud with another officer, and disgusted at being referred to on such a subject, had ordered his carriage and prepared to leave the State, exclaiming, 'The bird chooses its tree. The tree does not choose the bird.' K'ung Wăn endeavoured to excuse himself, and to prevail on Confucius to remain in Wei, and just at this juncture the messengers from Lû arrived².

Confucius was now in his sixty-ninth year. The world had not dealt kindly with him. In every State which he had visited he had met with disappointment and sorrow. Only five more years remained to him, nor were they of a brighter character than the past. He had, indeed, attained to that state, he tells us, in which 'he could follow what his heart desired without transgressing what was right³,' but other people were not more inclined than they had been to abide by his counsels. The duke Âi and Chî K'ang often conversed with him, but he no longer had weight in the guidance of state affairs, and wisely addressed himself to the completion of his literary labours. He wrote a preface, according to Sze-mâ Ch'ien, to the Shû-ching; carefully digested the rites and ceremonies determined by the wisdom of the more ancient sages and kings; collected and arranged the ancient poetry; and undertook the reform of music⁴. He has told us himself, 'I returned from Wei to Lû, and then the music was reformed, and the pieces in the Songs of the Kingdom and Praise Songs found all their proper place⁵.' To the Yî-ching he devoted much study, and Sze-mâ Ch'ien says that the leather thongs by which the tablets of his copy were bound together were thrice worn out. 'If some years were added to my life,' he said, 'I would give fifty to the study of the Yî, and then I might come to be without great faults⁶.' During this time also, we may suppose that he supplied Tsăng Shăn with the materials of the classic of Filial Piety. The same year that he returned, Chî K'ang sent Yen Yû to ask his opinion about an

¹ 孔文子, the same who is mentioned in the Analects, V. xiv. ² See the
 左傳, 哀公十一年. ³ Ana. II. iv. 6. ⁴ See the 史記, 孔子
 世家, p. 12. ⁵ Ana. IX. xiv. ⁶ Ana. VII. xvi.

additional impost which he wished to lay upon the people, but Confucius refused to give any reply, telling the disciple privately his disapproval of the proposed measure. It was carried out, however, in the following year, by the agency of Yen, on which occasion, I suppose, it was that Confucius said to the other disciples, 'He is no disciple of mine; my little children, beat the drum and assail him ¹.' The year B.C. 483 was marked by the death of his son Lî, which he seems to have borne with more equanimity than he did that of his disciple Yen Hûi, which some writers assign to the following year, though I have already mentioned it under the year B.C. 489.

In the spring of B.C. 481, a servant of Chî K'ang caught a Ch'î-lin on a hunting excursion of the duke in the present district of Chiâ-hsiang ². No person could tell what strange animal it was, and Confucius was called to look at it. He at once knew it to be a *lin*, and the legend-writers say that it bore on one of its horns the piece of ribbon, which his mother had attached to the one that appeared to her before his birth. According to the chronicle of Kung-yang, he was profoundly affected. He cried out, 'For whom have you come? For whom have you come?' His tears flowed freely, and he added, 'The course of my doctrines is run ³.'

Notwithstanding the appearance of the *lin*, the life of Confucius was still protracted for two years longer, though he took occasion to terminate with that event his history of the Ch'un Ch'û. This Work, according to Sze-mâ Ch'ien, was altogether the production of this year, but we need not suppose that it was so. In it, from the standpoint of Lû, he briefly indicates the principal events occurring throughout the country, every term being expressive, it is said, of the true character of the actors and events described. Confucius said himself, 'It is the Spring and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me ⁴.' Mencius makes the composition of it to have been an achievement as great as Yü's regulation of the waters of the deluge:—'Confucius completed the Spring and Autumn, and rebellious ministers and villainous sons were struck with terror ⁵.'

Towards the end of this year, word came to Lû that the duke

¹ Ana. XI. xvi.

² 兗州府嘉祥縣.

³ 公羊傳,哀公

十四年. According to Kung-yang, however, the *lin* was found by some wood-gatherers.

⁴ Mencius III. Pt. II. ix. 8.

⁵ Mencius III. Pt. II. ix. 11.

of Ch'î had been murdered by one of his officers. Confucius was moved with indignation. Such an outrage, he felt, called for his solemn interference. He bathed, went to court, and represented the matter to the duke, saying, 'Ch'ăn Hăng has slain his sovereign, I beg that you will undertake to punish him.' The duke pleaded his incapacity, urging that Lû was weak compared with Ch'î, but Confucius replied, 'One half the people of Ch'î are not consenting to the deed. If you add to the people of Lû one half the people of Ch'î, you are sure to overcome.' But he could not infuse his spirit into the duke, who told him to go and lay the matter before the chiefs of the three Families. Sorely against his sense of propriety, he did so, but they would not act, and he withdrew with the remark, 'Following in the rear of the great officers, I did not dare not to represent such a matter¹.'

In the year B.C. 479, Confucius had to mourn the death of another of his disciples, one of those who had been longest with him,—the well-known Tsze-lû. He stands out a sort of Peter in the Confucian school, a man of impulse, prompt to speak and prompt to act. He gets many a check from the master, but there is evidently a strong sympathy between them. Tsze-lû uses a freedom with him on which none of the other disciples dares to venture, and there is not one among them all, for whom, if I may speak from my own feeling, the foreign student comes to form such a liking. A pleasant picture is presented to us in one passage of the Analects. It is said, 'The disciple Min was standing by his side, looking bland and precise; Tsze-lû (named Yû), looking bold and soldierly; Yen Yû and Tsze-kung, with a free and straightforward manner. The master was pleased, but he observed, "Yû there!—he will not die a natural death²."'

This prediction was verified. When Confucius returned to Lû from Wei, he left Tsze-lû and Tsze-kão³ engaged there in official service. Troubles arose. News came to Lû, B.C. 479, that a revolution was in progress in Wei, and when Confucius heard it, he said, 'Ch'ài will come here, but Yû will die⁴.' So it turned out. When Tsze-kão saw that matters were desperate he made his escape, but Tsze-lû would not forsake the chief who had treated

¹ See the 左傳, 哀公十四年 and Analects XIV. xxii.

² Ana. XI. xii.

³ 子羔, by surname Kào (高), and name Ch'ài (柴).
公十五年.

⁴ See the 左傳, 哀公十五年.

him well. He threw himself into the *melée*, and was slain. Confucius wept sore for him, but his own death was not far off. It took place on the eleventh day of the fourth month in the same year, B.C. 479¹.

Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about by his door, crooning over,—

‘The great mountain must crumble;
The strong beam must break;
And the wise man wither away like a plant.’

After a little, he entered the house and sat down opposite the door. Tsze-kung had heard his words, and said to himself, ‘If the great mountain crumble, to what shall I look up? If the strong beam break, and the wise man wither away, on whom shall I lean? The master, I fear, is going to be ill.’ With this he hastened into the house. Confucius said to him, ‘Ts’ze, what makes you so late? According to the statutes of Hsiâ, the corpse was dressed and coffined at the top of the eastern steps, treating the dead as if he were still the host. Under the Yin, the ceremony was performed between the two pillars, as if the dead were both host and guest. The rule of Châu is to perform it at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and last night I dreamt that I was sitting with offerings before me between the two pillars. No intelligent monarch arises; there is not one in the kingdom that will make me his master. My time has come to die.’ So it was. He went to his couch, and after seven days expired².

Such is the account which we have of the last hours of the great philosopher of China. His end was not unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the kingdom had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, but he gave no sign. ‘The mountain falling came to nought, and the rock was removed

¹ See the 左傳, 哀公十六年, and Chiang Yung’s *Life of Confucius*, *in loc*.

² See the *Li Chi*, II. Sect. I. ii. 20.

out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away.'

10. I flatter myself that the preceding paragraphs contain a more correct narrative of the principal incidents in the life of Confucius than has yet been given in any European language. They might easily have been expanded into a volume, but I did not wish to exhaust the subject, but only to furnish a sketch, which, while it might satisfy the general reader, would be of special assistance to the careful student of the classical Books. I had taken many notes of the manifest errors in regard to chronology and other matters in the 'Narratives of the School,' and the chapter of Sze-mâ Chien on the K'ung family, when the digest of Chiang Yung, to which I have made frequent reference, attracted my attention. Conclusions to which I had come were confirmed, and a clue was furnished to difficulties which I was seeking to disentangle. I take the opportunity to acknowledge here my obligations to it. With a few notices of Confucius's habits and manners, I shall conclude this section.

Very little can be gathered from reliable sources on the personal appearance of the sage. The height of his father is stated, as I have noted, to have been ten feet, and though Confucius came short of this by four inches, he was often called 'the tall man.' It is allowed that the ancient foot or cubit was shorter than the modern, but it must be reduced more than any scholar I have consulted has yet done, to bring this statement within the range of credibility. The legends assign to his figure 'nine-and-forty remarkable peculiarities¹, a tenth part of which would have made him more a monster than a man. Dr. Morrison says that the images of him, which he had seen in the northern parts of China, represent him as of a dark, swarthy colour². It is not so with those common in the south. He was, no doubt, in size and complexion much the same as many of his descendants in the present day. Dr. Edkins and myself enjoyed the services of two of those descendants, who acted as 'wheelers' in the wheelbarrows which conveyed us from Ch'ü-fâu to a town on the Grand Canal more than 250 miles off. They were strong, capable men, both physically and mentally superior to their companions.

¹ 四十九表. ² Chinese and English Dictionary, char. 孔. Sir John Davis also mentions seeing a figure of Confucius, in a temple near the Po-yang lake, of which the complexion was 'quite black' (The Chinese; vol. ii. p. 66).

But if his disciples had nothing to chronicle of his personal appearance, they have gone very minutely into an account of many of his habits. The tenth Book of the *Analects* is all occupied with his deportment, his eating, and his dress. In public, whether in the village, the temple, or the court, he was the man of rule and ceremony, but 'at home he was not formal.' Yet if not formal, he was particular. In bed even he did not forget himself;—'he did not lie like a corpse,' and 'he did not speak.' 'He required his sleeping dress to be half as long again as his body.' 'If he happened to be sick, and the prince came to visit him, he had his face set to the east, made his court robes be put over him, and drew his girdle across them.'

He was nice in his diet,—'not disliking to have his rice dressed fine, nor to have his minced meat cut small.' 'Anything at all gone he would not touch.' 'He must have his meat cut properly, and to every kind its proper sauce; but he was not a great eater.' 'It was only in drink that he laid down no limit to himself, but he did not allow himself to be confused by it.' 'When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.' There must always be ginger at the table, and 'when eating, he did not converse.' 'Although his food might be coarse rice and poor soup, he would offer a little of it in sacrifice, with a grave, respectful air.'

'On occasion of a sudden clap of thunder, or a violent wind, he would change countenance. He would do the same, and rise up moreover, when he found himself a guest at a loaded board.' 'At the sight of a person in mourning, he would also change countenance, and if he happened to be in his carriage, he would bend forward with a respectful salutation.' 'His general way in his carriage was not to turn his head round, nor talk hastily, nor point with his hands.' He was charitable. 'When any of his friends died, if there were no relations who could be depended on for the necessary offices, he would say, "I will bury him."'

The disciples were so careful to record these and other characteristics of their master; it is said, because every act, of movement or of rest, was closely associated with the great principles which it was his object to inculcate. The detail of so many small matters, however, hardly impresses a foreigner so favourably. There rather seems to be a want of freedom about the philosopher.

SECTION II.

HIS INFLUENCE AND OPINIONS.

1. Confucius died, we have seen, complaining that of all the princes of the kingdom there was not one who would adopt his principles and obey his lessons. He had hardly passed from the stage of life, when his merit began to be acknowledged. When the duke Âi heard of his death, he pronounced his eulogy in the words, 'Heaven has not left to me the aged man. There is none now to assist me on the throne. Woe is me! Alas! O venerable Nî!¹' Tsze-kung complained of the inconsistency of this lamentation from one who could not use the master when he was alive, but the prince was probably sincere in his grief. He caused a temple to be erected, and ordered that sacrifice should be offered to the sage, at the four seasons of the year².

The sovereigns of the tottering dynasty of Châu had not the intelligence, nor were they in a position, to do honour to the departed philosopher, but the facts detailed in the first chapter of these prolegomena, in connexion with the attempt of the founder of the Ch'in dynasty to destroy the literary monuments of antiquity, show how the authority of Confucius had come by that time to prevail through the nation. The founder of the Han dynasty, in passing through Lû, B.C. 195, visited his tomb and offered the three victims in sacrifice to him. Other sovereigns since then have often made pilgrimages to the spot. The most famous temple in the empire now rises near the place of the grave. The second and greatest of the rulers of the present dynasty, in the twenty-third year of his reign, the K'ang-hsî period, there set the example of kneeling thrice, and each time laying his forehead thrice in the dust, before the image of the sage.

In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority. The emperor Ping³ then styled him—'The duke Nî, all-complete and

¹ Li Chi, II. Sect. I. iii. 43. This eulogy is found at greater length in the 左傳, immediately after the notice of the sage's death.

² See the 聖廟祀典圖考, 卷一, art. on Confucius. I am indebted to this for most of the notices in this paragraph.

³ 平帝.

illustrious¹. This was changed, in A.D. 492, to—'The venerable Ni, the accomplished Sage².' Other titles have supplanted this. Shun-chih³, the first of the Man-châu dynasty, adopted, in his second year, A.D. 1645, the style,—'K'ung, the ancient Teacher, accomplished and illustrious, all-complete, the perfect Sage⁴;' but twelve years later, a shorter title was introduced,—'K'ung, the ancient Teacher, the perfect Sage⁵.' Since that year no further alteration has been made.

At first, the worship of Confucius was confined to the country of Lû, but in A.D. 57 it was enacted that sacrifices should be offered to him in the imperial college, and in all the colleges of the principal territorial divisions throughout the empire. In those sacrifices he was for some centuries associated with the duke of Châu, the legislator to whom Confucius made frequent reference, but in A.D. 609 separate temples were assigned to them, and in 628 our sage displaced the older worthy altogether. About the same time began the custom, which continues to the present day, of erecting temples to him,—separate structures, in connexion with all the colleges, or examination-halls, of the country.

The sage is not alone in those temples. In a hall behind the principal one occupied by himself are the tablets—in some cases, the images—of several of his ancestors, and other worthies; while associated with himself are his principal disciples, and many who in subsequent times have signalized themselves as expounders and exemplifiers of his doctrines. On the first day of every month, offerings of fruits and vegetables are set forth, and on the fifteenth there is a solemn burning of incense. But twice a year, in the middle months of spring and autumn, when the first *ting* day⁶ of the month comes round, the worship of Confucius is performed with peculiar solemnity. At the imperial college the emperor himself is required to attend in state, and is in fact the principal performer. After all the preliminary arrangements have been made, and the emperor has twice knelt and six times bowed his head to the earth, the presence of Confucius's spirit is invoked in the words, 'Great art thou, O perfect sage! Thy virtue is full; thy doctrine is complete. Among mortal men there has not been thine equal. All kings honour thee. Thy statutes and laws have come gloriously

成宣尼公。文聖尼父。順治。大成
至聖, 文宣先師, 孔子。至聖先師孔子。上丁日

down. Thou art the pattern in this imperial school. Reverently have the sacrificial vessels been set out. Full of awe, we sound our drums and bells ¹.

The spirit is supposed now to be present, and the service proceeds through various offerings, when the first of which has been set forth, an officer reads the following ², which is the prayer on the occasion:—‘On this . . . month of this . . . year, I, *A.B.*, the emperor, offer a sacrifice to the philosopher K’ung, the ancient Teacher, the perfect Sage, and say,—O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past time and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations! Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I carefully offer sacrifice to thee. With thee are associated the philosopher Yen, Continuator of thee; the philosopher Ts’ang, Exhibiter of thy fundamental principles; the philosopher Tsze-sze, Transmitter of thee; and the philosopher M’ang, Second to thee. May’st thou enjoy the offerings!’

I need not go on to enlarge on the homage which the emperors of China render to Confucius. It could not be more complete. He was unreasonably neglected when alive. He is now unreasonably venerated when dead.

2. The rulers of China are not singular in this matter, but in entire sympathy with the mass of their people. It is the distinction of this empire that education has been highly prized in it from the earliest times. It was so before the era of Confucius, and we may be sure that the system met with his approbation. One of his remarkable sayings was,—‘To lead an uninstructed people to war is to throw them away ³.’ When he pronounced this judgment, he was not thinking of military training, but of education in the duties of life and citizenship. A people so taught, he thought, would be morally fitted to fight for their government. Mencius, when lecturing to the ruler of T’ang on the proper way of governing a kingdom, told him that he must provide the means of education for all, the poor as well as the rich. ‘Establish,’ said he, ‘*hsiang*, *hsü*, *hsio*, and *hsiáo*,—all those educational institutions,—for the instruction of the people ⁴.’

General appreciation of Confucius.

¹ See the 大清通禮卷十二. ² Ana. XIII. xxx. ³ Mencius III. Pt. I. iii. 10.

At the present day, education is widely diffused throughout China. In few other countries is the schoolmaster more abroad, and in all schools it is Confucius who is taught. The plan of competitive examinations, and the selection for civil offices only from those who have been successful candidates,—good so far as the competition is concerned, but injurious from the restricted range of subjects with which an acquaintance is required,—have obtained for more than twelve centuries. The classical works are the text books. It is from them almost exclusively that the themes proposed to determine the knowledge and ability of the students are chosen. The whole of the magistracy of China is thus versed in all that is recorded of the sage, and in the ancient literature which he preserved. His thoughts are familiar to every man in authority, and his character is more or less reproduced in him.

The official civilians of China, numerous as they are, are but a fraction of its students, and the students, or those who make literature a profession, are again but a fraction of those who attend school for a shorter or longer period. Yet so far as the studies have gone, they have been occupied with the Confucian writings. In the schoolrooms there is a tablet or inscription on the wall, sacred to the sage, and every pupil is required, on coming to school on the morning of the first and fifteenth of every month, to bow before it, the first thing, as an act of reverence¹. Thus all in China who receive the slightest tincture of learning do so at the fountain of Confucius. They learn of him and do homage to him at once. I have repeatedly quoted the statement that during his life-time he had three thousand disciples. Hundreds of millions are his disciples now. It is hardly necessary to make any allowance in this statement for the followers of Tàoism and Buddhism, for, as Sir John Davis has observed, 'whatever the other opinions or faith of a Chinese may be, he takes good care to treat Confucius with respect².' For two thousand years he has reigned supreme, the undisputed teacher of this most populous land.

3. This position and influence of Confucius are to be ascribed, I conceive, chiefly to two causes:—his being the preserver, namely of

¹ During the present dynasty, the tablet of 文昌帝君, the god of literature, has to a considerable extent displaced that of Confucius in schools. Yet the worship of him does not clash with that of the other. He is 'the father' of composition only.

² The Chinese, vol. ii. p. 45.

the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China; and the devotion to him of his immediate disciples and their early followers. The national and the personal are thus blended in him, each in its highest degree of excellence. He was a Chinese of the Chinese; he is also represented as, and all now believe him to have been, the *beau ideal* of humanity in its best and noblest estate.

4. It may be well to bring forward here Confucius's own estimate of himself and of his doctrines. It will serve to illustrate the

His own estimate of himself and of his doctrines.

statements just made. The following are some of his sayings:—‘The sage and the man of perfect virtue;—how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness.’ ‘In letters I am perhaps equal to other men; but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.’ ‘The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good;—these are the things which occasion me solicitude.’ ‘I am not one who was born in the possession of knowledge; I am one who is fond of antiquity and earnest in seeking it there.’ ‘A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P’äng¹’

Confucius cannot be thought to speak of himself in these declarations more highly than he ought to do. Rather we may recognise in them the expressions of a genuine humility. He was conscious that personally he came short in many things, but he toiled after the character, which he saw, or fancied that he saw, in the ancient sages whom he acknowledged; and the lessons of government and morals which he laboured to diffuse were those which had already been inculcated and exhibited by them. Emphatically he was ‘a transmitter and not a maker.’ It is not to be understood that he was not fully satisfied of the truth of the principles which he had learned. He held them with the full approval and consent of his own understanding. He believed that if they were acted on, they would remedy the evils of his time.

¹ All these passages are taken from the seventh Book of the Analects. See chapters xxxiii, xxxii, iii, xix, and i.

There was nothing to prevent rulers like Yáo and Shun and the great Yü from again arising, and a condition of happy tranquillity being realised throughout the kingdom under their sway.

If in anything he thought himself 'superior and alone,' having attributes which others could not claim, it was in his possessing a divine commission as the conservator of ancient truth and rules. He does not speak very definitely on this point. It is noted that 'the appointments of Heaven was one of the subjects on which he rarely touched¹.' His most remarkable utterance was that which I have already given in the sketch of his Life:—'When he was put in fear in K'wang, he said, "After the death of king Wán, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?²?"' Confucius, then, did feel that he was in the world for a special purpose. But it was not to announce any new truths, or to initiate any new economy. It was to prevent what had previously been known from being lost. He followed in the wake of Yáo and Shun, of T'ang, and king Wán. Distant from the last by a long interval of time, he would have said that he was distant from him also by a great inferiority of character, but still he had learned the principles on which they all happily governed the country, and in their name he would lift up a standard against the prevailing lawlessness of his age.

5. The language employed with reference to Confucius by his disciples and their early followers presents a striking contrast with his own. I have already, in writing of the scope and value of 'The Doctrine of the Mean,' called attention to the extravagant eulogies of his grandson Tsze-sze. He only followed the example which had been set by those among whom the philosopher went in and out. We have the language of Yen Yüan, his favourite, which is comparatively moderate, and simply expresses the genuine admiration of a devoted pupil³. Tsze-kung on several occasions spoke in a different style. Having heard that one of the chiefs of Lû had said that he himself—Tsze-kung—was superior to Confucius, he observed, 'Let me use the comparison of a house and its encompassing wall. My wall

Estimate of
him by his dis-
ciples and their
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¹ Ana. IX. i.

² Ana. IX. iii.

³ Ana. IX. x.

only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments. The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the rich ancestral temple with its beauties, nor all the officers in their rich array. But I may assume that they are few who find the door. The remark of the chief was only what might have been expected¹.

Another time, the same individual having spoken revilingly of Confucius, Tsze-kung said, 'It is of no use doing so. Chung-nî cannot be reviled. The talents and virtue of other men are hillocks and mounds which may be stepped over. Chung-nî is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun and moon? He only shows that he does not know his own capacity².'

In conversation with a fellow-disciple, Tsze-kung took a still higher flight. Being charged by Tsze-ch'in with being too modest, for that Confucius was not really superior to him, he replied, 'For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say. Our master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair. Were our master in the position of the prince of a State, or the chief of a Family, we should find verified the description which has been given of a sage's rule:—He would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to³?'

From these representations of Tsze-kung, it was not a difficult step for Tsze-sze to take in exalting Confucius not only to the level of the ancient sages, but as 'the equal of Heaven.' And Mencius took up the theme. Being questioned by Kung-sun Ch'âu, one of his disciples, about two acknowledged sages, Po-î and Í Yin, whether they were to be placed in the same rank with Confucius, he replied, 'No. Since there were living men until now, there never was another Confucius;' and then he proceeded to fortify his

¹ Ana. XIX. xxiii.² Ana. XIX. xxiv.³ Ana. XIX. xxv.

opinion by the concurring testimony of Tsâi Wo, Tsze-kung, and Yü Zo, who all had wisdom, he thought, sufficient to know their master. Tsâi Wo's opinion was, 'According to my view of our master, he is far superior to Yào and Shun.' Tsze-kung said, 'By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of those hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been another like our master.' Yü Zo said, 'Is it only among men that it is so? There is the ch'î-lin among quadrupeds; the fung-hwang among birds; the T'âi mountain among mounds and ant-hills; and rivers and seas among rain-pools. Though different in degree, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level; and from the birth of mankind till now, there never has been one so complete as Confucius¹. I will not indulge in farther illustration. The judgment of the sage's disciples, of Tsze-sze, and of Mencius, has been unchallenged by the mass of the scholars of China. Doubtless it pleases them to bow down at the shrine of the Sage, for their profession of literature is thereby glorified. A reflection of the honour done to him falls upon themselves. And the powers that be, and the multitudes of the people, fall in with the judgment. Confucius is thus, in the empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught.

6. The reader will be prepared by the preceding account not to expect to find any light thrown by Confucius on the great problems of the human condition and destiny. He did not speculate on the creation of things or the end of them. He was not troubled to account for the origin of man, nor did he seek to know about his hereafter. He meddled neither with physics nor metaphysics². The testimony of the Analects about the subjects of his teaching is the following:—'His frequent themes of discourse were the Book

¹ Mencius, II. Pt. I. ii. 23-28.

² 'The contents of the Yi-ching, and Confucius's labours upon it, may be objected in opposition to this statement, and I must be understood to make it with some reservation. Six years ago, I spent all my leisure time for twelve months in the study of that Work, and wrote out a translation of it, but at the close I was only groping my way in darkness to lay hold of

of Poetry, the Book of History, and the maintenance of the rules of Propriety.' 'He taught letters, ethics, devotion of soul, and truthfulness.' 'Extraordinary things; feats of strength; states of disorder; and spiritual beings, he did not like to talk about¹.'

Confucius is not to be blamed for his silence on the subjects here indicated. His ignorance of them was to a great extent his misfortune. He had not learned them. No report of them had come to him by the ear; no vision of them by the eye. And to his practical mind the toiling of thought amid uncertainties seemed worse than useless.

The question has, indeed, been raised, whether he did not make changes in the ancient creed of China², but I cannot believe that he did so consciously and designedly. Had his idiosyncrasy been different, we might have had expositions of the ancient views on some points, the effect of which would have been more beneficial than the indefiniteness in which they are now left, and it may be doubted so far, whether Confucius was not unfaithful to his guides. But that he suppressed or added, in order to bring in articles of belief originating with himself, is a thing not to be charged against him.

I will mention two important subjects in regard to which there is a conviction in my mind that he came short of the faith of the older sages. The first is the doctrine of God. This name is common in the Shih-ching and Shû-ching. *Ti* or *Shang-Ti* appears there as a personal being, ruling in heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decree justice, the rewarder of the good, and the punisher of the bad. Confucius preferred to speak of Heaven. Instances have already been given of this. Two others may be cited:—'He who offends against Heaven has none to whom he can pray³?' 'Alas!' said he, 'there is no one that knows me.' Tsze-kung said, 'What do you mean by thus saying that no one knows you?' He replied, 'I do not murmur against Heaven. I do

its scope and meaning, and up to this time I have not been able to master it so as to speak positively about it. It will come in due time, in its place, in the present Publication, and I do not think that what I here say of Confucius will require much, if any, modification.' So I wrote in 1861; and I at last accomplished a translation of the Yi, which was published in 1882, as the sixteenth volume of 'The Sacred Books of the East.' I should like to bring out a revision of that version, with the Chinese text, so as to make it uniform with the volumes of the Classics previously published. But as Yang Ho said to Confucius, 'The years do not wait for us.'

¹ Ana. VII. xvii; xxiv; xx.

² See Hardwick's 'Christ and other Masters,' Part iii. pp. 18, 19, with his reference in a note to a passage from Meadows's 'The Chinese and their Rebellions.'

³ Ana. III. xiii.

not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—*THAT* knows me¹! Not once throughout the *Analects* does he use the personal name. I would say that he was unreligious rather than irreligious; yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of ardent religious feeling among the Chinese people generally; and he prepared the way for the speculations of the literati of mediæval and modern times, which have exposed them to the charge of atheism.

Secondly, Along with the worship of God there existed in China, from the earliest historical times, the worship of other spiritual beings,—especially, and to every individual, the worship of departed ancestors. Confucius recognised this as an institution to be devoutly observed. ‘He sacrificed to the dead as if they were present; he sacrificed to the spirits as if the spirits were present. He said, “I consider my not being present at the sacrifice as if I did not sacrifice².”’ The custom must have originated from a belief in the continued existence of the dead. We cannot suppose that they who instituted it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius never spoke explicitly on this subject. He tried to evade it. ‘Chî Lû asked about serving the spirits of the dead, and the master said, “While you are not able to serve men, how can you serve their spirits?” The disciple added, “I venture to ask about death,” and he was answered, “While you do not know life, how can you know about death³.”’ Still more striking is a conversation with another disciple, recorded in the ‘*Narratives of the School*.’ Tsze-kung asked him, saying, ‘Do the dead have knowledge (of our services, that is), or are they without knowledge?’ The master replied, ‘If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish, Ts’ze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself⁴.’ Surely this was not the teaching proper to a sage.

¹ Ana. XIV. xxxvii.² Ana. III. xii.³ Ana. XI. xi.

‘家語，卷二，

art. 致思, towards the end.

He said on one occasion that he had no concealments from his disciples¹. Why did he not candidly tell his real thoughts on so interesting a subject? I incline to think that he doubted more than he believed. If the case were not so, it would be difficult to account for the answer which he returned to a question as to what constituted wisdom:—‘To give one’s self earnestly,’ said he, ‘to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom².’ At any rate, as by his frequent references to Heaven, instead of following the phraseology of the older sages, he gave occasion to many of his professed followers to identify God with a principle of reason and the course of nature; so, in the point now in hand, he has led them to deny, like the Sadducees of old, the existence of any spirit at all, and to tell us that their sacrifices to the dead are but an outward form, the mode of expression which the principle of filial piety requires them to adopt when its objects have departed this life.

It will not be supposed that I wish to advocate or to defend the practice of sacrificing to the dead. My object has been to point out how Confucius recognised it, without acknowledging the faith from which it must have originated, and how he enforced it as a matter of form or ceremony. It thus connects itself with the most serious charge that can be brought against him,—the charge of insincerity. Among the four things which it is said he taught, ‘truthfulness’ is specified³, and many sayings might be quoted from him, in which ‘sincerity’ is celebrated as highly and demanded as stringently as ever it has been by any Christian moralist; yet he was not altogether the truthful and true man to whom we accord our highest approbation. There was the case of Măng Chih-fan, who boldly brought up the rear of the defeated troops of Lû, and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was weak and unnecessary. And yet Confucius saw nothing in the whole but matter for praise⁴. He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him⁵. These were small matters, but what shall we say to the incident which I have given in the sketch of his Life, p. 79,—his deliberately breaking the oath which he had sworn, simply on the ground that it had been forced from him?

¹ Ana. VII. xxiii.² Ana. VI. xx.³ See above, near the beginning of this paragraph.⁴ Ana. VI. xiii.⁵ Ana. XVII. xx.

I should be glad if I could find evidence on which to deny the truth of that occurrence. But it rests on the same authority as most other statements about him, and it is accepted as a fact by the people and scholars of China. It must have had, and it must still have, a very injurious influence upon them. Foreigners charge a habit of deceitfulness upon the nation and its government ;—on the justice or injustice of this charge I say nothing. For every word of falsehood and every act of insincerity, the guilty party must bear his own burden, but we cannot but regret the example of Confucius in this particular. It is with the Chinese and their sage, as it was with the Jews of old and their teachers. He that leads them has caused them to err, and destroyed the way of their paths¹.

But was not insincerity a natural result of the un-religion of Confucius? There are certain virtues which demand a true piety in order to their flourishing in the heart of man. Natural affection, the feeling of loyalty, and enlightened policy, may do much to build up and preserve a family and a state, but it requires more to maintain the love of truth, and make a lie, spoken or acted, to be shrunk from with shame. It requires in fact the living recognition of a God of truth, and all the sanctions of revealed religion. Unfortunately the Chinese have not had these, and the example of him to whom they bow down as the best and wisest of men, does not set them against dissimulation.

7. I go on to a brief discussion of Confucius's views on government, or what we may call his principles of political science. It could not be in his long intercourse with his disciples but that he should enunciate many maxims bearing on character and morals generally, but he never rested in the improvement of the individual. 'The kingdom, the world, brought to a state of happy tranquillity²,' was the grand object which he delighted to think of; that it might be brought about as easily as 'one can look upon the palm of his hand,' was the dream which it pleased him to indulge³. He held that there was in men an adaptation and readiness to be governed, which only needed to be taken advantage of in the proper way. There must be the right administrators, but given those, and 'the growth of government would be rapid, just as vegetation is rapid in the earth; yea, their

¹ Isaiah iii. 12.

² Ana. III. xi; *et al.*

天下平. See the 大學, 經, pars. 4, 5; &c.

government would display itself like an easily-growing rush¹. The same sentiment was common from the lips of Mencius. Enforcing it one day, when conversing with one of the petty rulers of his time, he said in his peculiar style, 'Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens; they send down torrents of rain, and the grain erects itself as if by a shoot. When it does so, who can keep it back²?' Such, he contended, would be the response of the mass of the people to any true 'shepherd of men.' It may be deemed unnecessary that I should specify this point, for it is a truth applicable to the people of all nations. Speaking generally, government is by no device or cunning craftiness; human nature demands it. But in no other family of mankind is the characteristic so largely developed as in the Chinese. The love of order and quiet, and a willingness to submit to 'the powers that be,' eminently distinguish them. Foreign writers have often taken notice of this, and have attributed it to the influence of Confucius's doctrines as inculcating subordination; but it existed previous to his time. The character of the people moulded his system, more than it was moulded by it.

This readiness to be governed arose, according to Confucius, from 'the duties of universal obligation, or those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends³.' Men as they are born into the world, and grow up in it, find themselves existing in those relations. They are the appointment of Heaven. And each relation has its reciprocal obligations, the recognition of which is proper to the Heaven-conferred nature. It only needs that the sacredness of the relations be maintained, and the duties belonging to them faithfully discharged, and the 'happy tranquillity' will prevail all under heaven. As to the institutions of government, the laws and arrangements by which, as through a thousand channels, it should go forth to carry plenty and prosperity through the length and breadth of the country, it did not belong to Confucius, 'the throneless king,' to set them forth minutely. And indeed they were existing in the records of 'the ancient sovereigns.' Nothing new was needed. It was only

¹ 中庸, xx. 3.² Mencius, I Pt. I. vi. 6.³ 中庸, xx. 8.

requisite to pursue the old paths, and raise up the old standards. 'The government of Wăn and Wû,' he said, 'is displayed in the records,—the tablets of wood and bamboo. Let there be the men, and the government will flourish; but without the men, the government decays and ceases'. To the same effect was the reply which he gave to Yen Hûi when asked by him how the government of a State should be administered. It seems very wide of the mark, until we read it in the light of the sage's veneration for ancient ordinances, and his opinion of their sufficiency. 'Follow,' he said, 'the seasons of Hsiâ. Ride in the state-carriages of Yin. Wear the ceremonial cap of Châu. Let the music be the Shâo with its pantomimes. Banish the songs of Chăng, and keep far from specious talkers'.²

Confucius's idea then of a happy, well-governed State did not go beyond the flourishing of the five relations of society which have been mentioned; and we have not any condensed exhibition from him of their nature, or of the duties belonging to the several parties in them. Of the two first he spoke frequently, but all that he has said on the others would go into small compass. Mencius has said that 'between father and son there should be affection; between sovereign and minister righteousness; between husband and wife attention to their separate functions; between old and young, a proper order; and between friends, fidelity'.³ Confucius, I apprehend, would hardly have accepted this account. It does not bring out sufficiently the authority which he claimed for the father and the sovereign, and the obedience which he exacted from the child and the minister. With regard to the relation of husband and wife, he was in no respect superior to the preceding sages who had enunciated their views of 'propriety' on the subject. We have a somewhat detailed exposition of his opinions in the 'Narratives of the School.'—'Man,' said he, 'is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles'.⁴ On this account she can determine nothing of herself, and is subject to the rule of the three obediences. When young, she must obey her father and elder brother; when married, she must obey her husband;

¹ 中庸, xx. 2.² Ana. XV. x.³ Mencius, III. Pt. I. iv. 8.

男子者,任天道而長萬物者也;女子者,順男子之道,而長其理者也。

when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of drink and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the State to attend a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation. There are five women who are not to be taken in marriage:—the daughter of a rebellious house; the daughter of a disorderly house; the daughter of a house which has produced criminals for more than one generation; the daughter of a leprous house; and the daughter who has lost her father and elder brother. A wife may be divorced for seven reasons, which, however, may be overruled by three considerations. The grounds for divorce are disobedience to her husband's parents; not giving birth to a son; dissolute conduct; jealousy—(of her husband's attentions, that is, to the other inmates of his harem); talkativeness; and thieving. The three considerations which may overrule these grounds are—first, if, while she was taken from a home, she has now no home to return to; second, if she have passed with her husband through the three years' mourning for his parents; third, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman, and to give importance to the ordinance of marriage¹.

With these ideas of the relations of society, Confucius dwelt much on the necessity of personal correctness of character on the part of those in authority, in order to secure the right fulfilment of the duties implied in them. This is one grand peculiarity of his teaching. I have adverted to it in the review of 'The Great Learning,' but it deserves some further exhibition, and there are three conversations with the chief Chî K'ang in which it is very expressly set forth. 'Chî K'ang asked about government, and Confucius replied, "To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?"' 'Chî K'ang, distressed about the number of thieves in the State, inquired of Confucius about how to do away with them. Confucius said, "If you, sir, were not covetous, though you should reward them to do it, they would not steal." 'Chî K'ang asked about government,

saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it¹."

Example is not so powerful as Confucius in these and many other passages represented it, but its influence is very great. Its virtue is recognised in the family, and it is demanded in the church of Christ. 'A bishop'—and I quote the term with the simple meaning of overseer—"must be blameless." It seems to me, however, that in the progress of society in the West we have come to think less of the power of example in many departments of state than we ought to do. It is thought of too little in the army and the navy. We laugh at the 'self-denying ordinance,' and the 'new model' of 1644, but there lay beneath them the principle which Confucius so broadly propounded,—the importance of personal virtue in all who are in authority. Now that Great Britain is the governing power over the masses of India, and that we are coming more and more into contact with tens of thousands of the Chinese, this maxim of our sage is deserving of serious consideration from all who bear rule, and especially from those on whom devolves the conduct of affairs. His words on the susceptibility of the people to be acted on by those above them ought not to prove as water spilt on the ground.

But to return to Confucius.—As he thus lays it down that the mainspring of the well-being of society is the personal character of the ruler, we look anxiously for what directions he has given for the cultivation of that. But here he is very defective. 'Self-adjustment and purification,' he said, 'with careful regulation of his dress, and the not making a movement contrary to the rules of propriety;—this is the way for the ruler to cultivate his person².' This is laying too much stress on what is external; but even to attain to this is beyond unassisted human strength. Confucius, however, never recognised a disturbance of the moral elements in the constitution of man. The people would move, according to him, to the virtue of their ruler as the grass bends to the wind, and that virtue

¹ Ana. XII. xvii; xviii; xix.

² 中庸, xx. 14.

would come to the ruler at his call. Many were the lamentations which he uttered over the degeneracy of his times; frequent were the confessions which he made of his own shortcomings. It seems strange that it never came distinctly before him, that there is a power of evil in the prince and the peasant, which no efforts of their own and no instructions of sages are effectual to subdue.

The government which Confucius taught was a despotism, but of a modified character. He allowed no '*jus divinum*,' independent of personal virtue and a benevolent rule. He has not explicitly stated, indeed, wherein lies the ground of the great relation of the governor and the governed, but his views on the subject were, we may assume, in accordance with the language of the Shû-ching:—'Heaven and Earth are the parents of all things, and of all things men are the most intelligent. The man among them most distinguished for intelligence becomes chief ruler, and ought to prove himself the parent of the people¹.' And again, 'Heaven, protecting the inferior people, has constituted for them rulers and teachers, who should be able to be assisting to God, extending favour and producing tranquillity throughout all parts of the kingdom².' The moment the ruler ceases to be a minister of God for good, and does not administer a government that is beneficial to the people, he forfeits the title by which he holds the throne, and perseverance in oppression will surely lead to his overthrow. Mencius inculcated this principle with a frequency and boldness which are remarkable. It was one of the things about which Confucius did not like to talk. Still he held it. It is conspicuous in the last chapter of 'The Great Learning.' Its tendency has been to check the violence of oppression, and maintain the self-respect of the people, all along the course of Chinese history.

I must bring these observations on Confucius's views of government to a close, and I do so with two remarks. First, they are adapted to a primitive, unsophisticated state of society. He is a good counsellor for the father of a family, the chief of a clan, and even the head of a small principality. But his views want the comprehension which would make them of much service in a great dominion. Within three centuries after his death, the government of China passed into a new phase. The founder of the Ch'in dynasty conceived the grand idea of abolishing all its feudal kingdoms, and centralizing their administration in himself. He effected the revo-

^{1 2} See the Shû-ching, V. i. Sect. I. 2, 7.

lution, and succeeding dynasties adopted his system, and gradually moulded it into the forms and proportions which are now existing. There has been a tendency to advance, and Confucius has all along been trying to carry the nation back. Principles have been needed, and not 'proprieties.' The consequence is that China has increased beyond its ancient dimensions, while there has been no corresponding development of thought. Its body politic has the size of a giant, while it still retains the mind of a child. Its hoary age is in danger of becoming but senility.

Second, Confucius makes no provision for the intercourse of his country with other and independent nations. He knew indeed of none such. China was to him 'The Middle Kingdom', 'The multitude of Great States', 'All under heaven'. Beyond it were only rude and barbarous tribes. He does not speak of them bitterly, as many Chinese have done since his time. In one place he contrasts their condition favourably with the prevailing anarchy of the kingdom, saying 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them'. Another time, disgusted with the want of appreciation which he experienced, he was expressing his intention to go and live among the nine wild tribes of the east. Some one said, 'They are rude. How can you do such a thing?' His reply was, 'If a superior man dwelt among them, what rudeness would there be?' But had he been a ruler-sage, he would not only have influenced them by his instructions, but brought them to acknowledge and submit to his sway, as the great Yü did. The only passage of Confucius's teachings from which any rule can be gathered for dealing with foreigners, is that in the 'Doctrine of the Mean,' where 'indulgent treatment of men from a distance' is laid down as one of the nine standard rules for the government of the country. But 'the men from a distance' are understood to be *pin* and *lü* simply,—'guests,' that is, or officers of one State seeking employment in another, or at the royal court; and 'visitors,' or travelling merchants. Of independent nations the ancient classics have not any knowledge, nor has Confucius. So long as merchants from Europe and other parts of the world could have been content to appear in China as suppliants, seeking the privilege of trade, so

¹ 中國.

² 諸夏; Ana. III. v.

³ 天下; *passim*.

⁴ Ana. III. v.

⁵ Ana. IX. xiii.

⁶ 書經, III. ii. 10; *et al.*

⁷ 柔遠人.

⁸ 賓旅.

long the government would have ranked them with the barbarous hordes of antiquity, and given them the benefit of the maxim about 'indulgent treatment,' according to its own understanding of it. But when their governments interfered, and claimed to treat with that of China on terms of equality, and that their subjects should be spoken to and of as being of the same clay with the Chinese themselves, an outrage was committed on tradition and prejudice, which it was necessary to resent with vehemence.

I do not charge the contemptuous arrogance of the Chinese government and people upon Confucius; what I deplore, is that he left no principles on record to check the development of such a spirit. His simple views of society and government were in a measure sufficient for the people while they dwelt apart from the rest of mankind. His practical lessons were better than if they had been left, which but for him they probably would have been, to fall a prey to the influences of Tâoism and Buddhism, but they could only subsist while they were left alone. Of the earth earthy, China was sure to go to pieces when it came into collision with a Christianly-civilized power. Its sage had left it no preservative or restorative elements against such a case.

It is a rude awakening from its complacency of centuries which China has now received. Its ancient landmarks are swept away. Opinions will differ as to the justice or injustice of the grounds on which it has been assailed, and I do not feel called to judge or to pronounce here concerning them. In the progress of events, it could hardly be but that the collision should come; and when it did come it could not be but that China should be broken and scattered. Disorganization will go on to destroy it more and more, and yet there is hope for the people, with their veneration for the relations of society, with their devotion to learning, and with their habits of industry and sobriety;—there is hope for them, if they will look away from all their ancient sages, and turn to Him, who sends them, along with the dissolution of their ancient state, the knowledge of Himself, the only living and true God, and of Jesus Christ whom He hath sent.

8. I have little more to add on the opinions of Confucius. Many of his sayings are pithy, and display much knowledge of character; but as they are contained in the body of the Work, I will not occupy the space here with a selection of those which have struck myself as most worthy of notice. The fourth Book of the Analects,

which is on the subject of *zăn*, or perfect virtue, has several utterances which are remarkable.

Thornton observes:—‘It may excite surprise, and probably incredulity, to state that the golden rule of our Saviour, ‘Do unto others as you would that they should do unto you,’ which Mr. Locke designates as ‘the most unshaken rule of morality, and foundation of all social virtue,’ had been inculcated by Confucius, almost in the same words, four centuries before¹.’ I have taken notice of this fact in reviewing both ‘The Great Learning’ and ‘The Doctrine of the Mean.’ I would be far from grudging a tribute of admiration to Confucius for it. The maxim occurs also twice in the *Analects*. In Book XV. xxiii, Tsze-kung asks if there be one word which may serve as a rule of practice for all one’s life, and is answered, ‘Is not reciprocity such a word? What you do not want done to yourself do not do to others.’ The same disciple appears in Book V. xi, telling Confucius that he was practising the lesson. He says, ‘What I do not wish men to do to me, I also wish not to do to men;’ but the master tells him, ‘Tsze, you have not attained to that.’ It would appear from this reply, that he was aware of the difficulty of obeying the precept; and it is not found, in its condensed expression at least, in the older classics. The merit of it is Confucius’s own.

When a comparison, however, is drawn between it and the rule laid down by Christ. it is proper to call attention to the positive form of the latter,—‘All things whatsoever ye would that men should do unto you, do ye even so to them.’ The lesson of the gospel commands men to do what they feel to be right and good. It requires them to commence a course of such conduct, without regard to the conduct of others to themselves. The lesson of Confucius only forbids men to do what they feel to be wrong and hurtful. So far as the point of priority is concerned, moreover, Christ adds, ‘This is the law and the prophets.’ The maxim was to be found substantially in the earlier revelations of God. Still it must be allowed that Confucius was well aware of the importance of taking the initiative in discharging all the relations of society. See his words as quoted from ‘The Doctrine of the Mean’ on pages 48, 49 above.

But the worth of the two maxims depends on the intention of the enunciators in regard to their application. Confucius, it seems to me, did not think of the reciprocity coming into action beyond the circle of his five relations of society. Possibly, he might have

¹ History of China, vol. i. p. 209.

required its observance in dealings even with the rude tribes, which were the only specimens of mankind besides his own countrymen of which he knew anything, for on one occasion, when asked about perfect virtue, he replied, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among the rude uncultivated tribes, these qualities may not be neglected¹.' Still, Confucius delivered his rule to his countrymen only, and only for their guidance in their relations of which I have had so much occasion to speak. The rule of Christ is for man as man, having to do with other men, all with himself on the same platform, as the children and subjects of the one God and Father in heaven.

How far short Confucius came of the standard of Christian benevolence, may be seen from his remarks when asked what was to be thought of the principle that injury should be recompensed with kindness. He replied, 'With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness².' The same deliverance is given in one of the Books of the *Lî Chî*, where he adds that 'he who recompenses injury with kindness is a man who is careful of his person³.' Chăng Hsüan, the commentator of the second century, says that such a course would be 'incorrect in point of propriety⁴.' This 'propriety' was a great stumbling-block in the way of Confucius. His morality was the result of the balancings of his intellect, fettered by the decisions of men of old, and not the gushings of a loving heart, responsive to the promptings of Heaven, and in sympathy with erring and feeble humanity.

This subject leads me on to the last of the opinions of Confucius which I shall make the subject of remark in this place. A commentator observes, with reference to the inquiry about-recompensing injury with kindness, that the questioner was asking only about trivial matters, which might be dealt with in the way he mentioned, while great offences, such as those against a sovereign or a father, could not be dealt with by such an inversion of the principles of justice⁵. In the second Book of the *Lî Chî* there is the following passage:—'With the slayer of his father, a man may not live under the same heaven; against the slayer of his brother, a man must never have to go home to fetch a weapon; with the slayer of

¹ Ana. XIII. xix.

² Ana. XIV. xxxvi.

³ 禮記, 表記, par. 12.

非禮之正.

⁵ See notes *in loc.*, p. 288.

his friend, a man may not live in the same State¹. The *lex talionis* is here laid down in its fullest extent. The Cháu Lî tells us of a provision made against the evil consequences of the principle, by the appointment of a minister called 'The Reconciler².' The provision is very inferior to the cities of refuge which were set apart by Moses for the manslayer to flee to from the fury of the avenger. Such as it was, however, it existed, and it is remarkable that Confucius, when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge in the strongest and most unrestricted terms. His disciple Tsze-hsiâ asked him, 'What course is to be pursued in the case of the murder of a father or mother?' He replied, 'The son must sleep upon a matting of grass, with his shield for his pillow; he must decline to take office; he must not live under the same heaven with the slayer. When he meets him in the marketplace or the court, he must have his weapon ready to strike him.' 'And what is the course on the murder of a brother?' 'The surviving brother must not take office in the same State with the slayer; yet if he go on his prince's service to the State where the slayer is, though he meet him, he must not fight with him.' 'And what is the course on the murder of an uncle or a cousin?' 'In this case the nephew or cousin is not the principal. If the principal on whom the revenge devolves can take it, he has only to stand behind with his weapon in his hand, and support him³.'

Sir John Davis has rightly called attention to this as one of the objectionable principles of Confucius⁴. The bad effects of it are evident even in the present day. Revenge is sweet to the Chinese. I have spoken of their readiness to submit to government, and wish to live in peace, yet they do not like to resign even to government the 'inquisition for blood.' Where the ruling authority is feeble, as it is at present, individuals and clans take the law into their own hands, and whole districts are kept in a state of constant feud and warfare.

But I must now leave the sage. I hope I have not done him injustice; the more I have studied his character and opinions, the more highly have I come to regard him. He was a very great man, and his influence has been on the whole a great benefit to the Chinese, while his teachings suggest important lessons to ourselves who profess to belong to the school of Christ.

¹ 禮記, I. Sect. I. Pt. v. 10. 周禮, 卷之十四, pp. 14-18. 禮記, II. Sect. I. Pt. ii. 24. See also the 家語, 卷四, 子貢問. ² The Chinese, vol. ii. p. 41.

SECTION III.

HIS IMMEDIATE DISCIPLES.

Sze-mâ Ch'ien makes Confucius say :—‘The disciples who received my instructions, and could themselves comprehend them, were seventy-seven individuals. They were all scholars of extraordinary ability¹. The common saying is, that the disciples of the sage were three thousand, while among them there were seventy-two worthies. I propose to give here a list of all those whose names have come down to us, as being his followers. Of the greater number it will be seen that we know nothing more than their names and surnames.’ My principal authorities will be the ‘Historical Records,’ the ‘Narratives of the School,’ ‘The Sacrificial Canon for the Sage’s Temple, with Plates,’ and the chapter on ‘The Disciples of Confucius’ prefixed to the ‘Four Books, Text and Commentary, with Proofs and Illustrations.’ In giving a few notices of the better-known individuals, I will endeavour to avoid what may be gathered from the Analects.

1. Yen Hûi, by designation Tsze-yüan (顏回, 字子淵). He was a native of Lû, the favourite of his master, whose junior he was by thirty years, and whose disciple he became when he was quite a youth. ‘After I got Hûi,’ Confucius remarked, ‘the disciples came closer to me.’ We are told that once, when he found himself on the Năng hill with Hûi, Tsze-lû, and Tsze-kung, Confucius asked them to tell him their different aims, and he would choose between them. Tsze-lû began, and when he had done, the master said, ‘It marks your bravery.’ Tsze-kung followed, on whose words the judgment was, ‘They show your discriminating eloquence.’ At last came Yen Yüan, who said, ‘I should like to find an intelligent king and sage ruler whom I might assist. I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and music, so that they should not care to fortify their cities by walls and moats, but would fuse their swords and spears into implements of agriculture. They should send forth their flocks without fear into the plains and forests. There should be no Sunderings of families, no widows or widowers. For a thousand

‘孔子曰, 受業身通者, 七十有七人, 皆異能之士也.’

years there would be no calamity of war. Yü would have no opportunity to display his bravery, or Ts'ze to display his oratory.' The master pronounced, 'How admirable is this virtue!'

When Hûi was twenty-nine, his hair was all white, and in three years more he died. He was sacrificed to, along with Confucius, by the first emperor of the Han dynasty. The title which he now has in the sacrificial Canon,—'Continuator of the Sage,' was conferred in the ninth year of the emperor, or, to speak more correctly, of the period, Chiâ-ching, A.D. 1530. Almost all the present sacrificial titles of the worthies in the temple were fixed at that time. Hûi's place is the first of the four Assessors, on the east of the sage¹.

2. Min Sun, styled Tsze-ch'ien (閔損, 字子騫). He was a native of Lû, fifteen years younger than Confucius, according to Sze-mâ Ch'ien, but fifty years younger, according to the 'Narratives of the School,' which latter authority is followed in 'The Annals of the Empire.' When he first came to Confucius, we are told, he had a starved look², which was by-and-by exchanged for one of fulness and satisfaction³. Tsze-kung asked him how the change had come about. He replied, 'I came from the midst of my reeds and sedges into the school of the master. He trained my mind to filial piety, and set before me the examples of the ancient kings. I felt a pleasure in his instructions; but when I went abroad, and saw the people in authority, with their umbrellas and banners, and all the pomp and circumstance of their trains, I also felt pleasure in that show. These two things assaulted each other in

¹ I have referred briefly, at p. 91, to the temples of Confucius. The principal hall, called 大成殿, or 'Hall of the Great and Complete One,' is that in which is his own statue or the tablet of his spirit, having on each side of it, within a screen, the statues, or tablets, of his 'four Assessors.' On the east and west, along the walls of the same apartment, are the two 序, the places of the 十二哲, or 'twelve Wise Ones,' those of his disciples, who, next to the 'Assessors,' are counted worthy of honour. Outside this apartment, and running in a line with the two 序, but along the external wall of the sacred inclosure, are the two 廡, or side-galleries, which I have sometimes called the ranges of the outer court. In each there are sixty-four tablets of the disciples and other worthies, having the same title as the Wise Ones, that of 先賢, or 'Ancient Worthy,' or the inferior title of 先儒, 'Ancient Scholar.' Behind the principal hall is the 崇聖祠殿, sacred to Confucius's ancestors, whose tablets are in the centre, fronting the south, like that of Confucius. On each side are likewise the tablets of certain 'ancient Worthies,' and 'ancient Scholars.'

菜色。芻豢之色。

my breast. I could not determine which to prefer, and so I wore that look of distress. But now the lessons of our master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow-disciples. I now know what I should follow and what I should avoid, and all the pomp of power is no more to me than the dust of the ground. It is on this account that I have that look of fulness and satisfaction.' Tsze-ch'ien was high in Confucius's esteem. He was distinguished for his purity and filial affection. His place in the temple is the first, east, among 'The Wise Ones,' immediately after the four assessors. He was first sacrificed to along with Confucius, as is to be understood of the other 'Wise Ones,' excepting in the case of Yü Zo, in the eighth year of the style K'ai-yüan of the sixth emperor of the T'ang dynasty, A.D. 720. His title, the same as that of all but the Assessors, is—'The ancient Worthy, the philosopher Min.'

3. Zan K'ang, styled Po-niü (冉耕, 字白 [*al.* 百] 牛). He was a native of Lû, and Confucius's junior only by seven years. When Confucius became minister of Crime, he appointed Po-niü to the office, which he had himself formerly held, of commandant of Chung-tû. His tablet is now fourth among 'The Wise Ones,' on the west.

4. Zan Yung, styled Chung-kung (冉雍, 字仲弓). He was of the same clan as Zan K'ang, and twenty-nine years younger than Confucius. He had a bad father, but the master declared that was not to be counted to him, to detract from his admitted excellence. His place is among 'The Wise Ones,' the second, east.

5. Zan Ch'ü, styled Tsze-yü (冉求, 字子有). He was related to the two former, and of the same age as Chung-kung. He was noted among the disciples for his versatile ability and many acquirements. Tsze-kung said of him, 'Respectful to the old, and kind to the young; attentive to guests and visitors; fond of learning and skilled in many arts; diligent in his examination of things:—these are what belong to Zan Ch'ü.' It has been noted in the life of Confucius that it was by the influence of Tsze-yü that he was finally restored to Lû. He occupies the third place, west, among 'The Wise Ones.'

6. Chung Yü, styled Tsze-lü and Ch'ü-lü (仲由, 字子路, 又字季路). He was a native of P'ien (卞) in Lû, and only

nine years younger than Confucius. At their first interview, the master asked him what he was fond of, and he replied, 'My long sword.' Confucius said, 'If to your present ability there were added the results of learning, you would be a very superior man.' 'Of what advantage would learning be to me?' asked Tsze-lû. 'There is a bamboo on the southern hill, which is straight itself without being bent. If you cut it down and use it, you can send it through a rhinoceros's hide;—what is the use of learning?' 'Yes,' said the master; 'but if you feather it and point it with steel, will it not penetrate more deeply?' Tsze-lû bowed twice, and said, 'I will reverently receive your instructions.' Confucius was wont to say, 'From the time that I got Yû, bad words no more came to my ears.' For some time Tsze-lû was chief magistrate of the district of P'û (蒲), where his administration commanded the warm commendations of the master. He died finally in Wei, as has been related above, pp. 86, 87. His tablet is now the fourth, east, from those of the Assessors.

7. Tsâi Yü, styled Tsze-w (宰予, 字子我). He was a native of Lû, but nothing is mentioned of his age. He had 'a sharp mouth,' according to Sze-mâ Ch'ien. Once, when he was at the court of Ch'û on some commission, the king Châo offered him an easy carriage adorned with ivory for his master. Yü replied, 'My master is a man who would rejoice in a government where right principles were carried out, and can find his joy in himself when that is not the case. Now right principles and virtue are as it were in a state of slumber. His wish is to rouse and put them in motion. Could he find a prince really anxious to rule according to them, he would walk on foot to his court, and be glad to do so. Why need he receive such a valuable gift as this from so great a distance?' Confucius commended this reply; but where he is mentioned in the Analects, Tsze-w does not appear to great advantage. He took service in the State of Ch'î, and was chief magistrate of Lin-tsze, where he joined with T'ien Ch'ang in some disorderly movement¹, which led to the destruction of his kindred, and made Confucius ashamed of him. His tablet is now the second, west, among 'The Wise Ones.'

8. Twan-mû Ts'ze, styled Tsze-kung (端木賜, 字子貢 [*al.* 子贛]), whose place is now third, east, from the Assessors. He

¹ 與田常作亂. See Sze-mâ Ch'ien's Biographies, chap. 7, though some have doubted the genuineness of this part of the notice of Tsze-w.

was a native of Wei (衛), and thirty-one years younger than Confucius. He had great quickness of natural ability, and appears in the *Analects* as one of the most forward talkers among the disciples. Confucius used to say, 'From the time that I got Ts'ze, scholars from a distance came daily resorting to me.' Several instances of the language which he used to express his admiration of the master have been given in the last section. Here is another:—The duke Ching of Ch'î asked Tsze-kung how Chung-nî was to be ranked as a sage. 'I do not know,' was the reply. 'I have all my life had the heaven over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. In my serving of Confucius, I am like a thirsty man who goes with his pitcher to the river, and there he drinks his fill, without knowing the river's depth.' He took leave of Confucius to become commandant of Hsin-yang (信陽宰), when the master said to him, 'In dealing with your subordinates, there is nothing like impartiality; and when wealth comes in your way, there is nothing like moderation. Hold fast these two things, and do not swerve from them. To conceal men's excellence is to obscure the worthy; and to proclaim people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct is not the way of friendship and harmony.' Subsequently Tsze-kung was high in office both in Lû and Wei, and finally died in Ch'î. We saw how he was in attendance on Confucius at the time of the sage's death. Many of the disciples built huts near the master's grave, and mourned for him three years, but Tsze-kung remained sorrowing alone for three years more.

9. Yen Yen, styled Tsze-yü (言偃, 字子游), now the fourth in the western range of 'The Wise Ones.' He was a native of Wû (吳), forty-five years younger than Confucius, and distinguished for his literary acquirements. Being made commandant of Wû-ch'ang, he transformed the character of the people by 'proprieties' and music, and was praised by the master. After the death of Confucius, Chî K'ang asked Yen how that event had made no sensation like that which was made by the death of Tsze-ch'ân, when the men laid aside their bowstring rings and girdle ornaments, and the women laid aside their pearls and ear-rings, and the voice of weeping was heard in the lanes for three months. Yen replied, 'The influences of Tsze-ch'ân and my master might be compared

to those of overflowing water and the fattening rain. Wherever the water in its overflow reaches, men take knowledge of it, while the fattening rain falls unobserved.'

10. Pû Shang, styled Tsze-hsiâ (卜商, 字子夏). It is not certain to what State he belonged, his birth being assigned to Wei (衛), to Wei (魏), and to Wăn (溫). He was forty-five years younger than Confucius, and lived to a great age, for we find him, B. C. 406, at the court of the prince Wăn of Wei (魏), to whom he gave copies of some of the classical Books. He is represented as a scholar extensively read and exact, but without great comprehension of mind. What is called Mào's Shih-ching (毛詩) is said to contain the views of Tsze-hsiâ. Kung-yang Kào and Kû-liang Ch'ih are also said to have studied the Ch'un Ch'iu with him. On the occasion of the death of his son he wept himself blind. His place is the fifth, east, among 'The Wise Ones.'

11. Chwan-sun Shih, styled Tsze-chang (顓孫師, 字子張), has his tablet, corresponding to that of the preceding, on the west. He was a native of Ch'ăn (陳), and forty-eight years younger than Confucius. Tsze-kung said, 'Not to boast of his admirable merit; not to signify joy on account of noble station; neither insolent nor indolent; showing no pride to the dependent:—these are the characteristics of Chwan-sun Shih.' When he was sick, he called (his son) Shăn-hsiang to him, and said, 'We speak of his *end* in the case of a superior man, and of his *death* in the case of a mean man. May I think that it is going to be the former with me to-day?'

12. Tsăng Shăn [or Ts'an], styled Tsze-yü (曾參, 字子輿 [al. 子與]). He was a native of south Wû-ch'ăng, and forty-six years younger than Confucius. In his sixteenth year he was sent by his father into Ch'û, where Confucius then was, to learn under the sage. Excepting perhaps Yen Hûi, there is not a name of greater note in the Confucian school. Tsze-kung said of him, 'There is no subject which he has not studied. His appearance is respectful. His virtue is solid. His words command credence. Before great men he draws himself up in the pride of self-respect. His eyebrows are those of longevity.' He was noted for his filial piety, and after the death of his parents, he could not read the rites of mourning without being led to think of them, and moved to tears. He was a voluminous writer. Ten Books of his composition are said to be contained in the 'Rites of the elder Tâi'

(大戴禮). The Classic of Filial Piety, he is said to have made under the eye of Confucius. On his connexion with 'The Great Learning,' see above, Ch. III. Sect. II. He was first associated with the sacrifices to Confucius in A.D. 668, but in 1267 he was advanced to be one of the sage's four Assessors. His title—'Exhibitor of the Fundamental Principles of the Sage,' dates from the period of Chiâ-ching, as mentioned in speaking of Yen Hûi.

13. Tan-t'ai Mieh-ming, styled Tsze-yü (澹臺滅明, 字子羽). He was a native of Wû-ch'ang, thirty-nine years younger than Confucius, according to the 'Historical Records,' but forty-nine, according to the 'Narratives of the School.' He was excessively ugly, and Confucius thought meanly of his talents in consequence, on his first application to him. After completing his studies, he travelled to the south as far as the Yang-tsze. Traces of his presence in that part of the country are still pointed out in the department of Sû-châu. He was followed by about three hundred disciples, to whom he laid down rules for their guidance in their intercourse with the princes. When Confucius heard of his success, he confessed how he had been led by his bad looks to misjudge him. He, with nearly all the disciples whose names follow, first had a place assigned to him in the sacrifices to Confucius in A.D. 739. The place of his tablet is the second, east, in the outer court, beyond that of the 'Assessors' and 'Wise Ones.'

14. Corresponding to the preceding, on the west, is the tablet of Fû Pû-ch'î, styled Tsze-tsien (宓 [al. 密 and 慮, all = 伏] 不齊, 字子賤). He was a native of Lu, and, according to different accounts, thirty, forty, and forty-nine years younger than Confucius. He was commandant of Tan-fû (單父宰), and hardly needed to put forth any personal effort. Wû-mâ Ch'î had been in the same office, and had succeeded by dint of the greatest industry and toil. He asked Pû-ch'î how he managed so easily for himself, and was answered, 'I employ men; you employ men's strength.' People pronounced Fû to be a superior man. He was also a writer, and his works are mentioned in Liú Hsin's Catalogue.

15. Next to that of Mieh-ming is the tablet of Yüan Hsien, styled Tsze-sze (原憲, 字子思), a native of Sung or according to Ch'ang Hsüan, of Lû, and younger than Confucius by thirty-six years. He was noted for his purity and integrity and for his

happiness in the principles of the master amid deep poverty. After the death of Confucius, he lived in obscurity in Wei. In the notes to Ana. VI. iii, I have referred to an interview which he had with Tsze-kung.

16. Kung-yê Ch'ang [*al.* Chih], styled Tsze-ch'ang [*al.* Tsze-chih], (公冶長 [*al.* 芝], 字子長 [*al.* 子之]), has his tablet next to that of Pû-ch'î. He was son-in-law to Confucius. His nativity is assigned both to Lû and to Ch'î.

17. Nan-kung Kwo, styled Tsze-yung (南宮括 [*al.* 适 and, in the 'Narratives of the School,' 縉 (T'áo)], 字子容), has the place at the east next to Yüan Hsien. It is a question much debated whether he was the same with Nan-kung Ch'ang-shû, who accompanied Confucius to the court of Ch'âu, or not. On occasion of a fire breaking out in the palace of duke Ai, while others were intent on securing the contents of the Treasury, Nan-kung directed his efforts to save the Library, and to him was owing the preservation of the copy of the Ch'âu Lî which was in Lû, and other ancient monuments.

18. Kung-hsi Ai, styled Chî-ts'ze [*al.* Chî-ch'ăn] (公皙哀, 字季次 [*al.* 季沉]). His tablet follows that of Kung-yê. He was a native of Lû, or of Ch'î. Confucius commended him for refusing to take office with any of the Families which were encroaching on the authority of the princes of the States, and for choosing to endure the severest poverty rather than sacrifice a tittle of his principles.

19. Ts'ang Tien, styled Hsi (曾蒧 [*al.* 黜], 字皙). He was the father of Ts'ang Sh'ân. His place in the temples is the hall to Confucius's ancestors, where his tablet is the first, west.

20. Yen Wû-yâo, styled Lû (顏無繇, 字路). He was the father of Yen Hui, younger than Confucius by six years. His sacrificial place is the first, east, in the same hall as the last.

21. Following the tablet of Nan-kung Kwo is that of Shang Chü, styled Tsze-mû (商瞿, 字子木). To him, it is said, we are indebted for the preservation of the Yî-ching, which he received from Confucius. Its transmission step by step, from Chü down to the Han dynasty, is minutely set forth.

22. Next to Kung-hsi Ai is the place of K'ao Ch'ài, styled Tsze-k'ao and Chî-k'ao (高柴, 字子羔 [*al.* 季羔; for 羔 moreover, we find 皐, and 瞿]), a native of Ch'î, according to the 'Narratives

of the School,' but, of Wei, according to Sze-mâ Ch'ien and Chăng Hsüan. He was thirty (some say forty) years younger than Confucius, dwarfish and ugly, but of great worth and ability. At one time he was criminal judge of Wei, and in the execution of his office condemned a prisoner to lose his feet. Afterwards that same man saved his life, when he was flying from the State. Confucius praised Ch'ài for being able to administer stern justice with such a spirit of benevolence as to disarm resentment.

23. Shang Chü is followed by Ch'î-tiào K'ài. [prop. Ch'î], styled Tsze-k'ài, Tsze-zo, and Tsze-hsiü (漆雕開 [pr. 啟], 字子開, 子若, and 子脩), a native of Ts'ài (蔡), or, according to Chăng Hsüan, of Lû. We only know him as a reader of the Shû-ching, and refusing to go into office.

24. Kung-po Liào, styled Tsze-châu (公伯僚, 字子周). He appears in the Analects, XIV. xxxiii, slandering Tsze-lû. It is doubtful whether he should have a place among the disciples.

25. Sze-mâ Kăng, styled Tsze-niü (司馬耕, 字子牛), follows Ch'î-tiào K'ài; also styled 黎耕. He was a great talker, a native of Sung, and a brother of Hwan T'üi, to escape from whom seems to have been the labour of his life.

26. The place next Kào Ch'ài is occupied by Fan Hsü, styled Tsze-ch'ih (樊須, 字子遲), a native of Ch'î, or, according to others, of Lû, and whose age is given as thirty-six and forty-six years younger than Confucius. When young, he distinguished himself in a military command under the Chî family.

27. Yü Zo, styled Tsze-zo (有若, 字子若). He was a native of Lû, and his age is stated very variously. He was noted among the disciples for his great memory and fondness for antiquity. After the death of Confucius, the rest of the disciples, because of some likeness in Zo's speech to the Master, wished to render the same observances to him which they had done to Confucius, but on Tsäng Shän's demurring to the thing, they abandoned the purpose. The tablet of Tsze-zo is now the sixth, east, among 'The Wise Ones,' to which place it was promoted in the third year of Ch'ien-lung of the present dynasty. This was done in compliance with a memorial from the president of one of the Boards, who said he was moved by a dream to make the request. We may suppose that his real motives were—a wish to do justice to the merits of 'Tsze-zo, and to restore the symmetry of the tablets in the 'Hall of the

Great and Complete One,' which had been disturbed by the introduction of the tablet of Chû Hsî in the preceding reign.

28. Kung-hsî Ch'ih, styled Tsze-hwâ (公西赤, 字子華), a native of Lû, younger than Confucius by forty-two years, whose place is the fourth, west, in the outer court. He was noted for his knowledge of ceremonies, and the other disciples devolved on him all the arrangements about the funeral of the Master.

29. Wu-mâ Shih [or Ch'î], styled Tsze-Ch'î (巫馬施 [*al.* 期], 字子期 [*al.* 子旗]), a native of Ch'ân, or, according to Chăng Hsüan, of Lû, thirty years younger than Confucius. His tablet is on the east, next to that of Sze-mâ Käng. It is related that on one occasion, when Confucius was about to set out with a company of the disciples on a walk or journey, he told them to take umbrellas. They met with a heavy shower, and Wû-mâ asked him, saying, 'There were no clouds in the morning; but after the sun had risen, you told us to take umbrellas. How did you know that it would rain?' Confucius said, 'The moon last evening was in the constellation Pi, and is it not said in the Shih-ching, "When the moon is in Pi, there will be heavy rain?" It was thus I knew it.'

30. Liang Chan [*al.* Lî], styled Shû-yü (梁鱸 [*al.* 鯉] 字叔魚), occupies the eighth place, west, among the tablets of the outer court. He was a man of Ch'î, and his age is stated as twenty-nine and thirty-nine years younger than Confucius. The following story is told in connexion with him.—When he was thirty, being disappointed that he had no son, he was minded to put away his wife. 'Do not do so,' said Shang Chû to him. 'I was thirty-eight before I had a son, and my mother was then about to take another wife for me, when the Master proposed sending me to Ch'î. My mother was unwilling that I should go, but Confucius said, 'Don't be anxious. Chû will have five sons after he is forty.' It has turned out so, and I apprehend it is your fault, and not your wife's, that you have no son yet.' Chan took this advice, and in the second year after, he had a son.

31. Yen Hsing [*al.* Hsin, Liû, and Wei], styled Tsze-liû (顏幸 [*al.* 辛, 柳, and 韋], 字子柳), occupies the place, east, after Wû-mâ Shih. He was a native of Lû, and forty-six years younger than Confucius.

32. Liang Chan is followed on the west by Zan Zû, styled Tsze-lû [*al.* Tsze-tsäng and Tsze-yü] (冉孺 [*al.* 儒] 字子魯 [*al.* 子曾]

and 子魚]), a native of Lû, and fifty years younger than Confucius.

33. Yen Hsing is followed on the east by Ts'ao Hsü, styled Tsze-hsün (曹卹, 字子循), a native of Ts'ai, fifty years younger than Confucius.

34. Next on the west is Po Ch'ien, styled Tsze-hsi, or, in the current copies of the 'Narratives of the School,' Tsze-ch'iai (伯虔, 字子皙 [*al.* 子析] or 子楷), a native of Lû, fifty years younger than Confucius.

35. Following Tsze-hsün is Kung-sun Lung [*al.* Ch'ung], styled Tsze-shih (公孫龍 [*al.* 龍], 字子石), whose birth is assigned by different writers to Wei, Ch'ü, and Ch'ao (趙). He was fifty-three years younger than Confucius. We have the following account:—"Tsze-kung asked Tsze-shih, saying, "Have you not learned the Book of Poetry?" Tsze-shih replied, "What leisure have I to do so? My parents require me to be filial; my brothers require me to be submissive; and my friends require me to be sincere. What leisure have I for anything else?" "Come to my Master," said Tsze-kung, "and learn of him."

Sze-mâ Ch'ien here observes:—"Of the thirty-five disciples which precede, we have some details. Their age and other particulars are found in the Books and Records. It is not so, however, in regard to the fifty-two which follow."

36. Zan Chi, styled Tsze-ch'an [*al.* Chi-ch'an and Tsze-tâ] (冉季, 字子產 [*al.* 季產 and 子達]), a native of Lû, whose place is the 11th, west, next to Po Ch'ien.

37. Kung-tsü Kâu-tsze or simply Tsze, styled Tsze-chih (公祖句茲 [*or* simply 茲], 字子之), a native of Lû. His tablet is the 23rd, east, in the outer court.

38. Chin Tsü, styled Tsze-nan (秦祖, 字子南), a native of Chin. His tablet precedes that of the last, two places.

39. Ch'î-tiao Ch'ih, styled Tsze-lien (漆雕哆 [*al.* 侈], 字子斂), a native of Lû. His tablet is the 13th, west.

40. Yen K'ao, styled Tsze-chiao (顏高字子驕). According to the 'Narratives of the School,' he was the same as Yen K'o (刻, or 尅), who drove the carriage when Confucius rode in Wei after the duke and Nan-tsze. But this seems doubtful. Other

authorities make his name Ch'an (產), and style him Tsze-tsing (子精). His tablet is the 13th, east.

41. Ch'î-tiào T'û-fû [*al.* Ts'ung], styled Tsze-yû, Tsze-ch'î, and Tsze-wăn (漆雕徒父 [*al.* 從], 字子有 or 子友 [*al.* 子期和子文]), a native of Lû, whose tablet precedes that of Ch'î-tiào Ch'ih.

42. Zang Sze-ch'ih, styled Tsze-t'û, or Tsze-ts'ung (壤 [al. 穰] 駟赤, 字子徒 [*al.* 子從]), a native of Ch'in. Some consider Zang-sze (壤駟) to be a double surname. His tablet comes after that of No. 40.

43. Shang Ch'ai, styled Tsze-ch'î and Tsze-hsiû (商澤, 字子季 [*al.* 子秀]), a native of Lû. His tablet is immediately after that of Fan Hsü, No. 26.

44. Shih Tso [*al.* Chih and Tsze]-shû, styled Tsze-ming (石作 [*al.* 之 and 子], 蜀, 字子明). Some take Shih-tso (石作) as a double surname. His tablet follows that of No. 42.

45. Zǎn Pû-ch'î, styled Hsüan (任不齊, 字選), a native of Ch'û, whose tablet is next to that of No. 28.

46. Kung-liang Zû, styled Tsze-chǎng (公良孺 [*al.* 儒], 字子正), a native of Ch'in, follows the preceding in the temples. The 'Sacrificial Canon' says:—'Tsze-chǎng was a man of worth and bravery. When Confucius was surrounded and stopped in P'û, Tsze-chǎng fought so desperately, that the people of P'û were afraid, and let the Master go, on his swearing that he would not proceed to Wei.'

47. Hâu [*al.* Shih] Ch'û [*al.* Ch'ien], styled Tsze-lî [*al.* Lî-chih] (后 [*al.* 石] 處 [*al.* 處], 字子里 [*al.* 里之]), a native of Ch'î, having his tablet the 17th, east.

48. Ch'in Zan, styled K'ai (秦冉, 字開), a native of Ts'ai. He is not given in the list of the 'Narratives of the School,' and on this account his tablet was put out of the temples in the ninth year of Chiâ-tsing. It was restored, however, in the second year of Yung-chǎng, A.D. 1724, and is the 33rd, east, in the outer court.

49. Kung-hsiâ Shâu, styled Shǎng [and Tsze-shǎng] (公夏首 [*al.* 守], 字乘 [and 子乘]), a native of Lû, whose tablet is next to that of No. 44.

50. Hsi Yung-tien [or simply Tien], styled Tsze-hsî [*al.* Tsze-

chieh and Tsze-ch'ieh] (系容蒧 [or 黜], 字子皙 [*al.* 子偕 and 子楷]), a native of Wei, having his tablet the 18th, east.

51. Kung Chien-ting [*al.* Kung Yü], styled Tsze-chung (公肩 [*al.* 堅] 定 [*al.* 公有], 字子仲 [*al.* 中和 忠]). His nativity is assigned to Lû, to Wei, and to Tsin (晉). He follows No. 46.

52. Yen Tsù [*al.* Hsiang], styled Hsiang and Tsze-hsiang (顏祖 [*al.* 相], 字襄, and 子襄), a native of Lû, with his tablet following that of No. 50.

53. Chiào Tan [*al.* Wû], styled Tsze-këa (臯單 [*al.* 鄒], 字家), a native of Lû. His place is next to that of No. 51.

54. Chü [*al.* Kâu] Tsing-ch'iang [and simply Tsing], styled Tsze-ch'iang [*al.* Tsze-chieh and Tsze-mǎng] (句 [*al.* 勾 and 鉤] 井疆 [and simply 井], 字子疆 [*al.* 子界 and 子孟]), a native of Wei, following No. 52.

55. Han [*al.* Tsài]-fû Hêi, styled Tsze-hêi [*al.* Tsze-so and Tsze-sû] (罕 [*al.* 宰] 父黑, 字子黑 [*al.* 子索 and 子素]), a native of Lû, whose tablet is next to that of No. 53.

56. Ch'ín Shang, styled Tsze-p'ei [*al.* P'ei-tsze and Pû-tsze] (秦商, 字子丕 [*al.* 丕茲 and 不茲]), a native of Lû, or, according to Chǎng Hsüan, of Ch'ü. He was forty years younger than Confucius. One authority, however, says he was only four years younger, and that his father and Confucius's father were both celebrated for their strength. His tablet is the 12th, east.

57. Shin Tang, styled Cháu (申黨字周). In the 'Narratives of the School' there is a Shin Chî, styled Tsze-cháu (申績, 字子周). The name is given by others as T'ang (堂 and 儻) and Tsù (績), with the designation Tsze-tsù (子績). These are probably the same person mentioned in the Analects as Shin Ch'ang (申枨). Prior to the Ming dynasty they were sacrificed to as two, but in A.D. 1530, the name Tang was expunged from the sacrificial list, and only that of Ch'ang left. His tablet is the 31st, east.

58. Yen Chih-p'o, styled Tsze-shû [or simply Shû] (顏之僕, 字子叔 [or simply 叔]), a native of Lû, who occupies the 29th place, east.

59. Yung Ch'î, styled Tsze-ch'î [*al.* Tsze-yen] (榮旂 [or 祈], 字子旗 or 子祺 [*al.* 子顏]), a native of Lû, whose tablet is the 20th, west.

60. Hsien Ch'ang, styled Tsze-ch'î [*al.* Tsze-hung] (縣成, 字子祺 [*al.* 子橫]), a native of Lû. His place is the 22nd, east.

61. Tso Zân-ying [or simply Ying], styled Hsing and Tsze-hsing (左人郢 [or simply 郢], 字行 and 子行), a native of Lû. His tablet follows that of No. 59.

62. Yen Chî, styled An [*al.* Tsze-sze] (燕伋 [or 級], 字思 [*al.* 子思]), a native of Ch'in. His tablet is the 24th, east.

63. Chăng Kwo, styled Tsze-t'û (鄭國, 字子徒), a native of Lû. This is understood to be the same with the Hsieh Pang, styled Tsze-ts'ung (薛邦, 字子從), of the 'Narratives of the School.' His tablet follows No. 61.

64. Ch'in Fei, styled Tsze-chih (秦非, 字子之), a native of Lû, having his tablet the 31st, west.

65. Shih Chih-ch'ang, styled Tsze-hăng [*al.* ch'ang] (施之常, 字子恆 [*al.* 常]), a native of Lû. His tablet is the 30th, east.

66. Yen K'wâi, styled Tsze-shăng (顏喲, 字子聲), a native of Lû. His tablet is the next to that of No. 64.

67. Pû Shû-shăng, styled Tsze-ch'ê (步叔乘 [in the 'Narratives of the School' we have an old form of 乘], 字子車), a native of Ch'î. Sometimes for Pû (步) we find Shào (少). His tablet is the 30th, west.

68. Yüan K'ang, styled Tsze-chî (原亢, 字子籍), a native of Lû. Sze-mâ Ch'ien calls him Yüan K'ang-chî, not mentioning any designation. The 'Narratives of the School' makes him Yüan K'ang (抗), styled Chî. His tablet is the 23rd, west.

69. Yo K'o [*al.* Hsin], styled Tsze-shăng (樂欬 [*al.* 欣], 字子聲), a native of Lû. His tablet is the 25th, east.

70. Lien Chieh, styled Yung and Tsze-yung [*al.* Tsze-ts'ao] (廉潔, 字庸 and 子庸 [*al.* 子曹]), a native of Wei, or of Ch'î. His tablet is next to that of No. 68.

71. Shû-chung Hui [*al.* K'wâi], styled Tsze-ch'î (叔仲會 [*al.* 喲], 字子期), a native of Lû, or, according to Chăng Hsüan, of Tsin. He was younger than Confucius by fifty-four years. It is said that he and another youth, called K'ung Hsüan (孔璇), attended by turns with their pencils, and acted as amanuenses to the sage, and when Măng Wû-po expressed a doubt of their competency, Confucius declared his satisfaction with them. He follows Lien Chieh in the temples.

72. Yen Ho, styled Zan (顏何, 字冉), a native of Lû. The present copies of the 'Narratives of the School' do not contain this name, and in A. D. 1588 Zan was displaced from his place in the temples. His tablet, however, has been restored during the present dynasty. It is the 33rd, west.

73. Tî Hêi, styled Chê [*al.* Tsze-chê and Chê-chih] (狄黑, 字哲 [*al.* 子哲 and 哲之]), a native of Wei, or of Lû. His tablet is the 26th, east.

74. Kwei [*al.* Pang] Sun, styled Tsze-lien [*al.* Tsze-yin] (邾 [al. 邦] 異, 字子歛 [*al.* 子飲]), a native of Lû. His tablet is the 27th, west.

75. K'ung Chung, styled Tsze-mieh (孔忠, 字子蔑). This was the son, it is said, of Confucius's elder brother, the cripple Măng-p'î. His tablet is next to that of No. 73. His sacrificial title is 'The ancient Worthy, the philosopher Mieh.'

76. Kung-hsî Yü-zu [*al.* Yü], styled Tsze-shang (公西輿如 [*al.* 輿], 字子上), a native of Lû. His place is the 26th, west.

77. Kung-hsî Tien, styled Tsze-shang (公西蒧 [or 黡], 字子上 [*al.* 子尙]), a native of Lû. His tablet is the 28th, east.

78. Ch'in Chang [*al.* Lâo], styled Tsze-k'ai (琴張 [*al.* 牢], 字子開), a native of Wei. His tablet is the 29th, west.

79. Ch'ăn K'ang, styled Tsze-k'ang [*al.* Tsze-ch'in] (陳亢, 字子亢 [*al.* 子禽]), a native of Ch'ăn. See notes on Ana. I. x.

80. Hsien Tan [*al.* Tan-fû and Fäng], styled Tsze-hsiang (縣亶 [*al.* 亶父 and 豐], 字子象), a native of Lû. Some suppose that this is the same as No. 53. The advisers of the present dynasty in such matters, however, have considered them to be different, and in 1724, a tablet was assigned to Hsien Tan, the 34th, west.

The three preceding names are given in the 'Narratives of the School.'

The research of scholars has added about twenty others.

81. Lin Fang, styled Tsze-ch'îu (林放, 字子邱), a native of Lu. The only thing known of him is from the Ana. III. iv. His tablet was displaced under the Ming, but has been restored by the present dynasty. It is the first, west.

82. Chü Yüan, styled Po-yü (蘧瑗, 字伯玉), an officer of Wei, and, as appears from the Analects and Mencius, an intimate

friend of Confucius. Still his tablet has shared the same changes as that of Lin Fang. It is now the first, east.

83 and 84. Shǎn Ch'ang (申枏) and Shǎn T'ang (申堂). See No. 57.

85. Mù P'í (牧皮), mentioned by Mencius, VII. Pt. II. xxxvii. 4. His entrance into the temple has been under the present dynasty. His tablet is the 34th, east.

86. Tso Ch'iu-ming or Tso-ch'iu Ming (左丘明) has the 32nd place, east. His title was fixed in A. D. 1530 to be—'The Ancient Scholar,' but in 1642 it was raised to that of 'Ancient Worthy.' To him we owe the most distinguished of the annotated editions of the Ch'un Ch'iu. But whether he really was a disciple of Confucius, and in personal communication with him, is much debated.

The above are the only names and surnames of those of the disciples who now share in the sacrifices to the sage. Those who wish to exhaust the subject, mention in addition, on the authority of Tso Ch'iu-ming, Chung-sun Ho-chi (仲孫何忌), a son of Mǎng Hsi (see p. 63), and Chung-sun Shwo (仲孫說), also a son of Mǎng Hsi, supposed by many to be the same with No. 17; Zú Pei, (孺悲), mentioned in the Analects, XVII. xx, and in the Lî Chî, XVIII. Sect. II. ii. 22; Kung-wang Chih-ch'iu (公罔之裘) and Hsü Tien (序點), mentioned in the Lî Chî, XLIII. 7; Pin-mâu Chiá (賓牟賈), mentioned in the Lî Chî, XVII. iii. 16; K'ung Hsüan (孔旋) and Hui Shû-lan (惠叔蘭), on the authority of the 'Narratives of the School; Ch'ang Chî (常季), mentioned by Chwang-tsze; Chü Yü (鞠語), mentioned by Yen-tsze (晏子); Lien Yü (廉瑀) and Lu Chün (魯峻), on the authority of 文翁石室; and finally Tsze-fû Ho (子服何), the Tsze-fû Ching-po (子服景伯) of the Analects, XIV. xxxviii.

CHAPTER VI.

LIST OF THE PRINCIPAL WORKS WHICH HAVE BEEN
CONSULTED IN THE PREPARATION OF THIS VOLUME.

SECTION I.

CHINESE WORKS, WITH BRIEF NOTICES.

十三經註疏, 'The Thirteen Ching, with Commentary and Explanations.' This is the great repertory of ancient lore upon the Classics. On the Analects, it contains the 'Collection of Explanations of the Lun Yü,' by Ho Yen and others (see p. 19), and 'The Correct Meaning,' or Paraphrase of Hsing Ping (see p. 20). On the Great Learning and the Doctrine of the Mean, it contains the comments and glosses of Chǎng Hsüan, and of K'ung Ying-tâ (孔穎達) of the T'ang dynasty.

新刻批點四書讀本, 'A new edition of the Four Books, Punctuated and Annotated, for Reading.' This work was published in the seventh year of Tào-kwang (1827) by a Kào Lin (高琳). It is the finest edition of the Four Books which I have seen, in point of typographical execution. It is indeed a volume for reading. It contains the ordinary 'Collected Comments' of Chû Hsî on the Analects, and his 'Chapters and Sentences' of the Great Learning and Doctrine of the Mean. The editor's own notes are at the top and bottom of the page, in rubric.

四書朱子本義匯參, 'The Proper Meaning of the Four Books as determined by Chû Hsî, Compared with, and Illustrated from, other Commentators.' This is a most voluminous work, published in the tenth year of Ch'ien-lung, A.D. 1745, by Wang Pâ-ch'ing (王步青), a member of the Han-lin College. On the Great Learning and the Doctrine of the Mean, the 'Queries' (或問) addressed to Chû Hsî and his replies are given in the same text as the standard commentary.

四書經註集證, 'The Four Books, Text and Commentary, with Proofs and Illustrations.' The copy of this Work which I have was edited by a Wang T'ing-chî (汪廷機), in the third

year of Chiâ-ch'ing, A. D. 1798. It may be called a commentary on the commentary. The research in all matters of Geography, History, Biography, Natural History, &c., is immense.

四書諸儒輯要, 'A Collection of the most important Comments of Scholars on the Four Books.' By Lî P'ei-lin (李沛霖); published in the fifty-seventh K'ang-hsi year, A. D. 1718. This Work is about as voluminous as the 匯參, but on a different plan. Every chapter is preceded by a critical discussion of its general meaning, and the logical connexion of its several paragraphs. This is followed by the text, and Chû Hsi's standard commentary. We have then a paraphrase, full and generally perspicuous. Next, there is a selection of approved comments, from a great variety of authors; and finally, the reader finds a number of critical remarks and ingenious views, differing often from the common interpretation, which are submitted for his examination.

四書翼註論文, 'A Supplemental Commentary, and Literary Discussions, on the Four Books.' By Chang Chăn-t'áo [*al.* T'i-an] (張甄陶 [*al.* 惕菴]), a member of the Han-lin college, in the early part, apparently, of the reign of Ch'ien-lung. The work is on a peculiar plan. The reader is supposed to be acquainted with Chû Hsi's commentary, which is not given; but the author generally supports his views, and defends them against the criticisms of some of the early scholars of this dynasty. His own exertations are of the nature of essays more than of commentary. It is a book for the student who is somewhat advanced, rather than for the learner. I have often perused it with interest and advantage.

四書遵註合講, 'The Four Books, according to the Commentary, with Paraphrase.' Published in the eighth year of Yung Ch'ang, A. D. 1730, by Wǎng Fú [*al.* K'eh-fú] (翁復 [*al.* 克夫]). Every page is divided into two parts. Below, we have the text and Chû Hsi's commentary. Above, we have an analysis of every chapter, followed by a paraphrase of the several paragraphs. To the paraphrase of each paragraph are subjoined critical notes, digested from a great variety of scholars, but without the mention of their names. A list of 116 is given who are thus laid under contribution. In addition, there are maps and illustrative figures at the commencement; and to each Book there are prefixed biographical notices, explanations of peculiar allusions, &c.

新增四書補註附考備旨, 'The Four Books, with a

Complete Digest of Supplements to the Commentary, and additional Suggestions. A new edition, with Additions.' By Tù Ting-chí (杜定基). Published A. D. 1779. The original of this Work was by T'ăng Lin (鄧林), a scholar of the Ming dynasty. It is perhaps the best of all editions of the Four Books for a learner. Each page is divided into three parts. Below, is the text divided into sentences and members of sentences, which are followed by short glosses. The text is followed by the usual commentary, and that by a paraphrase, to which are subjoined the Supplements and Suggestions. The middle division contains a critical analysis of the chapters and paragraphs; and above, there are the necessary biographical and other notes.

四書味根錄, 'The Four Books, with the Relish of the Radical Meaning.' This is a new Work, published in 1852. It is the production of Chin Ch'ăng, styled Ch'í-ú-t'an (金澂, 字秋潭), an officer and scholar, who, returning, apparently to Canton province, from the North in 1836, occupied his retirement with reviewing his literary studies of former years, and employed his sons to transcribe his notes. The writer is fully up in all the commentaries on the Classics, and pays particular attention to the labours of the scholars of the present dynasty. To the Analects, for instance, there is prefixed Chiang Yung's History of Confucius, with criticisms on it by the author himself. Each chapter is preceded by a critical analysis. Then follows the text with the standard commentary, carefully divided into sentences, often with glosses, original and selected, between them. To the commentary there succeeds a paraphrase, which is not copied by the author from those of his predecessors. After the paraphrase we have Explanations (解). The book is beautifully printed, and in small type, so that it is really a *multum in parvo*, with considerable freshness.

日講四書義解, 'A Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books.' This work was produced in 1677, by a department of the members of the Han-lin college, in obedience to an imperial rescript. The paraphrase is full, perspicuous, and elegant.

御製周易折中; 書經傳說彙纂; 詩經傳說彙纂; 禮記義疏; 春秋傳說彙纂. These works form together a superb edition of the Five Ching, published by imperial authority

in the K'ang-hsî and Yung-ch'ang reigns. They contain the standard views (傳); various opinions (說); critical decisions of the editors (晏); prolegomena; plates or cuts; and other apparatus for the student.

毛西河先生全集, 'The Collected Writings of Máo Hsî-ho.' See prolegomena, p. 20. The voluminousness of his Writings is understated there. Of 經集, or Writings on the Classics, there are 236 sections, while his 文集, or other literary compositions, amount to 257 sections. His treatises on the Great Learning and the Doctrine of the Mean have been especially helpful to me. He is a great opponent of Chû Hsî, and would be a much more effective one, if he possessed the same graces of style as that 'prince of literature.'

四書拓餘說, 'A Collection of Supplemental Observations on the Four Books.' The preface of the author, Ts'ao Chih-sh'ang (曹之升), is dated in 1795, the last year of the reign of Ch'ien-lung. The work contains what we may call prolegomena on each of the Four Books, and then excursus on the most difficult and disputed passages. The tone is moderate, and the learning displayed extensive and solid. The views of Chû Hsî are frequently well defended from the assaults of Máo Hsî-ho. I have found the Work very instructive.

鄉黨圖考, 'On the Tenth Book of the Analects, with Plates. This Work was published by the author, Chiang Yung (江永), in the twenty-first Ch'ien-lung year, A.D. 1761, when he was seventy-six years old. It is devoted to the illustration of the above portion of the Analects, and is divided into ten sections, the first of which consists of woodcuts and tables. The second contains the Life of Confucius, of which I have largely availed myself in the preceding chapter. The whole is a remarkable specimen of the minute care with which Chinese scholars have illustrated the Classical Books.

四書釋地; 四書釋地續; 四書釋地又續; 四書釋地三續. We may call these volumes—'The Topography of the Four Books; with three Supplements.' The Author's name is Yen Zo-ch'ü (閻若璩). The first volume was published in 1608, and the second in 1700. I have not been able to find the dates of publication of the other two, in which there is more biographical and general matter than topographical. The author apologizes for the inappropriateness of their titles by saying that he could not

help calling them Supplements to the Topography, which was his 'first love.'

皇清經解, 'Explanations of the Classics, under the Imperial Ts'ing Dynasty.' See above, p. 20. The Work, however, was not published, as I have there supposed, by imperial authority, but under the superintendence, and at the expense (aided by other officers), of Yüan Yüan (阮元), Governor-general of Kwang-tung and Kwang-hsi, in the ninth year of the last reign, 1829. The publication of so extensive a Work shows a public spirit and zeal for literature among the high officers of China, which should keep foreigners from thinking meanly of them.

孔子家語, 'Sayings of the Confucian Family.' Family is to be taken in the sense of Sect or School. In Liù Hsin's Catalogue, in the subdivision devoted to the Lun Yü, we find the entry:—'Sayings of the Confucian Family, twenty-seven Books,' with a note by Yen Sze-kü of the T'ang dynasty,—'Not the existing Work called the Family Sayings.' The original Work was among the treasures found in the wall of Confucius's old house, and was deciphered and edited by K'ung An-kwo. The present Work is by Wang Sû of the Wei (魏) dynasty, grounded professedly on the older one, the blocks of which had suffered great dilapidation during the intervening centuries. It is allowed also, that, since Sû's time, the Work has suffered more than any of the acknowledged Classics. Yet it is a very valuable fragment of antiquity, and it would be worth while to incorporate it with the Analects. My copy is the edition of Lî Yung (李容), published in 1780. I have generally called the Work 'Narratives of the School.'

聖廟祀典圖考, 'Sacrificial Canon of the Sage's Temples, with Plates.' This Work, published in 1826, by Kû Yüan, styled Hsiang-châu (顧沅, 字湘舟), is a very painstaking account of all the Names sacrificed to in the temples of Confucius, the dates of their attaining to that honour, &c. There are appended to it Memoirs of Confucius and Mencius, which are not of so much value.

十子全書, 'The Complete Works of the Ten T'sze.' See Morrison's Dictionary, under the character 子. I have only had occasion, in connexion with this Work, to refer to the writings of Chwang-tsze (莊子) and Lieh-tsze (列子). My copy is an edition of 1804.

歷代名賢列女氏姓譜, 'A Cyclopædia of Surnames, or Biographical Dictionary, of the Famous Men and Virtuous Women of the Successive Dynasties.' This is a very notable work of its class; published in 1793, by 蕭智漢, and extending through 157 chapters or Books.

文獻通考, 'General Examination of Records and Scholars.' This astonishing Work, which cost its author, Mâ Twan-lin (馬端臨), twenty years' labour, was first published in 1321. Rémusat says—'This excellent Work is a library in itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone.' It does indeed display all but incredible research into every subject connected with the Government, History, Literature, Religion, &c., of the empire of China. The author's researches are digested in 348 Books. I have had occasion to consult principally those on the Literary Monuments, embraced in seventy-six Books, from the 174th to the 249th.

朱彝尊經義考, 'An Examination of the Commentaries on the Classics,' by Chû Î-tsun. The author was a member of the Han-lin college, and the work was first published with an imperial preface by the Ch'ien-lung emperor. It is an exhaustive work on the literature of the Classics, in 300 chapters or Books.

續文獻通考, 'A Continuation of the General Examination of Records and Scholars.' This Work, which is in 254 Books, and nearly as extensive as the former, was the production of Wang Ch'î (王圻), who dates his preface in 1586, the fourteenth year of Wan-lî, the style of the reign of the fourteenth emperor of the Ming dynasty. Wang Ch'î brings down the Work of his predecessor to his own times. He also frequently goes over the same ground, and puts things in a clearer light. I have found this to be the case in the chapters on the classical and other Books.

二十四史, 'The Twenty-four Histories.' These are the imperially-authorized records of the empire, commencing with the 'Historical Records,' the work of Sze-mâ Ch'ien, and ending with the History of the Ming dynasty, which appeared in 1742, the result of the joint labours of 145 officers and scholars of the present dynasty. The extent of the collection may be understood from this, that my copy, bound in English fashion, makes sixty-three volumes, each one larger than this. No nation has a history so thoroughly digested; and on the whole it is trustworthy. In pre-

paring this volume, my necessities have been confined mostly to the Works of Sze-mâ Ch'ien, and his successor, Pan Kû (班固), the Historian of the first Han dynasty.

歷代統記表, 'The Annals of the Nation.' Published by imperial authority in 1803, the eighth year of Ch'ia-ch'ing. This Work is invaluable to a student, being, indeed, a collection of chronological tables, where every year, from the rise of the Chau dynasty, B.C. 1121, has a distinct column to itself, in which, in different compartments, the most important events are noted. Beyond that date, it ascends to nearly the commencement of the cycles in the sixty-first year of Hwang-tî, giving—not every year, but the years of which anything has been mentioned in history. From Hwang-tî also, it ascends through the dateless ages up to P'an-kû, the first of mortal sovereigns.

歷代疆域表, 'The Boundaries of the Nation in the successive Dynasties.' This Work by the same author, and published in 1817, does for the boundaries of the empire the same service which the preceding renders to its chronology.

歷代沿革表, 'The Topography of the Nation in the successive Dynasties.' Another Work by the same author, and of the same date as the preceding.

The Dictionaries chiefly consulted have been:—

The well-known Shwo Wăn (說文解字), by Hsü Shăn, styled Shû-chung (許慎,字叔重), published in A.D. 100; with the supplement (繫傳) by Hsü Ch'ieh (徐鍇), of the southern T'ang dynasty. The characters are arranged in the Shwo Wăn under 540 keys or radicals, as they are unfortunately termed.

The Liu Shu Kû (六書故), by T'ai T'ung, styled Chung-ta (戴侗,字仲達), of our thirteenth century. The characters are arranged in it, somewhat after the fashion of the *R Ya* (p. 2), under six general divisions, which again are subdivided, according to the affinity of subjects, into various categories.

The Tsze Hûi (字彙), which appeared in the Wan-lî (萬曆) reign of the Ming dynasty (1573-1619). The 540 radicals of the Shwo Wan were reduced in this to 214, at which number they have since continued.

The K'ang-hsi Tsze Tien (康熙字典), or K'ang-hsi Dictionary, prepared by order of the great K'ang-hsi emperor in 1716. This

is the most common and complete of all Chinese dictionaries for common use.

The *Î Wăn Pí Lan* (藝文備覽), 'A Complete Exhibition of all the Authorized Characters,' published in 1787; 'furnishing, says Dr. Williams, 'good definitions of all the common characters, whose ancient forms are explained.'

The *Pei Wăn Yun Fû* (佩文韻府), generally known among foreigners as 'The K'ang-hsi Thesaurus.' It was undertaken by an imperial order, and published in 1711, being probably, as Wylie says, 'the most extensive work of a lexicographical character ever produced.' It does for the phraseology of Chinese literature all, and more than all, that the K'ang-hsi dictionary does for the individual characters. The arrangement of the characters is according to their tones and final sounds. My copy of it, with a supplement published about ten years later, is in forty-five large volumes, with much more letter-press in it than the edition of the Dynastic Histories mentioned on p. 133.

The *Ching Tsí Tswan Kû*, ping Pû Wei (經籍纂詁并補遺), 'A Digest of the Meanings in the Classical and other Books, with Supplement,' by, or rather under the superintendence of, Yüan Yüan (p. 132). This has often been found useful. It is arranged according to the tones and rhymes like the characters in the Thesaurus.

SECTION II.

TRANSLATIONS AND OTHER WORKS.

CONFUCIUS SINARUM PHILOSOPHUS; sive Scientia Sinensis Latine Exposita. Studio et opera Prosperi Intorcetta, Christiani Herdritch, Francisci Rougemont, Philippi Couplet, Patrum Societatis JESU. Jussu Ludovici Magni. Parisiis, 1837.

THE WORKS OF CONFUCIUS; containing the Original Text, with a Translation. Vol. I. By J. Marshman. Serampore, 1809. This is only a fragment of 'The Works of Confucius.'

THE FOUR BOOKS; Translated into English, by Rev. David Collie, of the London Missionary Society. Malacca, 1828.

L'INVARIABLE MILIEU; Ouvrage Moral de Tseu-sse, en Chinois et en Mandchou, avec une Version littérale Latine, une Traduction Française, &c. &c. Par M. Abel-Rémusat. A Paris, 1817.

LE TA HIO, OU LA GRANDE ÉTUDE; Traduit en François, avec une Version Latine, &c. Par G. Pauthier. Paris, 1837.

Y-KING; *Antiquissimus Sinarum Liber*, quem ex Latina Interpretatione P. Regis, aliorumque ex Soc. JESU PP. edidit Julius Mohl. Stuttgartiæ et Tubingæ, 1839.

MÉMOIRES concernant L'Histoire, Les Sciences, Les Arts, Les Mœurs, Les Usages, &c., des Chinois. Par les Missionnaires de Pékin. A Paris, 1776-1814.

HISTOIRE GÉNÉRALE DE LA CHINE; ou Annales de cet Empire. Traduites du Tong-Kien-Kang-Mou. Par le feu Père Joseph-Annie-Marie de Moyriac de Mailla, Jesuite François, Missionnaire à Pekin. A Paris, 1776-1785.

NOTITIA LINGUÆ SINICÆ. Auctore P. Prémare. Malaccæ, cura Academici Anglo-Sinensis, 1831.

THE CHINESE REPOSITORY. Canton, China, 20 vols., 1832-1851.

DICTIONNAIRE DES NOMS, Anciens et Modernes, des Villes et Arrondissements de Premier, Deuxième, et Troisième ordre, compris dans L'Empire Chinois, &c. Par Édouard Biot, Membre du Conseil de la Société Asiatique. Paris, 1842.

THE CHINESE. By John Francis Davis, Esq., F.R.S., &c. In two volumes. London, 1836.

CHINA: its State and Prospects. By W. H. Medhurst, D.D., of the London Missionary Society. London, 1838.

L'UNIVERS: Histoire et Description des tous les Peuples. Chine. Par M. G. Pauthier. Paris, 1838.

HISTORY OF CHINA, from the earliest Records to the Treaty with Great Britain in 1842. By Thomas Thornton, Esq., Member of the Royal Asiatic Society. In two volumes. London, 1844.

THE MIDDLE KINGDOM: A Survey of the Geography, Government, Education, Social Life, Arts, Religion, &c., of the Chinese Empire. By S. Wells Williams, LL.D. In two volumes. New York and London, 1848. The Second Edition, Revised, 1883.

THE RELIGIOUS CONDITION OF THE CHINESE. By Rev. Joseph Edkins, B.A., of the London Missionary Society. London, 1859.

CHRIST AND OTHER MASTERS. By Charles Hardwick, M.A., Christian Advocate in the University of Cambridge. Part III. Religions of China, America, and Oceanica. Cambridge, 1858.

INTRODUCTION TO THE STUDY OF CHINESE CHARACTERS. By J. Edkins, D.D. London, 1876.

THE STRUCTURE OF CHINESE CHARACTERS, under 300 Primary Forms. By John Chalmers, M.A., LL.D. Aberdeen, 1882.

CONFUCIAN ANALECTS.

BOOK I. HSIO R.

論語 學而第一 子曰學而

CHAPTER I. 1. The Master said, 'Is it not pleasant to learn with a constant perseverance and application?'

2. 'Is it not delightful to have friends coming from distant quarters?'

3. 'Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?'

TITLE OF THE WORK.—**論語**, 'Discourses and Dialogues,' that is, the discourses or discussions of Confucius with his disciples and others on various topics, and his replies to their inquiries. Many chapters, however, and one whole book, are the sayings, not of the sage himself, but of some of his disciples. The characters may also be rendered 'Digested Conversations,' and this appears to be the more ancient signification attached to them, the account being that, after the death of Confucius, his disciples collected together and compared the memoranda of his conversations which they had severally preserved, digesting them into the twenty books which compose the work. Hence the title—**論語**, 'Discussed Sayings,' or 'Digested Conversations.' See **論語註疏解經**

序. I have styled the work 'Confucian Analects,' as being more descriptive of its character than any other name I could think of.

HEADING OF THIS BOOK.—**學而第一**. The two first characters in the book, after the introductory—'The Master said,' are adopted as its heading. This is similar to the custom of the Jews, who name many books in the Bible from the first word in them. **第一**, 'The first,' that is, of the twenty books composing the whole work. In some of the books we find a unity or analogy of subjects, which evidently guided the compilers in grouping the chapters together. Others seem devoid of any such principle of combination. The sixteen chapters

of this book are occupied, it is said, with the fundamental subjects which ought to engage the attention of the learner, and the great matters of human practice. The word **學**, 'learn,' rightly occupies the forefront in the studies of a nation, of which its educational system has so long been the distinction and glory.

1. THE WHOLE WORK AND ACHIEVEMENT OF THE LEARNER, FIRST PERFECTING HIS KNOWLEDGE, THEN ATTRACTING BY HIS FAME LIKE-MINDED INDIVIDUALS, AND FINALLY COMPLETE IN HIMSELF. **子**, at the commencement, indicates Confucius. **子**, 'a son,' is also the common designation of males,—especially of virtuous men. We find it, in conversations, used in the same way as our 'Sir.' When it follows the surname, it is equivalent to our 'Mr.,' or may be rendered 'the philosopher,' 'the scholar,' 'the officer,' &c. Often, however, it is better to leave it untranslated. When it precedes the surname, it indicates that the person spoken of was the master of the writer, as **子沈子**, 'my

master, the philosopher **沈**.' Standing single and alone, as in the text, it denotes Confucius, the philosopher, or, rather, the master. If we render the term by Confucius, as all preceding translators have done, we miss the indication which it gives of the handiwork of his disciples, and the reverence which it bespeaks for him. **學**, in the old commentators, is explained by **誦**, 'to read chanting,' 'to discuss.' Chü Hsi

而道生孝務本立有也君亂者未之上而好作矣不好犯鮮孝弟而好其爲人也

CHAP. II. 1. The philosopher Yü said, 'They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.

2. 'The superior man bends his attention to what is radical.

interprets it by 效, 'to imitate,' and makes its results to be 明善而復初, 'the understanding of all excellence, and the bringing back original goodness.' Subsequent scholars profess, for the most part, great admiration of this explanation. It is an illustration, to my mind, of the way in which Chü Hsi and his followers are continually being wise above what is written in the classical books. 習 is the rapid and frequent motion of the wings of a bird in flying, used for 'to repeat,' 'to practise.' 之 is the obj. of the third pers. pronoun, and its antecedent is to be found in the pregnant meaning of 學. 不亦...乎 is explained by 豈不, 'is it not?' See 四書補註備旨. To bring out the force of

'also in 亦, some say thus:—'The occasions for pleasure are many, is this not also one?' But it is better to consider 亦 as merely redundant; —see Wang Yin-chih's masterly Treatise on the particles, chap. iii; it forms chaps. 1208 to 1217 of the 皇清經解. 說, read yüè, as always when it has the entering tone marked, stands for 悅. What is learned becomes by practice and application one's own, and hence arises complacent pleasure in the mastering mind. 悅, as distinguished from 樂, (lòk), in the next paragraph, is the internal, individual feeling of pleasure, and the other, its external manifestation, implying also companionship. 2. 朋, properly 'fellow-students;' but, generally, individuals of the same class and character, like-minded. 3. 君子 I translate here—'a man of complete virtue.' Literally, it is—'a princely man.' See on 子, above. It is a technical term in Chinese moral writers, for which there is no exact correspondency in English, and which cannot be rendered always in the same way. See Morrison's Dictionary.

character 子. Its opposite is 小人, 'a small, mean man.' 人不知, 'Men do not know him,' but anciently some explained —'men do not know,' that is, are stupid under his teaching. The interpretation in the text is, doubtless, the correct one.

2. FILIAL PIETY AND FRATERNAL SUBMISSION ARE THE FOUNDATION OF ALL VIRTUOUS PRACTICE.

1. Yü, named 若, and styled 子有, and 子若, a native of 魯, was famed among the other disciples of Confucius for his strong memory, and love for the doctrines of antiquity. In something about him he resembled the sage. See Mencius, III. Pt. I. iv. 13. 有

子 is 'Yü, the philosopher,' and he and Tsang Shān are the only two of Confucius's disciples who are mentioned in this style in the Lun Yü. This has led to an opinion on the part of some, that the work was compiled by their disciples. This may not be sufficiently supported, but I have not found the peculiarity pointed out satisfactorily explained. The tablet of Yü's spirit is now in the same apartment of the sage's temples as that of the sage himself, occupying the 6th place in the eastern range of 'the wise ones.' To this position it was promoted in the 3rd year of Ch'ien-lung of the present dynasty. A degree of activity enters into the meaning of 爲 in 爲人, = 'playing the man,' 'as men, showing themselves filial,' &c. 弟, here = 悌, 'to be submissive as a younger brother,' is in the 4th tone. With its proper signification, it was anciently in the 3rd tone. 而 = 'and yet,' different from its simple conjunctive use = 'and,' in the preceding chapter. 好, a verb, 'to love,' in the 4th tone, differs from the same character in the 3rd tone, an adjective, = 'good.' 鮮, 3rd tone, = 'few.' On the idiom—未之有, see

Prémare's Grammar, p. 156. 2. 君子 has

弟也者其爲
仁之本與。
子曰巧言
令色鮮矣仁。
曾子曰吾
日三省吾身
爲人謀而不
忠乎與朋友
交而不信乎
傳不習乎。

That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are they not the root of all benevolent actions?

CHAP. III. The Master said, 'Fine words and an insinuating appearance are seldom associated with true virtue.'

CHAP. IV. The philosopher Tsäng said, 'I daily examine myself on three points:—whether, in transacting business for others, I may have been not faithful;—whether, in intercourse with friends, I may have been not sincere;—whether I may have not mastered and practised the instructions of my teacher.'

a less intense signification here than in the last chapter. I translate—'The superior man,' for want of a better term. 本, 'the root,' 'what is radical,' is here said of filial and fraternal duties, and 道, 'ways' or 'courses,' of all that is intended by 爲(=行)仁, below. The particles 也者 resume the discourse about 孝弟, and introduce some further description of them. See Prémare, p. 158. 與, in the 2nd tone, is half interrogative, an answer in the affirmative being implied. 仁 is explained here as 'the principle of love,' 'the virtue of the heart.' Mencius says—仁也者人也, '仁 is man,' in accordance with which, Julien translates it by *humanitas*. Benevolence often comes near it, but, as has been said before of 君子, we cannot give a uniform rendering of the term.

3. FAIR APPEARANCES ARE SUSPICIOUS. 巧言令色,—see Shü-ching, II. iii. 2. 巧, 'skill in workmanship;' then, 'skill,' 'cleverness,' generally, and sometimes with a bad meaning, as here, = 'artful,' 'hypocritical.' 令, 'a law,' 'an order,' also 'good,' and here like 巧, with a bad meaning, = 'pretending to be good.' 色, 'the manifestation of the feelings made in the colour of the countenance,' is here used for the appearance generally.

4. HOW THE PHILOSOPHER TSÄNG DAILY EXAMINED HIMSELF, TO GUARD AGAINST HIS BEING GUILTY OF ANY IMPOSITION. Tsäng, whose name was 參

(Shän), and his designation 子與, was one of the principal disciples of Confucius. A follower of the sage from his 16th year, though inferior in natural ability to some others, by his filial piety and other moral qualities, he entirely won the Master's esteem, and by persevering attention mastered his doctrines. Confucius, it is said, employed him in the composition of the 孝經, or 'Classic of Filial Piety.' The authorship of the 大學, 'The Great Learning,' is also ascribed to him, though incorrectly, as we shall see. Portions, moreover, of his composition are preserved in the Li Chi. His spirit tablet among the sage's four assessors, occupying the first place on the west, has precedence of that of Mencius. 省, read *hsing*, 'to examine.' 三省 is naturally understood of 'three times,' but the context and consent of commentators make us assent to the interpretation—'on three points.' 身, 'the body,' 'one's personality;' 吾身 = *myself*. 爲 is in the 4th tone, = 'for.' So, frequently, below. 忠 from 中, 'middle,' 'the centre,' and 心, 'the heart,' = loyalty, faithfulness, action with and from the heart. 朋, see chap. i. 友, 'two hands joined,' denoting union. 朋友 =

力事君能致其身
 色事父母能竭其
 力事君能致其身
 有餘力則以學文
 汎愛衆而親仁行
 孝出則弟謹而信
 而愛人使民以時
 國敬事而信節用
 子夏曰賢賢易
 子曰道千乘之

CHAP. V. The Master said, 'To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.'

CHAP. VI. The Master said, 'A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.'

CHAP. VII. Tsze-hsiâ said, 'If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength;

when together, 'friends.' 傳不習 is very enigmatical. The translation follows Chû Hsi.

何晏 explained quite differently: 'whether I have given instruction in what I had not studied and practised?' It does seem more correct to take 傳 actively, 'to give instruction,' rather than passively, 'to receive instruction.' See Máo Hsi-ho's 四書改錯, XV. article 17.

5. FUNDAMENTAL PRINCIPLES FOR THE GOVERNMENT OF A LARGE STATE. 道 is used for 導, 'to rule,' 'to lead,' and is marked in the 4th tone, to distinguish it from 道, the noun, which was anciently read with the 3rd tone. It is different from 治, which refers to the actual business of government, while 導 is the duty and purpose thereof, apprehended by the prince. The standpoint of the principles is the prince's mind. 乘, in 4th tone, 'a chariot,' different from its meaning in the 2nd tone, 'to ride.' A country of 1000 chariots was one of the largest fiefs of the empire, which could bring such an armament into the field. The last principle, — 使民

以時, means that the people should not be called from their husbandry at improper seasons, to do service on military expeditions and public works.

6. RULES FOR THE TRAINING OF THE YOUNG: — DUTY FIRST AND THEN ACCOMPLISHMENTS. 弟子,

'younger brothers and sons,' taken together, = youths, a youth. The 2nd 弟 is for 悌, as in

chap. ii. 入出, 'coming in, going out,' =

at home, abroad. 汎 is explained by Chû Hsi

by 廣, 'wide,' 'widely,' its proper meaning is

'the rush or overflow of water.' 力, 'strength,'

here embracing the idea of leisure. 學文, not literary studies merely, but all the accomplishments of a gentleman also: — ceremonies, music, archery, horsemanship, writing, and numbers.

7. TSZE-HSIÂ'S VIEWS OF THE SUBSTANCE OF LEARNING. Tsze-hsiâ was the designation of 卜

商, another of the sage's distinguished disciples, and now placed 5th in the eastern range of 'the wise ones.' He was greatly famed for his learning, and his views on the *Shih-ching* and the *Ch'un Ch'ü* are said to be preserved in the com-

遠民德歸厚矣。
第九章曾子曰：慎終追
 已者，過則勿憚改。
○四節
 主忠信，無友不如
二節
 則不威，學則不固。
○三節
第六章子曰：君子不重，
一節
 謂之學矣。
 信雖曰未學，吾必
 與朋友交，言而有

if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:—although men say that he has not learned, I will certainly say that he has.

CHAP. VIII. 1. The Master said, 'If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.'

2. 'Hold faithfulness and sincerity as first principles.'

3. 'Have no friends not equal to yourself.'

4. 'When you have faults, do not fear to abandon them.'

CHAP. IX. The philosopher Tsang said, 'Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice;—then the virtue of the people will resume its proper excellence.'

mentaries of 毛, and of 公羊高 and 穀

梁赤. He wept himself blind on the death

of his son, but lived to a great age, and was much

esteemed by the people and princes of the time.

With regard to the scope of this chapter, there is

some truth in what the commentator Wü, 吳,

says,—that Tsze-hsia's words may be wrested to

depreciate learning, while those of the Master

in the preceding chapter hit exactly the due

medium. The 2nd 賢 is a concrete noun.

Written in full, it is composed of the charac-

ters for a minister, loyal, and a precious shell. It

conveys the ideas of talents and worth in the

concrete, but it is not easy to render it uniformly

by any one term of another language. The 1st

賢 is a verb, 'to treat as a *hsien*.' 色 has a

different meaning from that in the 3rd chapter.

Here it means 'sensual pleasure.' Literally

rendered, the first sentence would be, 'Esteem-

ing properly the virtuous, and changing the

to pleasure, but simply signifies the sincerity of his love for the virtuous. 致 here = 委, 'to give to,' 'to devote.'

8. PRINCIPLES OF SELF-CULTIVATION. 1. 君

子 has here its lightest meaning, = a student,

one who wishes to be a *Chün-tszé*. 孔安國,

of the Han dynasty, in the 2nd century B.C.,

took 固, in the sense of 'obscured,' 'dulled,'

and interprets—'Let him learn, and he will

not fall into error.' The received interpreta-

tion, as in the transl. is better. 2. 主, as a

verb, 'to hold to be chief.' It is often used

thus. 3. The object of friendship, with Chinese

moralists, is to improve one's knowledge and

virtue;—hence, this seemingly, but not really,

selfish maxim.

9. THE GOOD EFFECT OF ATTENTION ON THE PART

OF SUPERIORS TO THE OFFICES TO THE DEAD:—AN

ADMONITION OF TSANG SHAN. 終, 'the end,'

= death, and 遠, 'distant,' have both the force

of adjectives, = 'the dead,' and 'the departed,'

or 'the long gone.' 慎 and 追 mean, 'to be

careful of,' 'to follow,' but their application is

子禽問於子貢曰，夫
 子至於是邦也，必聞其
 政，求之與，抑與之與？
 子貢曰：夫子溫良恭儉讓，
 以得之。夫子之求之也，
 其諸異乎人之求之與？
 子曰：父在，觀其志；父
 沒，觀其行。三年無改於
 父之道，可謂孝矣。

CHAP. X. 1. Tsze-ch'in asked Tsze-kung, saying, 'When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?'

2. Tsze-kung said, 'Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master's mode of asking information!—is it not different from that of other men?'

CHAP. XI. The Master said, 'While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.'

as in the translation. 厚, 'thick,' in opposi-
 tion to 薄, 'thin;' metaphorically, = good,
 excellent. The force of 歸, 'to return,' is to show
 that this virtue is naturally proper to the people.

10. CHARACTERISTICS OF CONFUCIUS, AND THEIR
 INFLUENCE ON THE PRINCES OF THE TIME. 1. Tsze-
 ch'in and Tsze-k'ang (亢) are designations

of 陳亢, one of the minor disciples of Con-
 fucius. His tablet occupies the 28th place, on
 the west, in the outer part of the temples. On
 the death of his brother, his wife and
 major-domo wished to bury some living persons
 with him, to serve him in the regions below.
 Tsze-ch'in proposed that the wife and steward
 should themselves submit to the immolation,
 which made them stop the matter. Tsze-kung,
 with the double surname 端木, and named

賜, occupies a higher place in the Confucian
 ranks. He is conspicuous in this work for
 his readiness and smartness in reply, and

displayed on several occasions practical and
 political ability. 夫, 'a general designation
 for males,' = a man. 夫子, a common
 designation for a teacher or master. 是邦,
 'this country' = any country. 必, 'must,' =
 does not fail to. The antecedent to both the 之 is
 the whole clause 聞其政. 與, with
 no tone marked = 'to give to,' 'with,' 'to';
 與, as in chap. ii. 2. The force of 其諸 is
 well enough expressed by the dash in English,
 the previous 也 indicating a pause in the
 discourse, which the 其, 'it,' resumes. See
 Wang Yin-chih's Treatise, chap. ix.

11. ON FILIAL DUTY. 行 is, in the 4th tone,
 explained by 行迹, 'traces of walking,'
 = conduct. It is to be understood that the way
 of the father had not been very bad. An

 子曰：君子食無求
 親，亦可宗也。
 遠恥辱也。因不失其
 言，可復也。恭近於禮，
 有子曰：信近於義，
 節之，亦不可行也。
 行，知和而和，不以禮
 美，小大由之。有所不
 爲，貴先王之道，斯爲
 有子曰：禮之用，和

CHAP. XII. 1. The philosopher Yü said, 'In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.'

2. 'Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done.'

CHAP. XIII. The philosopher Yü said, 'When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters.'

CHAP. XIV. The Master said, 'He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor

old interpretation, that the three years are to be understood of the three years of mourning for the father, is now rightly rejected. The meaning should not be confined to that period.

12. IN CEREMONIES A NATURAL EASE IS TO BE PRIZED, AND YET TO BE SUBORDINATE TO THE END OF CEREMONIES,—THE REVERENTIAL OBSERVANCE OF PROPRIETY. 1. 禮 is not easily rendered in

another language. There underlies it the idea of what is proper. It is 事之宜, 'the fitness of things,' what reason calls for in the performance of duties towards superior beings, and between man and man. Our term 'ceremonies' comes near its meaning here. 道 is here a

name for 禮, as indicating the courses or ways to be trodden by men. In 小大由之,

the antecedent to 之 is not 和, but 禮 or 道. 2. Observe the force of the 亦, 'also,' in

the last clause, and how it affirms the general principle enunciated in the first paragraph.

13. TO SAVE FROM FUTURE REPENTANCE, WE MUST BE CAREFUL IN OUR FIRST STEPS. A different view of the scope of this chapter is taken by Ho Yen. It illustrates, according to him, the difference between being sincere and righteousness, between being respectful and propriety, and how a man's conduct may be venerated. The later view commends itself, the only difficulty being with 近於, 'near to,' which we must accept

as a *meiosis* for 合乎, 'agreeing with.' 信 = 信約, 'a covenant,' 'agreement.' 遠, 4th tone, 'to keep away from.' The force of the 亦 = 'he can go on to make them his masters,' 宗 being taken as an active verb.

14. WITH WHAT MIND ONE AIMING TO BE A CHÜN-TSZE PURSUES HIS LEARNING. He may be well, even luxuriously, fed and lodged, but,

飽居無求安敏於事而慎於言就有道而正焉可謂好學也已。子貢曰貧而無諂富而無驕何如子曰可也末若貧而樂富而好禮者也。子貢曰詩云如切如磋如琢如磨其斯之謂與。子曰賜也始可與言詩

in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified:—such a person may be said indeed to love to learn.

CHAP. XV. 1. Tsze-kung said, 'What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?' The Master replied, 'They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.'

2. Tsze-kung replied, 'It is said in the Book of Poetry, "As you cut and then file, as you carve and then polish."—The meaning is the same, I apprehend, as that which you have just expressed.'

3. The Master said, 'With one like Tsze, I can begin to talk

with his higher aim, these things are not his seeking,—無求。A nominative to 可謂 must be supposed,—all this, or such a person. The closing particles, 也已, give emphasis to the preceding sentence, = yes, indeed.

15. AN ILLUSTRATION OF THE SUCCESSIVE STEPS IN SELF-CULTIVATION. 1. Tsze-kung had been poor, and then did not cringe. He became rich and was not proud. He asked Confucius about the style of character to which he had attained. Confucius allowed its worth, but sent him to higher attainments. 而, here, = 'and yet.'

何如, 'what as?' = 'what do you say—what is to be thought—of this?' Observe the force of the 未, 'not yet.' 2. The ode quoted is the first of the songs of Wei (衛), praising the prince Wü, who had dealt with himself as an ivory-worker who first cuts the bone, and then files it smooth, or a lapidary whose hammer and chisel are followed by all the appliances for

smoothing and polishing. See the Shih-ching, I. v. Ode I. st. 2. In 其斯之謂, the antecedent to 其 is the passage of the ode, and that to 斯 is the reply of Confucius.

之謂, see Prémare, p. 156. The clause might be translated—'Is not that passage the saying of this?' Or, 'Does not that mean this?'

3. Intorcetta and his co-adjutors translate here as if 賜 were in the 2nd pers. But the Chinese comm. put it in the 3rd, and correctly. Prémare, on the character 也, says, 'Fere semper adjungitur nominibus propriis. Sic in libro Lun Yu, Confucius loquens de suis discipulis, Yeou, Keou, Hoei, vel ipsos alloquens, dicit 由也, 求也, 回也.'

It is not to be denied that the name before 也 is sometimes in the 2nd pers., but generally it is in the 3rd, and the force of the 也 = quoad. 賜也, quoad Ts'ze. 已矣, nearly = 也

知人也。知患不己。不患人。子曰。知來者。諸往而巳矣。告。

about the odes. I told him one point, and he knew its proper sequence.

CHAP. XVI. The Master said, 'I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men.'

已, (or 己 without marking the tone), in chap. xiv. The last clause may be given—'Tell him the past, and he knows the future;' but the connexion determines the meaning as in the translation. 諸, as in chap. x, is a particle, a mere 語助 as it is called, 'a helping or supporting word.'

16. PERSONAL ATTAINMENT SHOULD BE OUR CHIEF AIM. Comp. chap. i. 3. After the negative

不, as in chapter ii. 1, observe the transposition in 已知, which is more elegant than 知己 would be. 己, 'self,' the person depending on the context. We cannot translate 'do not be afflicted,' because 不 is not used imperatively, like 勿. A nominative to 患 has to be assumed, —我, 'I,' or 君子, 'the superior man.'

BOOK II. WEI CH'ANG.

之。眾星共其所而北辰居。德譬如。子曰。第二。為政。

CHAPTER I. The Master said, 'He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.'

HEADING OF THIS BOOK.—為政第二. This second Book contains twenty-four chapters, and is named 為政, 'the practice of government.' That is the object to which learning, treated of in the last Book, should lead, and here we have the qualities which constitute, and the character of the men who administer, good government.

1. THE INFLUENCE OF VIRTUE IN A RULER. 德 is explained by 得, and the old commentators say 物得以生謂之德, 'what creatures get at their birth is called their virtue;' but this is a mere play on the common sound of different words. Chü Hsi makes it =

行道而有得於心, 'the practice of truth and acquisition thereof in the heart.' His view of the comparison is that it sets forth the illimitable influence which virtue in a ruler exercises without his using any effort. This is extravagant. His opponents say that virtue is the polar star, and the various departments of government the other stars. This is far-fetched. We must be content to accept the vague utterance without minutely determining its meaning. 北辰 is, no doubt, 'the north polar star,' anciently believed to coincide exactly with the place of the real pole. 共 in the 3rd tone, used for 拱, 'to fold the hands in saluting,' here = 'to turn respectfully towards.'

言以蔽之曰思無邪。
 子曰詩三百一
 齊之以刑民免而
 無恥道之以德齊
 之以禮有恥且格。
 子曰吾十有五
 而志于學三十而
 立四十而不惑五

CHAP. II. The Master said, 'In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—"Having no depraved thoughts."'

CHAP. III. 1. The Master said, 'If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid *the punishment*, but have no sense of shame.

2. 'If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.'

CHAP. IV. 1. The Master said, 'At fifteen, I had my mind bent on learning.

2. 'At thirty, I stood firm.

3. 'At forty, I had no doubts.

4. 'At fifty, I knew the decrees of Heaven.

2. THE PURE DESIGN OF THE BOOK OF POETRY. The number of compositions in the Shih-ching is rather more than the round number here given. — 言 = 一句, 'one sentence.' 蔽

= 蓋, 'to cover,' 'to embrace.' 思無邪, see Shih-ching, IV. ii. 1. st. 4. The sentence there is indicative, and in praise of the duke Hsi, who had no depraved thoughts. The sage would seem to have been intending the design in compiling the Shih. A few individual pieces are calculated to have a different effect.

3. HOW RULERS SHOULD PREFER MORAL AT-
PLIANCES. 1. 道, as in I. v. 之, 'them,' refers to 民, below. 政, as opposed to 德, = laws and prohibitions. 齊 = 'corn earing evenly,' hence, what is level, equal, adjusted, and here with the corresponding verbal force. 民免, 'The people will avoid,' that is, avoid breaking the laws through fear of the punishment. 2. 格 has the signification of 'to come to,' and 'to correct,' from either of which the text may

be explained, — 'will come to good,' or 'will correct themselves.' Observe the different application of 且 and 而 in pars. 1 and 2. i. 而 = 'but;' 且 = 'moreover.'

4. CONFUCIUS'S OWN ACCOUNT OF HIS GRADUAL PROGRESS AND ATTAINMENTS. Commentators are perplexed with this chapter. Holding of Confucius that 生而知之, 安而行之, 'he was born with knowledge, and did what was right with entire ease,' they say that he here conceals his sagehood, and puts himself on the level of common men, to set before them a stimulating example. We may believe that the compilers of the Analects, the sage's immediate disciples, did not think of him so extravagantly as later men have done. It is to be wished, however, that he had been more definite and diffuse in his account of himself. 1. 有, in 4th tone, = 'and.' The 'learning,' to which, at 15, Confucius gave himself, is to be understood of the subjects of the 'Superior Learning.' See Chü Hsi's preliminary essay to the Tà Hsio.

十而知天命六十而六節耳順七十而從心所欲不踰矩。
一節墨子問孝子曰無違樊遲御子告之。
二節曰孟孫問孝於我我對曰無違樊遲曰何謂也子曰生事之以禮死葬之以禮祭之以禮。
三節

5. 'At sixty, my ear was an obedient organ *for the reception of truth*.
 At seventy, I could follow what my heart desired, without

6. 'At seventy, I could follow what my heart desired, without transgressing what was right.'

transgressing what was right.
 CHAP. V. 1. Mãng Í asked what filial piety was. The Master said, 'It is not being disobedient.'

2. *Soon after*, as Fan Ch'ih was driving him, the Master told him, saying, 'Māng-sun asked me what filial piety was, and I answered him,—"not being disobedient."'

3. Fan Chih said, 'What did you mean?' The Master replied, 'That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety.'

2. The 'standing firm' probably indicates that he no more needed to bend his will. 3. The 'no doubts' may have been concerning what was proper in all circumstances and events. 4. 'The decrees of Heaven,' = the things decreed by Heaven, the constitution of things making what was proper to be so. 5. 'The ear obedient' is the mind receiving as by intuition the truth from the ear. 6. 矩, 'an instrument for determining right angles,' was the symbol of the

phenomenons of 仲, 叔, and 季. To these was subsequently added the character 孫, 'grandson,' to indicate their princely descent, and 仲孫, 叔孫, and 季孫 became the respective surnames of the families. 仲孫 was changed into 孟孫 by the father of Māng 1, on a principle of humility, as he there-

termining the square.' 不踰矩, 'without transgressing the square.' The expressions describing the progress of Confucius at the different periods of his age are often employed as numerical designations of age.

5. FILIAL PIETY MUST BE SHOWN ACCORDING TO THE RULES OF PROPRIETY. 1. Mǎng Í was a great officer of the State of Lǔ, by name Ho-chí (何忌), and the chief of one of the three great families by which in the time of Confucius the authority of that State was grasped. Those families were descended from three brothers, the sons by a concubine of the duke Hwan (B.C. 711-694), who were distinguished at first by the

phenomenons of 仲, 叔, and 季. To these was subsequently added the character 孫, 'grandson,' to indicate their princely descent, and 仲孫, 叔孫, and 季孫 became the respective surnames of the families. 仲孫 was changed into 孟孫 by the father of Māng I, on a principle of humility, as he thereto only claimed to be the eldest of the inferior sons or their representatives, and avoided the presumption of seeming to be a younger full brother of the reigning duke. 懿, 'mild and virtuous,' was the posthumous honoray title given to Ho-chi. On 子, see I. i. 1. 2. Fan, by name 須, and designated 子遲, was a minor disciple of the sage. Confucius repeated his remark to Fan, that he might report the explanation of it to his friend Māng I, or Māng-sun I and thus prevent him from supposing that all the sage intended was disobedience to parents. Comp. the whole of Confucius's explanation with I. ix.

第六章 孟武伯問孝。子曰：「父母唯其疾之憂。」
 第七章 子游問孝。子曰：「今之孝者，是謂能養。至於犬馬，皆能有養。不敬，何以別乎？」
 第八章 子夏問孝。子曰：「色難。有事，弟子服其勞，有酒食，先生饌，曾是以爲孝乎？」

CHAP. VI. Mǎng Wú asked what filial piety was. The Master said, 'Parents are anxious lest their children should be sick.'

CHAP. VII. Tsze-yü asked what filial piety was. The Master said, 'The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;—without reverence, what is there to distinguish the one support given from the other?'

CHAP. VIII. Tsze-hsiâ asked what filial piety was. The Master said, 'The difficulty is with the countenance. If, when *their elders* have any *troublesome* affairs, the young take the toil of them, and if, when *the young* have wine and food, they set them before their elders, is THIS to be considered filial piety?'

6. THE ANXIETY OF PARENTS ABOUT THEIR CHILDREN AN ARGUMENT FOR FILIAL PIETY. This enigmatical sentence has been interpreted in two ways. Chü Hsi takes 唯 (= 惟) not in the sense of 'only,' but of 'thinking anxiously.'—'Parents have the sorrow of thinking anxiously about their—i.e. their children's—being unwell. Therefore children should take care of their persons.' The old commentators again take 唯 in the sense of 'only.'—'Let parents have only the sorrow of their children's illness. Let them have no other occasion for sorrow. This will be filial piety.' Mǎng Wú (the honorary epithet, = 'Bold and of straightforward principle') was the son of Mǎng Í, and by name 肅 (Chih). 伯 merely indicates that he was the eldest son.

7. HOW THERE MUST BE REVERENCE IN FILIAL DUTY. Tsze-yü was the designation of 言偃, a native of 吳, and distinguished among the disciples of Confucius for his learning. He is now 4th on the west among 'the wise ones.' 養 is in the 4th tone, = 'to minister support to,' the act of an inferior to a superior. Chü Hsi gives a different turn to the sentiment.—'But dogs and horses likewise manage to get their support.' The other and older interpretation is better. 至於, 'Coming to,' = as to, *quoad*. 別 = 'to discriminate,' 'distinguish.'

8. THE DUTIES OF FILIAL PIETY MUST BE PERFORMED WITH A CHEERFUL COUNTENANCE. 事

followed by 勞 = the 'troublesome affairs' in the translation. The use of 弟子 in the phrase here extends filial duty to elders generally,—to the 父兄 as well as to the 父母. We have in translating to supply their respective nominatives to the two 有. 食, read *tsze*, 'rice,' and then, food generally. 先生

饌 = 與先生饌之, 'They give them to their elders to eat.' 先生 = elders. The phrase, here meaning parents, uncles, and elders generally, is applied by foreign students to their teachers. 曾, aspirated, = 則, 'then,'

子曰、吾與回言終
 日、不違、如愚、退而省
 其私、亦足以發、回也
 不愚。
 子曰、視其所以、觀
 其所由、察其所安、人
 焉廋哉、人焉廋哉。
 子曰、溫故而知新、
 可以爲師矣。

CHAP. IX. The Master said, 'I have talked with Hui for a whole day, and he has not made any objection to *anything I said*;—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate *my teachings*. Hui!—He is not stupid.'

CHAP. X. 1. The Master said, 'See what a man does.

2. 'Mark his motives.

3. 'Examine in what things he rests.

4. 'How can a man conceal his character?

5. 'How can a man conceal his character?'

CHAP. XI. The Master said, 'If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.'

a transition particle. To these different interrogatories, the sage, we are told, made answer according to the character of the questioner, as each one needed instruction.

9. THE QUIET RECEPTIVITY OF THE DISCIPLE

HUI. Yen Hui (顏回), styled 子淵, was Confucius's favourite disciple, and is now honoured with the first place east among his four assessors in his temples, and with the title of 復聖顏子, 'The second sage, the philosopher Yen.' At 29 his hair was entirely white, and at 33 he died, to the excessive grief of the sage. The subject of 退 is 回, and that of 省 (as in I. iv) is 吾. 其私, 'his privacy,' meaning only his way when not with the master. 亦, 'also,' takes up 如愚,—He was so, and also thus. 回也, see I. xv. 3.

10. HOW TO DETERMINE THE CHARACTERS OF MEN.

1. 以 is explained as = 行, or 行用, 'does. The same, though not its common meaning,

is the first given to it in the dict. For the noun to which the three 其 refer, we must go down to 人 in the 4th par. There is a climax in 所以, 所由 ('what from'), and 所安, and a corresponding one in the verbs 視, 觀, and 察. 4. 焉, generally a final particle, in and tone, is here in the 1st, an interrogative, = how? Its interrogative force blends with the exclamatory of 哉 at the end.

11. TO BE ABLE TO TEACH OTHERS ONE MUST FROM HIS OLD STORES BE CONTINUALLY DEVELOPING THINGS NEW. 溫 is expressed in the dictionary

by 燠, and, with reference to this very passage, it is said, 'one's old learning being thoroughly mastered, again constantly to practise', is called 溫.' Modern commentators say, that the 'new learning is in the old.' The idea probably is that of assimilating old acquisitions and new. Compare 中庸, XXVII. vi.

子曰：君子不器。
 子曰：貢問君子。子曰：先行
 其言，而後從之。
 子曰：君子周而不比，小
 人比而不周。
 子曰：學而不思則罔，思
 而不學則殆。
 子曰：攻乎異端，斯害也
 已。

CHAP. XII. The Master said, 'The accomplished scholar is not a utensil.'

CHAP. XIII. Tsze-kung asked what constituted the superior man. The Master said, 'He acts before he speaks, and afterwards speaks according to his actions.'

CHAP. XIV. The Master said, 'The superior man is catholic and not partizan. The mean man is a partizan and not catholic.'

CHAP. XV. The Master said, 'Learning without thought is labour lost; thought without learning is perilous.'

CHAP. XVI. The Master said, 'The study of strange doctrines is injurious indeed!'

12. THE GENERAL APTITUDE OF THE CHÜN-TSZE. This is not like our English saying, that 'such a man is a machine,'—a blind instrument. A utensil has its particular use. It answers for that and no other. Not so with the superior man, who is *ad omnia paratus*.

13. HOW WITH THE SUPERIOR MAN WORDS FOLLOW ACTIONS. The reply is literally—'He first acts his words and afterwards follows them.' A translator's difficulty is with the latter clause. What is the antecedent to 之? It would seem to be 其言, but in that case there is no room for words at all. Nor is there according to the old commentators. In the interpretation I have given, Chü Hsi follows the famous Cháu Lien-ch'i (周濂溪).

14. THE DIFFERENCE BETWEEN THE CHÜN-TSZE AND THE SMALL MAN. 比, here in 4th tone, =

'partial,' 'partizany.' The sentiment is this:—'With the Chün-tsze, it is principles not men; with the small man, the reverse.'

15. IN LEARNING, READING AND THOUGHT MUST BE COMBINED. 罔, 'a net,' used also in the sense of 'not,' as an adverb, and here as an adjective. The old commentators make 殆, 'perilous,' simply = 'wearisome to the body.'

16. STRANGE DOCTRINES ARE NOT TO BE STUDIED. 攻, often 'to attack,' as an enemy, here = 'to apply one's self to,' 'to study.' 端, 'correct;' then, 'beginnings,' 'first principles;' here = 'doctrines.' 也已, as in I. xiv. In Confucius's time Buddhism was not in China, and we can hardly suppose him to intend Taoism. Indeed, we are ignorant to what doctrines he referred, but his maxim is of general application.

矣。尤行寡悔，祿在其中。

子曰：由，誨女知之乎？知之爲知之，不知爲不知，是知也。

子張學干祿。子曰：多聞闕疑，慎言其餘，則寡尤；多見闕殆，慎行其餘，則寡悔；言寡尤，行寡悔，祿在其中矣。

CHAP. XVII. The Master said, 'Yü, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it;—this is knowledge.'

CHAP. XVIII. 1. Tsze-chang was learning with a view to official emolument.

2. The Master said, 'Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others:—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice:—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.'

17. THERE SHOULD BE NO PRETENCE IN THE PROFESSION OF KNOWLEDGE, OR THE DENIAL OF IGNORANCE. 由, by surname 仲, and generally known by his designation of Tsze-lü (子路), was one of the most famous disciples of

Confucius, and now occupies in the temples the 4th place east in the sage's own hall. He was noted for his courage and forwardness, a man of impulse rather than reflection. Confucius foretold that he would come to an untimely end. He was killed through his own rashness in a revolution in the State of Wei. The tassel of his cap being cut off when he received his death-wound, he quoted as saying—'The superior man must not die without his cap,' tied on the tassel, adjusted the cap, and expired. This action—結纓禮全—is much lauded.

Of the six 知, the 1st and 6th are knowledge subjective, the other four are knowledge objective. 爲 = 以爲, 'to take to be,' 'to con-

sider,' 'to allow.' 女, thus marked with a tone, is used for 汝, 'you.'

18. THE END IN LEARNING SHOULD BE ONE'S OWN IMPROVEMENT, AND NOT EMOLUMENT. 1. Tsze-chang, named 師, with the double surname 顯孫, a native of Ch'än (陳), was not undistinguished in the Confucian school. Tsze-kung praised him as a man of merit without boasting, humble in a high position, and not arrogant to the helpless. From this chapter, however, it would appear that inferior motives sometimes ruled him. 學 = 'was learning,'

i.e. at some particular time. 干 = 求, 'to seek for.' 2. 闕 is explained by 姑舍置, but this meaning of it is not given clearly in the dictionary. Compare its use in XIII.

iii. 4. 祿在其中, 'Emolument is herein,' i.e. it will come without seeking; the individual

哀公問曰：何爲則民服？孔子對曰：舉直錯諸枉，則民服；舉枉錯諸直，則民不服。季康子問使民敬、忠、以勸，如之何？子曰：臨之以莊，則敬；孝慈，則忠；舉善而教不能，則勸。或謂孔子曰：子奚

CHAP. XIX. The duke Âi asked, saying, 'What should be done in order to secure the submission of the people?' Confucius replied, 'Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.'

CHAP. XX. Chî K'ang asked how to cause the people to reverence *their ruler*, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, 'Let him preside over them with gravity;—then they will reverence him. Let him be filial and kind to all;—then they will be faithful to him. Let him advance the good and teach the incompetent;—then they will eagerly seek to be virtuous.'

CHAP. XXI. I. Some one addressed Confucius, saying, 'Sir, why are you not engaged in the government?'

is on the way to it. The lesson is that we are to do what is right, and not be anxious about temporal concerns.

19. HOW A PRINCE BY THE RIGHT EMPLOYMENT OF HIS OFFICERS MAY SECURE THE REAL SUBMISSION OF HIS SUBJECTS. Âi was the honorary epithet of 蔣, duke of Lû (B. C. 494-468);—Confucius died in his 16th year. According to the laws for posthumous titles, 哀 denotes 'the respectful and benevolent, early cut off.' 哀公 = 'The to-be-lamented duke.' 錯, 4th tone, = 置, 'to set aside.' 諸 is partly euphonious, but also indicates the plural. 孔子對曰, 'The philosopher K'ang replied.' Here, for the first time, the sage is called by his surname, and 對 is used, as indicating the reply of an inferior to a superior.

20. EXAMPLE IN SUPERIORS IS MORE POWERFUL THAN FORCE. K'ang, 'easy and pleasant, people-

soother,' was the honorary epithet of Chi-sun Fei (肥), the head of one of the three great families of Lû; see chap. v. His idea is seen in 使, 'to cause,' the power of force; that of Confucius appears in 則, 'then,' the power of influence. In 以勸, 以 is said to = 與, 'together with,' 'mutually.' 勸, 'to advise,' 'to teach,' has also in the dictionary the meaning—'to rejoice to follow,' which is its force here, 爲善, 'the practice of goodness,' being understood. Wang Yin-chih (on the Particles) says that in this (and similar passages) 以 unites the meanings of 與 and 而; and this is the view which I have myself long held.

21. CONFUCIUS'S EXPLANATION OF HIS NOT BEING IN ANY OFFICE. I. 或謂孔子,---the surname indicates that the questioner was not a disciple. Confucius had his reason for not being in office at the time, but it was not ex-

也。子_{二節}曰殷因於夏禮。
 三子_{二節}曰張問十世可知
 之哉。
 小車無軌其何以行
 知其可也。大車無輓
 三子_{二節}曰人而無信不
 其爲爲政。
 於有政是亦爲政奚
 乎。惟孝友于兄弟施
 不爲政。子_{二節}曰書云孝

2. The Master said, 'What does the Shû-ching say of filial piety?—“You are filial, you discharge your brotherly duties. These qualities are displayed in government.” This then also constitutes the exercise of government. Why must there be THAT—making one be in the government?’

CHAP. XXII. The Master said, 'I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?’

CHAP. XXIII. 1. Tsze-chang asked whether *the affairs of ten ages after* could be known.

2. Confucius said, 'The Yin dynasty followed the regulations of the Hsiâ: wherein it took from or added to them may be known. The Châu dynasty has followed the regulations of the Yin: wherein it took from or added to them may be known. Some other may follow the Châu, but though it should be at the distance of a hundred ages, its affairs may be known.'

pedient to tell it. He replied therefore, as in par. 2. 2. See the Shû-ching, V. xxi. 1. But the text is neither correctly applied nor exactly quoted. The old interpreters read in one sentence 孝乎惟孝, 'O filial piety! nothing but filial piety!' Chû Hsi, however, pauses at 乎, and commences the quotation with 惟孝. 奚其爲爲政, the 1st 爲 = 以爲, and 其 refers to the thought in the question, that *office* was necessary to one's being in government.

22. THE NECESSITY TO A MAN OF BEING TRUTHFUL AND SINCERE. 輓 and 軌 are explained in the dictionary in the same way—'the cross-bar at the end of the carriage-pole.' Chû Hsi says, 'In the light carriage the end of the pole

curved upwards, and the cross-bar was suspended from a hook.' This would give it more elasticity.

23. THE GREAT PRINCIPLES GOVERNING SOCIETY ARE UNCHANGEABLE. 1. 世 may be taken as an age = our 'century,' or as a generation = thirty years, which is its radical meaning, being formed from *three tens* and *one* (卅 and 一). Confucius made no pretension to supernatural powers, and all commentators are agreed that the things here asked about were not what we call contingent or indifferent events. He merely says that the great principles of morality and relations of society had continued the same and would ever do so. 也 = 乎.

2. The Hsiâ, Yin, and Châu are now spoken of as the 三代. The three changes, i.e. the

所損益可知也。周因於殷禮，所損益可知也。其或繼周者，雖百世，可知也。子曰：『非其鬼而祭之，諂也。』見義不爲，無勇也。

CHAP. XXIV. 1. The Master said, 'For a man to sacrifice to a spirit which does not belong to him is flattery.

2. 'To see what is right and not to do it is want of courage.'

three great dynasties. The first sovereign of the Hsia was 'The great Yü,' B.C. 2205; of the Yin, T'ang, B.C. 1766; and of Ch'au, Wü, B.C. 1122.

24. NEITHER IN SACRIFICE NOR IN ANY OTHER PRACTICE MAY A MAN DO ANYTHING BUT WHAT IS RIGHT. 1. 人神曰鬼, 'The spirit of man (i.e. of the dead) is called 鬼.' The 鬼 of which

a man may say that they are his, are those only of his ancestors, and to them only he may sacrifice. The ritual of China provides for sacrifices to three classes of objects—天神, 地示, 人鬼, 'spirits of heaven, of the earth, of men.' This chapter is not to be extended to all the three. It has reference only to the manes of departed men.

BOOK III. P'Ä YIH.

八佾舞於庭，是可忍也，孰不可忍也？
 第三 八佾
 第三 八佾

CHAPTER I. Confucius said of the head of the Ch'í family, who had eight rows of pantomimes in his area, 'If he can bear to do this, what may he not bear to do?'

HEADING OF THIS BOOK.—八佾第三.

The last Book treated of the practice of government, and therein no things, according to Chinese ideas, are more important than ceremonial rites and music. With those topics, therefore, the twenty-six chapters of this Book are occupied, and 'eight rows,' the principal words in the first chapter, are adopted as its heading.

1. CONFUCIUS'S INDIGNATION AT THE USURPATION OF ROYAL RITES. 季氏, by contraction for 季孫氏; see on II. v. 氏 and 姓 are now used without distinction, meaning 'surname,' only that the 氏 of a woman is always spoken

of, and not her 姓. Originally the 氏 appears to have been used to denote the branch families of one surname. 季氏, 'The Ch'í family,' with special reference to its head, 'The Ch'í,' as we should say. 佾, 'a row of dancers,' or pantomimes rather, who kept time in the temple services, in the 庭, the front space before the raised portion in the principal hall, moving or brandishing feathers, flags, or other articles. In his ancestral temple, the king had eight rows, each row consisting of eight men, a duke or prince had six, and a great officer only four. For the Ch'í, therefore,

禮^{三節}與其奢也寧。本^{二節}子曰大哉問。林^{一節}放問禮之。不^{二節}仁如樂何。仁^{一節}如禮何。人而。子^{二節}曰人而不。取^{一節}於三家之堂。公^{二節}天子穆穆奚。徹^{一節}子曰相維辟。三^{二節}家者以雍。

CHAP. II. The three families used the YUNG ode, while the vessels were being removed, *at the conclusion of the sacrifice*. The Master said, "Assisting are the princes;—the son of heaven looks profound and grave:"—what application can these words have in the hall of the three families?

CHAP. III. The Master said, 'If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?'

CHAP. IV. 1. Lin Fang asked what was the first thing to be attended to in ceremonies.

2. The Master said, 'A great question indeed!

3. 'In festive ceremonies, it is better to be sparing than extravagant.

to use eight rows was a usurpation, for though it may be argued, that to the ducal family of Lû royal rites were conceded, and that the offshoots of it (II. v) might use the same, still great officers were confined to the ordinances proper to their rank. 謂 is used here, as frequently, in the sense—'to speak of.' Confucius's remark may also be translated, 'If this be endured, what may not be endured?' For there is force in the observations of the author of the 四書翼註, that this par. and the following must be assigned to the sage during the short time that he held high office in Lû.

2. AGAIN AGAINST USURPED RIGHTS. 三家者. 'Those belonging to the three families.' They assembled together, as being the descendants of duke Hwan (II. v), in one temple. To this belonged the 庭 in the last chapter, which is called 季氏庭, circumstances having concurred to make the Chi the chief of the three families; see 四書改錯, VIII. vii. For the Yung ode, see Shih-ching, IV. i. sec. ii. Ode VII. It was, properly, sung in the royal temples of the Châu dynasty, at the 徹, 'the clearing away,' of the sacrificial apparatus, and contains the lines quoted

by Confucius, quite inappropriate to the circumstances of the three families. 辟,—without an aspirate. 相,—4th tone, 'assistant,' 'assisting.'

3. CEREMONIES AND MUSIC VAIN WITHOUT VIRTUE. 仁, see I. ii. I don't know how to render it here, otherwise than in the translation. Commentators define it—心之全德, 'the entire virtue of the heart.' As referred to 禮, it indicates the feeling of reverence; as referred to 樂 (yâ), it indicates harmoniousness.

4. THE OBJECT OF CEREMONIES SHOULD REGULATE THEM :—AGAINST FORMALISM. 1. Lin Fang, styled 子邱, was a man of Lû, whose tablet is now placed first, on the west, in the outer court of the temples. He is known only by the question in this chapter. According to Chû Hsi, 本 here is not 根本, 'the radical idea,' 'the essence;' but = 初, 'the beginning' (opposed to 末), 'the first thing to be attended to.' 3. 禮, as opposed to 喪 (1st

儉喪與其易也寧戚。子曰夷狄之有君不如諸夏之亡也。季氏旅於泰山。子謂冉有曰汝弗能救與對曰不能。子曰嗚呼曾謂泰山不如林放乎。

In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances.'

CHAP. V. The Master said, 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them.'

CHAP. VI. The chief of the Chî family was about to sacrifice to the T'ai mountain. The Master said to Zan Yü, 'Can you not save him from this?' He answered, 'I cannot.' Confucius said, 'Alas! will you say that the T'ai mountain is not so discerning as Lin Fang?'

tone), must indicate the festive or fortunate (吉) ceremonies, — capping, marriage, and sacrifices. 易, read i, 4th tone. Chü Hsi explains it by 治, as in Mencius—易其田疇, 'to cleanse and dress the fields,' and interprets as in the translation. The old commentators take the meaning—和易, 'harmony and ease,' i. e. not being overmuch troubled.

5. THE ANARCHY OF CONFUCIUS'S TIME. The 夷 were the barbarous tribes on the east of China, and 狄, those on the north. See 禮記王制, III. xiv. The two are here used for the barbarous tribes about China generally. 諸夏 is a name for China because of the multitude of its regions (諸), and its greatness (夏). 華夏, 'The Flowery and Great,' is still a common designation of it. Chü Hsi takes 如 as simply = 似, and hence the sentiment in the translation. Ho Yen's commentary is to this effect:—'The rude tribes with their princes are still not equal to China with its anarchy.' 亡, read as, and = 無:

6. ON THE FOLLY OF USURPED SACRIFICES. 旅 is said to be the name appropriate to sacrifices to mountains, but we find it applied also to sacrifices to God. The T'ai mountain is the first of the 'five mountains' (五嶽), which are celebrated in Chinese literature, and have always received religious honours. It was in Lü, or rather on the borders between Lü and Ch'i, about two miles north of the present department city of T'ai-an (泰安), in Shantung. According to the ritual of China, sacrifice could only be offered to those mountains by the sovereign, and by the princes in whose States any of them happened to be. For the chief of the Chî family, therefore, to sacrifice to the T'ai mountain was a great usurpation. 女 as in II. vii = 汝, and 曾 as in II. viii = 則, or we may take it as = 經, 'Have you said, &c.? 泰山 = 泰山之神, 'The spirit of the T'ai mountain.' Lin Fang,—see chap. iv, from which the reason of this reference to him may be understood. Zan Yü, named (求), and by designation 子有, was one of the disciples of Confucius, and is now third, in the hall, on the west. He entered the service of the Chi family, and was a man of ability and resource.

與言詩已矣。曰：起予者商也，始可
 事後素。曰：禮後乎？子
 絢兮，何謂也？子曰：繪
 今，美目盼兮，素以爲
 下而飲，其爭也君子。
 子曰：君子無所爭，
 必也射乎，揖讓而升，
 下而飲，其爭也君子。

CHAP. VII. The Master said, 'The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chün-tsze.'

CHAP. VIII. 1. Tsze-hsiâ asked, saying, 'What is the meaning of the passage—"The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colours?"'

2. The Master said, 'The business of laying on the colours follows (the preparation of) the plain ground.'

3. 'Ceremonies then are a subsequent thing?' The Master said, 'It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him.'

7. THE SUPERIOR MAN AVOIDS ALL CONTENTIOUS STRIVING. Here 君子 = 尚德之人, 'the man who prefers virtue.' 必也射乎, literally, 'if he must, shall it be in archery?' 揖讓, according to Chü Hsi, extend over all the verbs, 升, 下, 飲. 下 is marked in the 4th tone, inherently appropriate to it as a verb. 飲, 4th tone, 'to give to drink,' here = to exact from the vanquished the forfeit cup. In Confucius's time there were three principal exercises of archery:—the great archery, under the eye of the sovereign; the guests' archery, which might be at the royal court or at the visits of the princes among themselves; and the festive archery, for amusement. The regulations for the archers were substantially the same in them all, and served to prove their virtue, instead of giving occasion to quarrelling. There is no end to the controversies among commentators on minor points.

8. CEREMONIES ARE SECONDARY AND MERELY

ORNAMENTAL. 1. The sentences quoted by Tsze-hsiâ are, it is supposed, from a 逸詩, one of the poems which Confucius did not admit into the Shih-ching. The two first lines, however, are found in it, I. v; III. ii. The disciple's inquiry turns on the meaning of 以爲 in the last line, which he took to mean—'The plain ground is to be regarded as the colouring.' 2. Confucius, in his reply, makes 後 a verb, governing 素, = 'comes after the plain ground.'

3. 禮後乎;—Tsze-hsiâ's remark is an exclamation rather than a question. 起予者, 'He who stirs me up,' = 'He who brings out my meaning.' On the last sentence, see I. xv.—The above interpretation, especially as to the meaning of 繪事後素, after Chü Hsi, is quite the opposite of that of the old interpreters. Their view is of course strongly supported by the author of 四書改錯, VIII. iii.

第九子曰夏禮吾能言之杞不足徵也殷禮
 吾能言之宋不足徵也文獻不足故也足則吾能徵之矣
 第十子曰禘自既灌而往者吾不欲觀之矣
 第十一或問禘之說子曰
 不知也知其說者之於天下也其如示諸

CHAP. IX. The Master said, 'I could describe the ceremonies of the Hsiâ dynasty, but Chî cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (*They cannot do so*) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words.'

CHAP. X. The Master said, 'At the great sacrifice, after the pouring out of the libation, I have no wish to look on.'

CHAP. XI. Some one asked the meaning of the great sacrifice. The Master said, 'I do not know. He who knew its meaning would

9. THE DECAY OF THE MONUMENTS OF ANTIQUITY. Of Hsiâ and Yin, see II. xxiii. In the small State of Chî (originally what is now the district of the same name in K'ai-fung department in Ho-nan, but in Confucius's time a part of Shan-tung), the sacrifices to the emperors of the Hsiâ dynasty were maintained by their descendants. So with the Yin dynasty and Sung, a part also of Ho-nan. But the 文, 'literary monuments' of those countries, and their 獻 (= 賢, so in the Shû-ching, V. vii. 5, *et al.*), 'wise men,' had become few. Had Confucius therefore delivered all his knowledge about the two dynasties, he would have exposed his truthfulness to suspicion. 徵, in the sense of 證, 'to witness,' and, at the end, 'to appeal to for evidence.' The old commentators, however, interpret the whole differently.—Already in the time of Confucius many of the records of antiquity had perished.

10. THE SAGE'S DISSATISFACTION AT THE WANT OF PROPRIETY IN CEREMONIES. 禘 is the name belonging to different sacrifices, but here indicates the 大祭, 'great sacrifice,' which could properly be celebrated only by the sovereign. The individual sacrificed to in it was the remotest ancestor from whom the founder of the

reigning dynasty traced his descent. As to who were his assessors in the sacrifice and how often it was offered;—these are disputed points. See K'ang-hsi's dict., char. 禘. Compare also 四書改錯, VII. viii, and 四書拓餘說, I. xiii. A royal rite, its use in Lû was wrong (see next chap.), but there was something in the service after the early act of libation inviting the descent of the spirits, which more particularly moved the anger of Confucius. 而往 = 以後, different from 往 in I. xv.

11. THE PROFOUND MEANING OF THE GREAT SACRIFICE. This chapter is akin to II. xxi. Confucius evades replying to his questioner, it being contrary to Chinese propriety to speak in a country of the faults of its government or rulers. 說, 'explanation,' = meaning. The antecedent to the second 其 is the whole of the preceding clause:—'The relation to the kingdom of him who knew its meaning;—that would be as to look on this.' 乎, interjective, more than interrogative. 示 = 視, 'to see.' 天下, 'under heaven,' an ambitious designation for the Chinese empire, as *ἡ οἰκουμένη* and *orbis terre* were used by the Greeks and Romans.

禱也。然獲罪於天，無所
 竈何謂也？子曰：不
 其媚於奧，寧媚於
 祭，如不祭。
 神在。子曰：吾不與
 祭，如在。祭神如
 斯乎？指其掌。

find it as easy to govern the kingdom as to look on this;—pointing to his palm.

CHAP. XII. 1. He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present.

2. The Master said, 'I consider my not being present at the sacrifice, as if I did not sacrifice.'

CHAP. XIII. 1. Wang-sun Chiâ asked, saying, 'What is the meaning of the saying, "It is better to pay court to the furnace than to the south-west corner?"'

2. The Master said, 'Not so. He who offends against Heaven has none to whom he can pray.'

12. CONFUCIUS'S OWN SINCERITY IN SACRIFICING. 1. 祭 here is historical and not to be translated in the imperative. We have to supply an objective to the first 祭, viz. 先祖, the dead, his forefathers, as contrasted with 神 in the next clause, = all the 'spirits' to which in his official capacity he would have to sacrifice. 2. Observe 與 in the 4th tone, 'to be present at,' 'to take part in.'

13. THAT THERE IS NO RESOURCE AGAINST THE CONSEQUENCES OF VIOLATING THE RIGHT. 1. Chia was a great officer of Wei (衛), and having the power of the State in his hands insinuated to Confucius that it would be for his advantage to pay court to him. The 奧, or south-west corner, was from the structure of ancient houses the cosiest nook, and the place of honour. Chû Hsi explains the proverb by reference to the customs of sacrifice. The furnace was comparatively a mean place, but when the spirit of the furnace was sacrificed to, then the rank of the two places was changed for the time, and the proverb quoted was in vogue. But there does not seem much force in this explanation. The door, or well, or any other of the five things in the regular sacrifices, might take the place of the furnace. The old explanation which makes no reference to sacrifice is simpler. 敖 might be the more retired

and honourable place, but the *tsao* was the more important for the support and comfort of the household. The prince and his immediate attendants might be more honourable than such a minister as Chia, but more benefit might be got from him. 媚, from woman and eyebrows, = 'to ogle,' 'to flatter.' 2. Confucius's reply was in a high tone. Chû Hsi says, 天即理也, 'Heaven means principle.' But why should Heaven mean principle, if there were not in such a use of the term an instinctive recognition of a supreme government of intelligence and righteousness? We find 天 explained in the 四書拓餘說 by 高高在上者, 'The lofty One who is on high.' A scholar of great ability and research has written to me contending that we ought to find in this chapter a reference to fire-worship as having been by the time of Confucius introduced from Persia into China; but I have not found sufficient reference to such an introduction at so early a period. The ordinary explanation seems to me more satisfactory;—simple and sufficient. Ho Yen quotes the words of K'ung An-kwo of our second century on the passage:—'Chiâ held in his hands the government of the State. Wishing to make Confucius pay court to him, he stirred him up in a gentle way by quoting to him a saying common among the people.'

子曰周監於二代，郁郁
 乎文哉。吾從周。
 子曰入大廟，每事問。或曰，
 孰謂鄉人之子知禮乎？入
 大廟，每事問。子聞之曰：是
 禮也。
 子曰：射不主皮，爲力不
 同科，古之道也。

CHAP. XIV. The Master said, 'Châu had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Châu.'

CHAP. XV. The Master, when he entered the grand temple, asked about everything. Some one said, 'Who will say that the son of the man of Tsâu knows the rules of propriety! He has entered the grand temple and asks about everything.' The Master heard the remark, and said, 'This is a rule of propriety.'

CHAP. XVI. The Master said, 'In archery it is not *going through* the leather which is the principal thing;—because people's strength is not equal. This was the old way.'

14. THE COMPLETENESS AND ELEGANCE OF THE INSTITUTIONS OF THE CHÂU DYNASTY. By the 周 we are specially to understand the founders of the power and polity of the dynasty—the kings Wan and Wû, and the duke of Châu. The two past dynasties are the Hsiâ and the Shang or Yin. 文 = 'elegant regulations.'

15. CONFUCIUS IN THE GRAND TEMPLE. 大 (=太) 廟 was the temple dedicated to the duke of Châu (周公), and where he was sacrificed to with royal rites. The thing is supposed to have taken place at the beginning of Confucius's official service in Lû, when he went into the temple with other officers to assist at the sacrifice. He had studied all about ceremonies, but he thought it a mark of sincerity and earnestness to make minute inquiries about them on the occasion spoken

of. 鄆 was the name of the town of which Confucius's father had been governor, who was known therefore as 'the man of Tsâu.' Confucius would be styled as in the text, only in his early life, or by very ordinary people.—See on page 59.

16. HOW THE ANCIENTS MADE ARCHERY A DISCIPLINE OF VIRTUE. We are not to understand 射不主皮 of all archery among the ancients. The characters are found in the 儀禮·鄉射, par. 315 of the Chû Sû edition.

In the edition of the present dynasty, V. iii, par. 81. There were trials of archery where the strength was tested. Probably Confucius was speaking of some archery of his times, when the strength which could go through the 皮, 'skin,' or leather, in the middle of the target, was esteemed more than the skill which could hit it.

哀而不傷。
 三子曰：關雎樂而不淫，
 使臣以禮，臣事君以忠。
 君如之何？孔子對曰：君
 定公問：君使臣，臣事
 君，如之何？孔子對曰：君
 爲詔也。
 六章子曰：事君盡禮，人以
 我愛其禮。
 羊子曰：賜也，爾愛其羊，
 七章子貢欲去告朔之餼

CHAP. XVII. 1. Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

2. The Master said, 'Ts'ze, you love the sheep; I love the ceremony.'

CHAP. XVIII. The Master said, 'The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery.'

CHAP. XIX. The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, 'A prince should employ his ministers according to the rules of propriety; ministers should serve their prince with faithfulness.'

CHAP. XX. The Master said, 'The Kwan Tsü is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive.'

17. HOW CONFUCIUS CLEAVED TO ANCIENT RITES.
 1. The king in the last month of the year gave out to the princes a calendar for the first days of the months of the year ensuing. This was kept in their ancestral temples, and on the 1st of every month they offered a sheep and announced the day, requesting sanction for the duties of the month. This idea of requesting sanction is indicated by 告, read *kü*. The dukes of Lü now neglected their part of this ceremony, but the sheep was still offered:—a meaningless formality, it seemed to Tsze-kung. Confucius, however, thought that while any part of the ceremony was retained, there was a better chance of restoring the whole. 去, in the 3rd tone, an active verb, 'to put away.' It is disputed whether 餼, in the text, mean a living sheep, or a

sheep killed but not roasted. 2. 愛, in the sense of 愛惜, 'to grudge,' it is said. But this is hardly necessary.

18. HOW PRINCES SHOULD BE SERVED:—AGAINST THE SPIRIT OF THE TIMES.

19. THE GUIDING PRINCIPLES IN THE RELATION OF PRINCE AND MINISTER. 定, 'Greatly anxious, tranquillizer of the people,' was the posthumous epithet of 宋, prince of Lü, B.C. 509—

495. 如之何, 'As it what?' 之 referring to the two points inquired about.

20. THE PRAISE OF THE FIRST OF THE ODES. 關雎 is the name of the first ode in the Shih-ching, and may be translated—'The murmuring of the ts'ü.' See Shih-ching, I. i. 1.

 哀公問社於宰
 我宰我對曰夏后
 氏以松殷人以栢
 周人以栗曰使民
 戰栗子聞之曰成
 事不說遂事不諫
 既往不咎
 子曰管仲之器
 小哉或曰管仲儉
 乎曰管氏有三歸

CHAP. XXI. 1. The duke Âi asked Tsâi Wo about the altars of the spirits of the land. Tsâi Wo replied, 'The Hsiâ sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Châu planted the chestnut tree, meaning thereby to cause the people to be in awe.'

2. When the Master heard it, he said, 'Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame.'

CHAP. XXII. 1. The Master said, Small indeed was the capacity of Kwan Chung!

2. Some one said, 'Was Kwan Chung parsimonious?' 'Kwan,' was the reply, 'had the *San Kwei*, and his officers performed no double duties; how can he be considered parsimonious?'

3. Then, did Kwan Chung know the rules of propriety?' The

21. A RASH REPLY OF TSÂI WO ABOUT THE ALTARS TO THE SPIRITS OF THE LAND, AND LAMENT OF CONFUCIUS THEREON. I. 哀公, see II. xix.

Tsâi Wo, by name 子, and styled 子我, was an eloquent disciple of the sage, a native of Lû. His place is the second west among 'the wise ones.' 社, from 示 (*Ch'î*), 'spirit

or spirits of the earth,' and 土, 'the soil,' means 土地神主, 'the resting-place or altars of the spirits of the land or ground' Wo simply tells the duke that the founders of the several dynasties planted such and such trees about those altars. The reason was that the soil suited such trees; but as 栗, 'the chestnut tree,' the tree of the existing dynasty, is used in the sense of 慄, 'to be afraid,' he suggested a reason for its planting which might lead the duke to severe measures against his people to be carried into effect at the altars. Comp the Shû-ching, IV. ii. 5, 'I will put you

to death before the 社.' 夏后氏 is the Great Yu, called 后, to distinguish him from his predecessors, the 帝, and 夏氏, to distinguish him from 舜, who was 虞氏, while they were descended from the same ancestor. See chap. i, on 氏. 殷人 and 周人, in parallelism with 夏后氏, must mean the founders of these dynasties; why they are simply styled 人, 'man,' or 'men,' I have not found clearly explained, though commentators feel it necessary to say something on the point. 2. This is all directed against Wo's reply. He had spoken, and his words could not be recalled.

22. CONFUCIUS'S OPINION OF KWAN CHUNG:—AGAINST HIM. 1. Kwan Chung, by name 夷吾, is one of the most famous names in Chinese history. He was chief minister to the duke 桓 of 齊 (B.C. 683-642), the first and greatest

成。純如也。皦如也。繹如也。以
可知也。始作。翕如也。從之。
禮。反站。管氏而知禮。孰不知
管氏亦樹塞門。邦君爲兩
君之好。有反站。管氏亦有
仲知禮乎。曰。邦君樹塞門。
官事不攝。焉得儉。然則管

Master said, 'The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?'

CHAP. XXIII. The Master instructing the Grand music-master of Lü said, 'How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony, while severally distinct and flowing without break, and thus on to the conclusion.'

of the five pá (伯 or 霸), leaders of the princes of the nation under the Cháu dynasty. In the times of Confucius and Mencius, people thought more of Kwan than those sages, no hero-worshippers, would allow. 器, see II. xii, but its significance here is different, and = our measure or capacity. 2. 三歸, in the dictionary, and the commentary of Chü Hsi, was the name of an extravagant tower built by Kwan. There are other views of the phrase, the oldest and the best supported apparently being that it means 'three wives.' (A woman's marriage is called 歸.) The San Kwei and having no pluralists among his officers proved that he could not be parsimonious. 焉, the 1st tone, 'how.' 3. 樹, 'a tree,' here in the sense of 屏, 'a screen,' the screen of a prince, usurped by Kwan, who was only entitled to the 簾 of a great officer. 好, the

4th tone, = 'a friendly meeting.' The 站 from 土 and 占, was a stand, made originally of earth and turf. Kwan usurped the use of it, as he did of the screen; being as regardless of prescribed forms, as in par. 2 of expense, and he came far short therefore of the Confucian idea of the Chün-tszé. 23. ON THE PLAYING OF MUSIC. 語, the 4th tone, = 告, 'to tell,' 'to instruct.' 大(= 太)師樂 was the title of the Grand music-master. 樂其可知也, 'music, it may be known,' but the subject is not of the principles, but the performance of music. Observe the 如. Prémare says, 'adjectivis additis sensum auget et exprimit modum.' It is our ly or like, — 翕如, 'blended like.' 從, the 4th tone, the same as 縱 = 放, 'let go,' i.e. proceeding, swelling on.

儀封人請見。曰：君子之至於斯也，吾未嘗不得見也。從者見之，出曰：二三子，何患於喪乎？天下之無道也久矣，天將以夫子爲木鐸。
 子曰：謂韶，盡美矣，又盡善也。謂武，盡美矣，未盡善也。
 子曰：居上不寬，爲禮

CHAP. XXIV. The border-warden at I requested to be introduced to the Master, saying, 'When men of superior virtue have come to this, I have never been denied the privilege of seeing them.' The followers of the sage introduced him, and when he came out from the interview, he said, 'My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue.'

CHAP. XXV. The Master said of the Shào that it was perfectly beautiful and also perfectly good. He said of the Wû that it was perfectly beautiful but not perfectly good.

CHAP. XXVI. The Master said, 'High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;—wherewith should I contemplate such ways?'

24. A STRANGER'S VIEW OF THE VOCATION OF CONFUCIUS. I was a small town on the borders of Wei, referred to a place in the present department of K'ai-fang, Ho-nan province. Confucius at the beginning of his wanderings after leaving Lû was retiring from Wei, the prince of which could not employ him. This was the 喪 = 失位. The 1st and 3rd 見 are read *hsien*, 4th tone, = 通使得見, 'to introduce,' or 'to be introduced.'

之 in 君子之至於斯也 has its proper possessive power.—'In the case of a Chün-tsze's coming to this.' Tsung, the 4th tone, 'to attend upon.' 二三子, 'Two or three sons,' or 'gentlemen,' = 'my friends.' The

same idiom occurs elsewhere. The 木鐸 was a metal bell with a wooden tongue, shaken in making announcements, or to call people together. Heaven would employ Confucius to proclaim the truth and right.

25. THE COMPARATIVE MERITS OF THE MUSIC OF SHUN AND WÛ. 韶 was the name of the music made by Shun, perfect in melody and sentiment. 武 was the music of king Wû, also perfect in melody, but breathing the martial air, indicative of its author.

26. THE DISREGARD OF WHAT IS ESSENTIAL VITIATES ALL SERVICES. The meaning of the chapter turns upon 何以 = 何有, or 以何者, 'wherewith.' 寬 is essential to rulers, 敬 to ceremonies, and 哀 to mourning.

BOOK IV. LE JIN.

不敬、臨喪不哀、吾何以觀之哉。

里仁第四

子曰、里仁爲美、擇
不處仁、焉得知。
子曰、不仁者、不可
以久、處約、不可以長
處樂、仁者安仁、知者
利仁。

CHAPTER I. The Master said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?'

CHAP. II. The Master said, 'Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue.'

HEADING OF THIS BOOK.—里仁第四, 'Virtue in a neighbourhood, No. 4.'—Such is the title of this fourth Book, which is mostly occupied with the subject of 仁. To render that term invariably by *benevolence*, would by no means suit many of the chapters. See II. i. 2. *Virtue*, as a general term, would answer better. The embodiment of virtue demands an acquaintance with ceremonies and music, treated of in the last Book; and this, it is said, is the reason why the one subject immediately follows the other.

1. RULE FOR THE SELECTION OF A RESIDENCE. According to the 周禮, five families made a 鄰, and five 鄰 a 里, which we might style, therefore, a *hamlet* or *village*. There are other estimates of the number of its component households. 處, 3rd tone, a verb, 'to dwell in.' 知, 4th tone, is the same as 智, 'wise,' 'wisdom.' So, not unfrequently, below, Friend-

ship, we have seen, is for the aid of virtue (I. viii. 3, and the same should be the object desired in selecting a residence.

2. ONLY TRUE VIRTUE ADAPTS A MAN FOR THE VARIED CONDITIONS OF LIFE. 約, 'to bind,' is used for what binds, as an oath, a covenant; and here, the metaphor being otherwise directed, it denotes a condition of poverty and distress. 利, 'gain,' 'profit,' used as a verb,

~ 貪, 'to desire,' 'to covet.' 安仁, 'to rest in virtue,' being virtuous without effort.

利仁, 'to desire virtue,' being virtuous because it is the best policy. Observe how 者 following 仁 and 知 makes those terms adjectives or participles. 不可, 'may not,'

= 不能, 'cannot.' The inability is moral. See 可 in the Index VII.

第三章 子曰：惟仁者能好人，
 能惡人。
 第四章 子曰：苟志於仁矣，無
 惡也。
 第五章 子曰：富與貴，是人之
 所欲也，不以其道得之，
 不處也。貧與賤，是人之
 所惡也，不以其道得之，
 不去也。君子去仁，惡乎
 成名？君子無終食之間

CHAP. III. The Master said, 'It is only the (*truly*) virtuous man, who can love, or who can hate, others.'

CHAP. IV. The Master said, 'If the will be set on virtue, there will be no practice of wickedness.'

CHAP. V. 1. The Master said, 'Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided.'

2. 'If a superior man abandon virtue, how can he fulfil the requirements of that name?'

3. 'The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.'

3. ONLY IN THE GOOD MAN ARE EMOTIONS OF LOVE AND HATRED RIGHT, AND TO BE DEPENDED ON.

This chapter is incorporated with the 大學傳, X. xv. 好 and 惡 (read *wú*) are both verbs in the 4th tone.

4. THE VIRTUOUS WILL PRESERVES FROM ALL WICKEDNESS. 苟 = 誠, not merely—'if,' but 'if really.' Comp. the statement, 1 John iii. 9, 'Whosoever is born of God doth not commit sin.'

5. THE DEVOTION OF THE CHÜN-TSZE TO VIRTUE.

1. For the antecedent to 之 in the recurring 得之, we are to look to the following verbs, 處 and 去. We might translate the first 不以其道得之, 'if they cannot be obtained, &c.,' but this would not suit the second case. 其道, 'the way,' i.e. the

proper way. If we supply a nom. to 處 and

去, it must be 君子;—he will not 'abide in,' nor 'go away from,' riches and honours.

2. 惡, read *wú*, the 1st tone, 'how.' 名, 'name,' not reputation, but the name of a

chün-tsze, which he bears. 3. 終食之間, 'The space in which a meal can be finished;'

meaning a short time. 造次 (interchangeable with 草次) and 顛沛 are well-known

expressions, the former for haste and confusion, the latter for change and danger; but it is not easy to trace the attaching of those meanings to the characters. 顛, 'to fall down,'

and 沛, the same, but the former with the face up, the other with the face down. 必

於是;—comp. Horace's '*Omnis in hoc sum.*'

是。違仁，造次必於是，顛沛必於是。
 子曰：「我未見好仁者，惡不
 仁者；好仁者，無以尚之；惡不
 仁者，其爲仁矣，不使不仁者
 加乎其身。」
 於仁矣乎？我未見力不足者。
 蓋有之矣，我未之見也。
 子曰：「人之過也，各於其黨，
 觀過，斯知仁矣。」

CHAP. VI. 1. The Master said, 'I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practise virtue in such a way that he would not allow anything that is not virtuous to approach his person.'

2. 'Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.'

3. 'Should there possibly be any such case, I have not seen it.'

CHAP. VII. The Master said, 'The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous.'

6. A LAMENT BECAUSE OF THE RARITY OF THE LOVE OF VIRTUE; AND ENCOURAGEMENT TO PRACTISE VIRTUE. 1. The first four 者 belong to

the verbs 好 and 惡, and give them the force of participles. In 使不仁者, 者 belongs to 不仁, and 不仁者 = 不仁之事. Commonly, 者 = 'he or those who,' but sometimes also = 'that or those things which.'

尚加, 'to add to.' Morrison, character 尚, translates the sentence wrongly—'He who loves virtue and benevolence can have nothing more said in his praise.' 3. 蓋 here is 疑辭,

'a particle of doubt,' as often. 未之有, a transposition, as in I. ii. 1.

7. A MAN IS NOT TO BE UTTERLY CONDEMNED BECAUSE HE HAS FAULTS. Such is the sentiment found in this chapter, in which we may say, however, that Confucius is liable to the charge brought against Tsze-hsiâ, I. vii. 人之過也 stands absolutely, 'As to the faults of men.' 各 = 各人, and 於 = 從, 'Each man follows his class.' Observe the force of 過, 'what goes beyond.' The faults are the excesses of the general tendencies. Compare Goldsmith's line, 'And even his failings leant to virtue's side.'

子曰：朝聞道，夕死可矣。

子曰：士志於道，而

恥惡衣惡食者，未足

與議也。

子曰：君子之於天

下也，無適也，無莫也，

義之與比。

子曰：君子懷德，小

人懷土，君子懷刑，小

CHAP. VIII. The Master said, 'If a man in the morning hear the right way, he may die in the evening without regret.'

CHAP. IX. The Master said, 'A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.'

CHAP. X. The Master said, 'The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow.'

CHAP. XI. The Master said, 'The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which he may receive.'

8. THE IMPORTANCE OF KNOWING THE RIGHT WAY. One is perplexed to translate 道 here.

Chü defines it—事物當然之理, 'the principles of what is right in events and things.'

Better is the explanation in 四書翼註,

一道即率性之道, '道 is the path'—

i.e. of action—'which is in accordance with our nature.' Man is formed for this, and if he die without coming to the knowledge of it, his death is no better than that of a beast. One would fain recognise in such sentences a vague apprehension of some higher truth than Chinese sages have been able to propound.—Ho Yen takes a different view, and makes the whole chapter a lament of Confucius that he was likely to die without hearing of right principles prevailing in the world.—'Could I once hear of the prevalence of right principles, I could die the same evening!' Other views of the meaning have been proposed.

9. THE PURSUIT OF TRUTH SHOULD RAISE A MAN ABOVE BEING ASHAMED OF POVERTY. 與

議, —to be discoursed with, i.e. about 道, or

'truth,' which perhaps is the best translation of the term in places like this.

10. RIGHTEOUSNESS IS THE RULE OF THE CHÜN-TSZE'S PRACTICE. 君子之云云, 'The

relation of the Chün-tsze to the world,' i.e. to all things presenting themselves to him. 適,

read *tí*, is explained by 專主, 'to set the mind exclusively on.' We may take the last clause thus:—'his is the according with, and keeping near to (比, the 4th tone, = 從 or

親) righteousness.' This gives each character its signification, the 與 blending its meaning with 比.

11. THE DIFFERENT MINDINGS OF THE SUPERIOR AND THE SMALL MAN. *Hwái* is here emphatic, =

'cherishes and plans about.' 土, 'earth,' 'the ground,' is here defined—所處之安, 'the rest or comforts one dwells amidst.' May it not be used somewhat in our sense of earthly? —'thinks of what is earthly.'

人懷惠。

子曰：放於利而行，多怨。

子曰：能以禮讓爲國乎，

何有？不能以禮讓爲國，如

禮何？

子曰：不患無位，患所以

立，不患莫己知，求爲可知

也。

子曰：參乎！吾道一以貫

之。曾子曰：唯。子出，門人問

CHAP. XII. The Master said, 'He who acts with a constant view to his own advantage will be much murmured against.'

CHAP. XIII. The Master said, 'Is a prince able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?'

CHAP. XIV. The Master said, 'A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.'

CHAP. XV. 1. The Master said, 'Shān, my doctrine is that of an all-pervading unity.' The disciple Tsāng replied, 'Yes.'

2. The Master went out, and the other disciples asked, saying,

12. THE CONSEQUENCE OF SELFISH CONDUCT. 放, the 3rd tone, = 依, 'to accord with,' 'to keep along.'—'He who acts along the line of i.e. an official situation. 所以立 is to be completed 所以立乎其位.'

13. THE INFLUENCE IN GOVERNMENT OF CEREMONIES OBSERVED IN THEIR PROPER SPIRIT. 禮讓字是二是一, i.e. they are a hendiadys. 讓 = 禮之實, 'the sincerity and substance of ceremony,' the spirit of it. Comp. 和 in I. xii. 爲 = 治, 'to govern.' This meaning is found in the dictionary.

14. ADVISING TO SELF-CULTIVATION. Comp. I. xvi. Here, as there, 不 not being imperative, we must supply a nominative. 位, 'a place,'

15. CONFUCIUS'S DOCTRINE THAT OF A PERVADING UNITY. This chapter is said to be the most profound in the *Lun Yü*. 一. 吾道一以貫之;—to myself it occurs to translate, 'my doctrines have one thing which goes through them,' but such an exposition has not been approved by any Chinese writer. 一以貫之 are made to contain the copula and predicate of 吾道; and 之, it is said, 'refers to all affairs and all things.' The one thing or unity intended by Confucius was the heart, man's nature, of which all the relations and duties of life are only the development and outgoings.

曰何謂也。曾子曰：夫子之道，忠恕而已矣。子曰：君子喻於義，小人喻於利。子曰：見賢思齊焉，見不賢而內自省也。子曰：事父母幾諫，見志不從，又敬

‘What do his words mean?’ Tsāng said, ‘The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.’

CHAP. XVI. The Master said, ‘The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.’

CHAP. XVII. The Master said, ‘When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.’

CHAP. XVIII. The Master said, ‘In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow *his advice*, he shows an increased degree of reverence, but does not abandon *his purpose*; and should they punish him, he does not allow himself to murmur.’

2. 忠 and 恕, which seem to be two things, are both formed from 心, ‘the heart,’ 忠 being compounded of 中, ‘middle,’ ‘centre,’

and 心, and 恕 of 如 ‘as,’ and 心. The ‘centre heart’ = I, the *ego*; and the ‘as heart’ = the I in sympathy with others. 忠 is duty-doing, on a consideration, or from the impulse, of one’s own self; 恕 is duty-doing, on the principle of reciprocity. The chapter shows that Confucius only claimed to enforce duties indicated by man’s mental constitution. He was simply a moral philosopher. Observe 唯

is 3rd tone, = ‘yes.’ Some say that 門人 must mean Tsāng’s own disciples, and that, had they been those of Confucius, we should have read 弟子. The criticism cannot be depended on. 而已矣 is a very emphatic

‘and nothing more.’

16. HOW RIGHTEOUSNESS AND SELFISHNESS DISTINGUISH THE SUPERIOR MAN AND THE SMALL MAN.

喻 = 曉, ‘to understand.’ 於 is here to be dwelt on, and may be compared with the Hebrew *eth*.

17. THE LESSONS TO BE LEARNED FROM OBSERVING MEN OF DIFFERENT CHARACTERS. Of the final particles 焉 and 也, it is said, 二字頗有抑揚警醒意, ‘the two characters have something of a repressive, expansive, warning force.’ Ho Yen’s text has a 者 after the second 賢 which is not necessary.

18. HOW A SON MAY REMONSTRATE WITH HIS PARENTS ON THEIR FAULTS. See the 禮記,

XI. i. 15. 幾, the 1st tone, ‘mildly,’ = the

下氣, 怡色, 柔聲 of the 內則.

志 is the will of the parents. 又敬 = 更

加孝敬, ‘again increasing his filial rever-

ence,’ the 起敬起孝 of the 內則.

不違 is not abandoning his purpose of re-

子曰以約失之者鮮矣。
 躬之不逮也。
 子曰古者言之不出恥
 知也一則以喜一則以懼。
 子曰父母之年不可不
 道可謂孝矣。
 子曰三年無改於父之
 必有方。
 子曰父母在不遠遊遊
 不違勞而不怨。

CHAP. XIX. The Master said, 'While his parents are alive, *the son* may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes.'

CHAP. XX. The Master said, 'If the son for three years does not alter from the way of his father, he may be called filial.'

CHAP. XXI. The Master said, 'The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear.'

CHAP. XXII. The Master said, 'The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them.'

CHAP. XXIII. The Master said, 'The cautious seldom err.'

monstrance, and not as 包咸 says in the com-

ment given by Ho Yen, 不敢違父母

意, 'not daring to go against the mind of his

parents.' 勞 = 'toiled and pained,' what the

內則 says, 撻之流血, 'should they

beat him till the blood flows.'

19. A SON OUGHT NOT TO GO TO A DISTANCE

WHERE HE WILL NOT BE ABLE TO PAY THE DUE

SERVICES TO HIS PARENTS. 方 = 一定向,

'a fixed direction or quarter,' whence he may

be recalled if necessary.

20. A REPETITION OF PART OF I. xi.

21. WHAT EFFECT THE AGE OF PARENTS SHOULD

HAVE ON THEIR CHILDREN. 知, it is said, con-

veys here 念念不忘意, 'the meaning of unforgetting thoughtfulness.'

22. THE VIRTUE OF THE ANCIENTS SEEN IN THEIR SLOWNESS TO SPEAK. Observe the force of the

two 之. — 'The not coming forth of the words

of the ancients was shame about the not coming up to them of their actions.'

23. ADVANTAGE OF CAUTION. Collie's version, which I have adopted, is here happy. 約,

see chap. ii. The 'binding' here is of one's

self, self-restraint, = 'caution.' 失之, 'loses

it,' 之 referring to whatever business the cau-

tious may be engaged in. 之, after an active

verb, often makes it neuter; at least, a neuter

verb renders the expression best in English.

矣。朋友數斯疏。君數斯辱矣。
 子曰游曰事。孤必有鄰。
 子曰德不。敏於行。
 欲訥於言而。子曰君子

CHAP. XXIV. The Master said, 'The superior man wishes to be slow in his speech and earnest in his conduct.'

CHAP. XXV. The Master said, 'Virtue is not left to stand alone. *He who practises it will have neighbours.*'

CHAP. XXVI. Tsze-yü said, 'In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant.'

24. RULE OF THE CHÜN-TSZE ABOUT HIS WORDS AND ACTIONS. see chap. i; here, generally used for friends, associates of like mind.

25. THE VIRTUOUS ARE NOT LEFT ALONE:—AN ENCOURAGEMENT TO VIRTUE. 孤, 'fatherless;'

here = solitary, friendless. 德不孤 = 德無孤立之理, 'it is not the nature of virtue to be left to stand alone.'

26. A LESSON TO COUNSELLORS AND FRIENDS.

數, the 4th tone, read *sho*, 'frequently,' understood here in reference to remonstrating or reproving. 斯 = 'this,' 'this leads to,' or 'thereon is.'

BOOK V. KUNG-YÊ CH'ANG.

子謂南容。其子妻之。其罪也。以綈之中。非也。雖在縲。冶長可妻。公冶長。

CHAPTER I. 1. The Master said of Kung-yê Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. Accordingly, he gave him his own daughter to wife.

2. O. Nan Yung he said that if the country were well-governed,

HEADING OF THIS BOOK.—公冶長第五. Kung-yê Ch'ang, the surname and name of the first individual spoken of in it, heads this Book, which is chiefly occupied with the judgment of the sage on the character of several of his disciples and others. As the decision

frequently turns on their being possessed of that *san*, or perfect virtue, which is so conspicuous in the last Book, this is the reason, it is said; why the one immediately follows the other. As Tsze-kung appears in the Book several times, some have fancied that it was compiled by his disciples.

邦有道不廢，邦無道
免於刑戮。以其兄之
子妻之。
子謂子賤，君子哉！
若人，魯無君子者，斯
焉取斯。
子貢問曰：「賜也何
如？」子曰：「女器也。」
曰：「何器也？」曰：「瑚璉也。」

he would not be out of office, and if it were ill-governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

CHAP. II. The Master said of Tsze-chien, 'Of superior virtue indeed is such a man! If there were not virtuous men in Lû, how could this man have acquired this character?'

CHAP. III. Tsze-kung asked, 'What do you say of me, Ts'ze?' The Master said, 'You are a utensil.' 'What utensil?' 'A gemmed sacrificial utensil.'

1. CONFUCIUS IN MARRIAGE-MAKING WAS GUIDED BY CHARACTER AND NOT BY FORTUNE. 1. Of Kung-yê Ch'ang, though the son-in-law of Confucius, nothing certain is known, and his tablet is only 3rd on the west, among the *oi πολλοί*. Silly legends are told of his being put in prison from his bringing suspicion on himself by his knowledge of the language of birds. Chû Hsi

approves the interpretation of 縲 as meaning 'a black rope,' with which criminals were anciently bound (縲) in prison. 妻, and in par. 2, the 3rd tone, 'to wive,' 'to give a wife to one.' 子, in both paragraphs, = 'a daughter.'

Confucius's brother would be the cripple Máng-p'í;—see p. 58. 2. Nan Yung, another of the disciples, is now 4th, east, in the outer hall. The discussions about who he was, and whether he is to be identified with 南宮适, and several other aliases, are very perplexing.

廢, 'to lay, or be laid aside,' from office. 戮, 'to put to death,' has also the lighter meaning of 'disgrace.' We cannot tell whether Confucius is giving his impression of Yung's character, or referring to events that had taken place.

2. THE CHÜN-TSZE FORMED BY INTERCOURSE WITH OTHER CHÜN-TSZE. Tze-chien, by sur-

name 宓 (= 慮, and said to be i. q. 伏), and named 不齊, appears to have been of

some note among the disciples of Confucius as an administrator, though his tablet is now only 2nd, west, in the outer hall. See the Narratives of the School, chap. xxxviii. What chiefly distinguished him, as appears here, was his cultivation of the friendship of men of ability and virtue. 若人 = 若此人, 'a

man such as this.' See the 註疏 in loc. The first 斯 is 'this man,' the second, 'this virtue.'

The paraphrasts complete the last clause thus:—斯將何所取以成斯德乎, 'what friends must this man have chosen to complete this virtue!'

3. WHERE TO TSZE-KUNG HAD ATTAINED. See I. x; II. xiii. The 瑚璉 were vessels richly adorned, used to contain grain-offerings in the royal ancestral temples. Under the Hsia dynasty they were called 璉, and 瑚 under the Yin. See the Li Chi, XII. ii. While the sage did not grant to Ts'ze that he was a Chün-tsze (II. xii), he made him 'a vessel of honour,' valuable and fit for use on high occasions.

或^{一節}曰、雍也仁、而
 不佞^{二節}。子曰、焉用佞。
 禦人以口給、屢憎
 於人、不知其仁、焉
 用佞。
 子曰、使漆雕開仕。
 對曰、吾斯之未能
 信。子說。
 子曰、道不行、乘
 桴浮于海、從我者、

CHAP. IV. 1. Some one said, 'Yung is truly virtuous, but he is not ready with his tongue.'

2. The Master said, 'What is the good of being ready with the tongue? They who encounter men with smartnesses of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?'

CHAP. V. The Master was wishing Ch'î-tiào K'ài to enter on official employment. He replied, 'I am not yet able to rest in the assurance of this.' The Master was pleased.

CHAP. VI. The Master said, 'My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yü, I dare to say.' Tsze-lü hearing this was glad,

4. OF ZAN YUNG :—READINESS WITH THE TONGUE NO PART OF VIRTUE. 1. 冉雍, styled 仲弓, has his tablet the 2nd, on the east, among 'the wise ones.' His father was a worthless character (see VI. iv), but he himself was the opposite. 佞 means 'ability,' generally; then, 'ability of speech,' often, though not here, with the bad sense of artfulness and flattery. 2. Confucius would not grant that Yung was 仁, but his not being 佞 was in his favour rather than otherwise. 口給 (read *chieh* : see dict.), 'smartnesses of speech.' 焉 is here 'why,' rather than 'how.'

The first 焉用仁 is a general statement, not having special reference to Zan Yung. In the 註疏, 不知其仁焉用佞 is read as one sentence:—'I do not know how the virtuous should also use readiness of speech.'

5. Ch'î-tiào K'ài's OPINION OF THE QUALIFICATIONS NECESSARY TO TAKING OFFICE. Ch'î-tiào, now 6th, on the east, in the outer hall, was styled 子若. His name originally was 啟,

changed into 開 on the accession of the emperor 孝景, B.C. 156, whose name was also 啟. The difficulty is with 斯—what does it refer to? and with 信—what is its force? In the chapter about the disciples in the 家語, it is said that K'ài was reading in the Shü-ching, when Confucius spoke to him about taking office, and he pointed to the book, or some particular passage in it, saying, 'I am not yet able to rest in the assurance of (信 = 真知確見) this.' It may have been so. Obs. the force of the 之.

6. CONFUCIUS PROPOSING TO WITHDRAW FROM THE WORLD :—A LESSON TO TSZE-LÜ. Tsze-lü supposed his master really meant to leave the world, and the idea of floating along the coasts pleased his ardent temper. But Confucius only expressed in this way his regret at the backwardness of men to receive his doctrines. 無所取材 is difficult of interpretation. Chü Hsi takes 材 as being for 裁, 'to cut out clothes,' 'to estimate, dis-

其由與。子路聞之喜。子曰：由也，好勇過我，無所取材。孟武伯問：子路仁乎？子曰：不知也。又問：子曰：由也，千乘之國，可使治其賦也，不知其仁也。求也何如？子曰：求也，千室之邑，百乘之家，可使爲之宰也，不知其仁也。赤也何如？子曰：赤也，束帶立於朝，可使與賓客言也，不知其仁也。

upon which the Master said, 'Yü is fonder of daring than I am. He does not exercise his judgment upon matters.'

CHAP. VII. 1. Măng Wú asked about Tsze-lü, whether he was perfectly virtuous. The Master said, 'I do not know.'

2. He asked again, when the Master replied, 'In a kingdom of a thousand chariots, Yü might be employed to manage the military levies, but I do not know whether he be perfectly virtuous.'

3. 'And what do you say of Ch'ü?' The Master replied, 'In a city of a thousand families, or a clan of a hundred chariots, Ch'ü might be employed as governor, but I do not know whether he is perfectly virtuous.'

4. 'What do you say of Ch'ih?' The Master replied, 'With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous.'

criminate,' and hence the meaning in the translation. 鄭玄, keeping the meaning of 材, explains—無所取於桴材, = 'my meaning is not to be found in the raft.'

Another old writer makes 材 = 哉, and putting a stop at 勇 explains—'Yü is fond of daring; he cannot go beyond himself to find my meaning.'

孟武伯, see II. vi. 2. 千乘之國, see I. v. 賦, properly 'revenues,' 'taxes,' but the quota of soldiers contributed being regulated by the amount of the revenue, the term is used here for the forces, or military levies.

3. 求, see III. vi. 百乘之家, in opposition to 千乘之國, was the secondary fief, the territory appropriated to the highest nobles or officers in a 國 or state, supposed also to comprehend 1000 families

一節
二節
三節
一節
二節
三節

子曰：「子貢曰：『汝與回也孰愈？』對曰：『賜也聞一以知十，回也聞一以知二。』」子曰：「弗如也。吾與女弗如也。」
 宰予晝寢。子曰：「朽木不可雕也，糞土之牆不可朽也。於子與何誅？」
 子曰：「始吾於人也，聽其言而信其行。今吾於人也，聽其言而信其行。」

CHAP. VIII. 1. The Master said to Tsze-kung, 'Which do you consider superior, yourself or Hui?'

2. Tsze-kung replied, 'How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point and know a second.'

3. The Master said, 'You are not equal to him. I grant you, you are not equal to him.'

CHAP. IX. 1. Tsai Yü being asleep during the day time, the Master said, 'Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yü!—what is the use of my reproving him?'

2. The Master said, 'At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yü that I have learned to make this change.'

爲之宰, 'to be its governor.' This is a peculiar idiom, something like the double object in Latin. 4. Ch'ih, surnamed 公西, and styled 子華, having now the 14th place, west, in the outer hall, was famous among the disciples for his knowledge of rules of ceremony, and those especially relating to dress and intercourse. 朝, in 2nd tone. 賓 and 客 may be distinguished, the former indicating neighbouring princes visiting the court; the latter, ministers and officers of the State present as guests.

8. SUPERIORITY OF YEN HUI TO TSZE-KUNG.

2. 望, 'to look to,' 'to look up to,' here = 比, 'to compare with.' 'One' is the beginning of

numbers, and 'ten' the completion; hence the meaning of 聞一以知十, as in the translation. 3. 與 = 許, 'to allow,' 'to grant to.'

Ho Yen gives here the comm. of 包咸 (about A.D. 50), who interprets strangely, 'I and you are both not equal to him,' saying that Confucius thus comforted Tsze-kung.

9. THE IDLENESS OF TSAI YÜ AND ITS REPROOF.

1. 於子與, 'In the case of Yü!' 與 has here the force of an exclamation; so below.

誅, a strong term, to mark the severity of the

reproof. 2. 子曰 is superfluous. The characters were probably added by a transcriber. If not, they should head another chapter. Tsai Yü,—the same as Tsai Wo in III. xxi.

聽其言而觀其行。於子
與改是。
子曰。吾未見剛者。或
對曰。申枨。子曰。枨也慾
焉得剛。
子曰。我不欲人之
加諸我也。吾亦欲無加
諸人。子曰。賜也。非爾所
及也。
子曰。貢曰。夫子之文章

CHAP. X. The Master said, 'I have not seen a firm and unbending man.' Some one replied, 'There is Shān Ch'ang.' 'Ch'ang,' said the Master, 'is under the influence of his passions; how can he be pronounced firm and unbending?'

CHAP. XI. Tsze-kung said, 'What I do not wish men to do to me, I also wish not to do to men.' The Master said, 'Ts'ze, you have not attained to that.'

CHAP. XII. Tsze-kung said, 'The Master's *personal* displays of his *principles* and *ordinary* descriptions of them may be heard. His discourses about *man's* nature, and the way of Heaven, cannot be heard.'

10. UNENDING VIRTUE CANNOT CO-EXIST WITH INDULGENCE OF THE PASSIONS. Shān Ch'ang (there are several aliases, but they are disputed) was one of the minor disciples, of whom little or nothing is known. He was styled 子周, and his place is 31st, east, in the outer ranges. 剛 is to be understood with reference to virtue. 慾 is 情所好, 'what the passions love,' 'lusts.' 焉得 are said to = 不是, and not 不能. I have translated accordingly.

11. THE DIFFICULTY OF ATTAINING TO THE NOT WISHING TO DO TO OTHERS AS WE WISH THEM NOT TO DO TO US. It is said—此章見無我之不易及, 'this chapter shows that the no I (freedom from selfishness) is not easily reached.' In the 中庸, XIII. iii, it is said—施諸已而不願亦勿施諸人, 'what you do not like when done to yourself, do not do to others.' The difference between it and

the sentence here is said to be that of 恕, 'reciprocity;' and 仁, 'benevolence,' or the highest virtue, apparent in the adverbs 勿 and 無, the one prohibitive, and the other a simple, unconstrained negation. The golden rule of the Gospel is higher than both,—'Do ye unto others as ye would that others should do unto you.' 諸 = 於; 加諸, or 加於, 'to add upon,' 'to do to.'

12. THE GRADUAL WAY IN WHICH CONFUCIUS COMMUNICATED HIS DOCTRINES. So the lesson of this chapter is summed up, but there is hardly another more perplexing to a translator. 文章 is the common name for essays, elegant literary compositions. Of course that meaning is out of the question. Whatever is *figured* and *brilliant* is 文; whatever is *orderly* and *defined* is 章. The comm., accordingly, make 文 to be the deportment and manners of the sage, and 章 his ordinary discourses. but 聞 is an in-

可得而聞也。夫子之言性
與天道，不可得而聞也。
[子]子路有聞，未之能行，唯
恐有聞。
[子]子貢問曰：孔文子，何以
謂之文也？子曰：敏而好學，
不恥下問，是以謂之文也。
[子]子產有君子之道
四焉：其行己也恭，其事上
也敬，其養民也惠，其使民

CHAP. XIII. When Tsze-lû heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear *something else*.

CHAP. XIV. Tsze-kung asked, saying, 'On what ground did Kung-wân get that title of WÂN?' The Master said, 'He was of an active nature and yet fond of learning, and he was not ashamed to ask *and learn* of his inferiors!—On these grounds he has been styled WÂN.'

CHAP. XV. The Master said of Tsze-ch'an that he had four of the characteristics of a superior man:—in his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just.'

appropriate term with reference to the former. These things, however, were level to the capacities of the disciples generally, and they had the benefit of them. As to his views about man's nature, as the gift of Heaven, and the way of Heaven generally; these he only communicated to those who were prepared to receive them, and Tsze-kung is supposed to have expressed himself thus, after being on some occasion so privileged.

13. THE ARDOUR OF TSE-LÜ IN PRACTISING THE MASTER'S INSTRUCTIONS. The concluding 唯恐有聞 is to be completed 唯恐復有所聞, as in the translation.

14. AN EXAMPLE OF THE PRINCIPLE ON WHICH HONORARY POSTHUMOUS TITLES WERE CONFERRED. 文, corresponding nearly to our 'accomplished,' was the posthumous title given to

子圍, an officer of the same surname of the State of Wei, and a contemporary of Confucius. Many of his actions had been of a doubtful character, which made Tsze-kung stumble at the application to him of so honourable an epithet. But Confucius shows that, whatever he might otherwise have been, he *had* those qualities which justified his being so denominated. The rule for posthumous titles in China has been, and is, very much—'De mortuis nil nisi bonum.'

15. THE EXCELLENT QUALITIES OF TSE-CH'AN. Tsze-ch'an, named 公孫僑, was the chief minister of the State of Ch'ang (鄭), the ablest, perhaps, and most upright of all the statesmen among Confucius's contemporaries. The sage wept when he heard of his death. The old interpreters take 使 in the sense of 'employing,' but it seems to express more, and = 'ordering,' 'regulating.'

也義。

六子曰晏平仲善與人交久而敬之。

七子曰臧文仲居蔡山節藻稅何如其知也。

六子張問曰令尹子文三仕爲令尹無喜色三已之無愠色舊令尹之政必以告新令尹何如。子曰忠矣。曰仁矣乎。曰

CHAP. XVI. The Master said, 'Yen P'ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the *same* respect *as at first*.'

CHAP. XVII. The Master said, 'Tsang Wan kept a large tortoise in a house, on the capitals of the pillars of which he had hills made, with representations of duckweed on the small pillars *above the beams supporting the rafters*.—Of what sort was his wisdom?'

CHAP. XVIII. I. Tsze-chang asked, saying, 'The minister Tsze-wăn thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government;—what do you say of him?' 'The Master replied, 'He was loyal.' 'Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

16. HOW TO MAINTAIN FRIENDSHIP. 'Familiarity breeds contempt,' and with contempt friendship ends. It was not so with Yen P'ing, another of the worthies of Confucius's time. He was a principal minister of Ch'i (齊) by name 嬰. P'ing (= 'Ruling and averting calamity') was his posthumous title. If we were to render 仲, the name would be 'Yen P'ing, secundus.' The antecedent to 之 is 人.

17. THE SUPERSTITION OF TSANG WÂN. Tsang Wân (Wân is the honorary epithet, and 仲, see last chapter) had been a great officer in Lû, and left a reputation for wisdom, which Confucius did not think was deserved. His full name was 臧孫辰. He was descended from the duke 孝 (B. C. 794-767), whose son was styled 子臧. This Tsang

was taken by his descendants as their surname. Such was one of the ways in which surnames were formed among the Chinese. 蔡, 'a large tortoise,' so called, because the State of Ts'ai was famous for its tortoises. 居 is used as an active verb, = 藏. The 節 = 柱頭斗棋, 'the capitals of the pillars.' The 稅 may be seen in any Chinese house where the whole structure of the roof is displayed, and these small pillars are very conspicuous. The old critics make the keeping such a tortoise an act of usurpation on the part of Tsang Wan. Chü Hsi finds the point of Confucius's words in the keeping it in such a style.

18. THE PRAISE OF PERFECT VIRTUE IS NOT TO BE LIGHTLY ACCORDED. 1. Ling-yin, lit. 'good corrector,' was the name given to the chief minister of Ch'ü (楚). 尹 is still applied

未知焉得仁。崔子弑齊君。
陳文子有馬十乘，棄而違
之，至於他邦，則曰：「猶吾大
夫崔子也。」違之，之一邦，則
又曰：「猶吾大夫崔子也。」違
之，何如？子曰：「清矣。」曰：「仁矣
乎？」曰：「未知焉得仁。」
季文子三思而後行。子
聞之曰：「再，斯可矣。」
子曰：「甯武子，邦有道，則

2. *Tsze-chang* proceeded, 'When the officer Ch'ui killed the prince of Ch'i, Ch'an Wān, though he was the owner of forty horses, abandoned them and left the country. Coming to another State, he said, "They are here like our great officer, Ch'ui," and left it. He came to a second State, and with the same observation left it also;—what do you say of him?' The Master replied, 'He was pure.' 'Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

CHAP. XIX. Ch' Wān thought thrice, and then acted. When the Master was informed of it, he said, 'Twice may do.'

CHAP. XX. The Master said, 'When good order prevailed in his country, Ning Wū acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity.'

to officers; e.g. the prefect of a department is called 府尹. *Tsze-wān*, surnamed 鬬, and named 穀於菟 ('suckled by a tiger'), had been noted for the things mentioned by *Tsze-chang*, but the sage would not concede that he was therefore 仁. 2. 崔 was a great officer of Ch'i. Yen P'ing (chap. xvi) distinguished himself on the occasion of the murder (B.C. 547 here referred to. Ch'an Wān was likewise an officer of Ch'i. 之一邦之 is a

verb, = 往. 乘, 4th tone, as in I. vi, but with a different meaning, = 'a team of four horses.'

19. PROMPT DECISION GOOD. Wān was the posthumous title of 季行父, a faithful

and disinterested officer of Lü. 三, 4th tone, 'three times,' but some say it = 二三, 'again and again.' Comp. Robert Hall's remark—'In matters of conscience first thoughts are best.'

20. THE UNCOMMON BUT ADMIRABLE STUPIDITY OF NING WŪ. Ning Wū (武, honorary epithet; see II. vi) was an officer of Wei in the time of Wān, B.C. 660-635). In the first part of his official life the State was quiet and prosperous, and he 'wisely' acquitted himself of his duties. Afterwards came confusion. The prince was driven from the throne, and Ning Yū (俞 was his name) might, like other wise men, have retired from the danger. But he 'foolishly,' as it seemed, chose to follow the

子曰、孰謂微生高
 也。知、邦無道、則愚、其知
 可及也、其愚不可及
 也。與、吾黨之小子、狂簡、
 斐然成章、不知所以
 裁之。子曰、伯夷、叔齊、不
 念舊惡、怨是用希。

CHAP. XXI. When the Master was in Ch'ân, he said, 'Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves.'

CHAP. XXII. The Master said, 'Po-i and Shû-ch'î did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.'

CHAP. XXIII. The Master said, 'Who says of Wei-shang Kào fortunes of his prince, and yet adroitly brought it about in the end, that the prince was reinstated and order restored.

21. THE ANXIETY OF CONFUCIUS ABOUT THE TRAINING OF HIS DISCIPLES. Confucius was thrice in Ch'ân. It must have been the third time, when he thus expressed himself. He was then over 60 years, and being convinced that he was not to see for himself the triumph of his principles, he became the more anxious about their transmission, and the training of the disciples in order to that. Such is the common view of the chapter. Some say, however, that it is not to be understood of all the disciples. Compare Mencius, VII. ii. ch. 37. 吾黨之小子, an affectionate way of speaking of the disciples. 狂, 'mad,' also 'extravagant,' 'high-minded.' The 狂 are naturally 簡, hasty and careless of minutiae. 斐然, 'accomplished-like.' 章, see chap. xii. 成章, 'something complete.' 裁, see chap. vi, but its application here is somewhat different. The antecedent to 之 is all the preceding description.

22. THE GENEROSITY OF PO-I AND SHÛ-CH'Î, AND ITS EFFECTS. These were ancient worthies of the closing period of the Shang dynasty.

Compare Mencius, II. i. ch. 2, *et al.* They were brothers, sons of the king of Kû-chû (孤竹), named respectively 允 and 致. 允 and 致 are their honorary epithets, and 伯 and 叔 only indicate their relation to each other as elder and younger. Po-i and Shû-ch'î, however, are in effect their names in the mouths and writings of the Chinese. Kû-chû was a small State, included in the present department of 永平, in Pei-chih-li. Their father left his kingdom to Shû-ch'î, who refused to take the place of his elder brother. Po-i in turn declined the throne; so they both abandoned it, and retired into obscurity. When king Wû was taking his measures against the tyrant Ch'au, they made their appearance, and remonstrated against his course. Finally, they died of hunger, rather than live under the new dynasty. They were celebrated for their purity, and aversion to men whom they considered bad, but Confucius here brings out their generosity. 怨是用希 = 怨是以希, 'Resentments thereby were few.'

23. SMALL MEANNESSES INCONSISTENT WITH UPRIGHTNESS. It is implied that Kào gave the vinegar as from himself. He was a native of Lû, with a reputation better than he deserved to have.

直，或乞醯焉，乞諸其鄰而與之。
 子曰：巧言令色，足恭，左丘明恥之，丘亦恥之。匿怨而友其人，左丘明恥之，丘亦恥之。
 顏淵季路侍。子曰：盍各言爾志。^{二節}子路曰：願車馬衣輕裘，與朋友共，敝之而無憾。^{三節}顏淵曰：願無

that he is upright? One begged some vinegar of him, and he begged it of a neighbour and gave it to the man.

CHAP. XXIV. The Master said, 'Fine words, an insinuating appearance, and excessive respect;—Tso Ch'ü-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;—Tso Ch'ü-ming was ashamed of such conduct. I also am ashamed of it.'

CHAP. XXV. 1. Yen Yüan and Ch'ü Lü being by his side, the Master said to them, 'Come, let each of you tell his wishes.'

2. Tsze-lü said, 'I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased.'

3. Yen Yüan said, 'I should like not to boast of my excellence, nor to make a display of my meritorious deeds.'

24. PRAISE OF SINCERITY, AND OF Tso Ch'ü-ming. 巧言令色, see I. iii. 足恭, 'excessive respect,' 足 being in 4th tone read tsü.

Some of the old commentators, keeping the usual tone and meaning of 足, interpret the phrase of movements of the 'feet' to indicate respect. The discussions about Tso Ch'ü-ming are endless. See 拓餘說, I. xxx. It is sufficient for us to rest in the judgment of the commentator 程, that 'he was an ancient of reputation.' It is not to be received that he was a disciple of Confucius, the same whose supplement to the Ch'un Ch'ü chronicles the death of the sage, and carries on the history for many subsequent years. 丘 was the name

of Confucius. The Chinese decline pronouncing it, always substituting 某 (某), 'such an one,' for it.

25. THE DIFFERENT WISHES OF YEN YÜAN, TSZE-LÜ, AND CONFUCIUS. 1. 盍各言爾志, 'why not each tell your will?' 2. A student is apt to translate—'I should like to have chariots and horses, &c.,' but 共 is the important word in the paragraph, and under the regimen of 願. 衣, the 4th tone, 'to wear.' Several writers carry the regimen of 願 on to 之, and removing the comma at 共, read 共敝 together, but this construction is not so good. 3. In Ho Yen's compilation 施勞 is interpreted, 'not to impose troublesome affairs on others.'

伐善、無施勞。^四子路曰、願聞子之志。子曰、老者安之、朋友信之、少者懷之。
 子曰、已矣乎、吾未見能見其過、而內自訟者也。
 子曰、十室之邑、必有忠信、如丘者焉、不如丘之好學也。

4. Tsze-lû then said, 'I should like, sir, to hear your wishes.' The Master said, '*They are*, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.'

CHAP. XXVI. The Master said, 'It is all over! I have not yet seen one who could perceive his faults, and inwardly accuse himself.'

CHAP. XXVII. The Master said, 'In a hamlet of ten families, there may be found one honourable and sincere as I am, but not so fond of learning.'

Chû Hsi's view is better. 4. 信之=與之以信, 'To be with sincerity.'—

The Master and the disciples, it is said, agreed in being devoid of selfishness. Hsi's, however, was seen in a higher style of mind and object than Yü's. In the sage there was an unconsciousness of self, and without any effort he proposed acting in regard to his classification of men just as they ought severally to be acted to.

26. A LAMENT OVER MEN'S PERSISTENCE IN ERROR. The 乎 has an exclamatory force.

訟, 'to litigate.' 內自訟者, 'one who

brings himself before the bar of his conscience.' The remark affirms a fact, inexplicable on Confucius's view of the nature of man. But perhaps such an exclamation should not be pressed too closely.

27. THE HUMBLE CLAIM OF CONFUCIUS FOR HIMSELF. 邑(人聚會之稱也) is 'the designation of the place where men are collected together,' and may be applied from a hamlet upwards to a city. 忠=忠厚, 'honourable,' 'substantial.' Confucius thus did not claim higher natural and moral qualities than others, but sought to perfect himself by learning.

BOOK VI. YUNG YĒY.

雍也第六

三章 一節
子曰：雍也，可使

南面。二節
仲弓問：子桑

伯子。子曰：可也。簡。

三節
仲弓曰：居敬而行

簡，以臨其民，不亦

可乎？居簡而行簡，

無乃大簡乎？四節
子曰：

雍之言然。

CHAPTER I. 1. The Master said, 'There is Yung!—He might occupy the place of a prince.'

2. Chung-kung asked about Tsze-sang Po-tsze. The Master said, 'He may pass. He does not mind small matters.'

3. Chung-kung said, 'If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?'

4. The Master said, 'Yung's words are right.'

HEADING OF THIS BOOK.—雍也第六。'There is Yung!' commences the first chapter, and stands as the title of the Book. Its subjects are much akin to those of the preceding Book, and therefore, it is said, they are in juxtaposition.

1. THE CHARACTERS OF ZAN YUNG AND TSE-SANG PO-TSZE, AS REGARDS THEIR ATTITUDE FOR GOVERNMENT. 1. Yung, V. iv. 可使南面, 'might be employed with his face to the south.' In China the sovereign sits facing the south. So did the princes of the States in their several courts in Confucius's time. An explanation of the practice is attempted in the Yiching, 說卦, chap. ix. 離也者明也。萬物皆相見。南方之卦也。聖人南面而聽天下，向明而治，蓋取此也。 The diagram Li conveys the idea of brightness, when all things

are exhibited to one another. It is the diagram of the south. The custom of the sages (i.e. monarchs) to sit with their faces to the south, and listen to the representations of all in the kingdom, governing towards the bright region, was taken from this.' 2. Chung-kung was the designation of Zan Yung, see V. iv. 簡 has here substantially the same meaning as in V. xxi. = 不煩, 'not troubling,' i.e. one's self about small matters. With reference to that place, however, the dict., after the old comm., explains it by 大, 'great.' Of Tsze-sang Po-tsze we know nothing certain but what is here stated. Chü Hsi seems to be wrong in approving the identification of him with the Tsze-sang Hsi of Chwang-tsze, VI. par. II. 3. 居敬, 'to dwell in respect,' to have the mind imbued with it. 敬 敬事 as in I. v.

齊也。乘肥馬，衣輕裘，吾
 之粟五秉。子^{二節}曰：赤之適
 請益。曰：與之庾。冉子與
 其母請粟。子曰：與之釜。
 子華^{一節}使於齊，冉子爲
 未聞好學者也。幸短命死矣，今也則亡。
 好學不遷怒，不貳過，不
 學。孔子對曰：有顏回者
 哀公問弟子孰爲好^{一節}

CHAP. II. The duke Āi asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not *such another*. I have not yet heard of any one who loves to learn *as he did*.'

CHAP. III. 1. Tsze-hwâ being employed on a mission to Ch'î, the disciple Zan requested grain for his mother. The Master said, 'Give her a *fû*.' Yen requested more. 'Give her an *yü*,' said the Master. Yen gave her five *pîng*.

2. The Master said, 'When Ch'îh was proceeding to Ch'î, he had fat horses to his carriage, and wore light furs. I have heard that

2. THE RARITY OF A TRUE LOVE TO LEARN. HUI'S SUPERIORITY TO THE OTHER DISCIPLES. In 有顏回者，者 = 'that.'—'There was that Yen Hui.' 'He did not transfer his anger,' i.e. his anger was no tumultuary passion in the mind, but was excited by some specific cause, to which alone it was directed. 短命死矣 = 'he died an early death,' but 命 conveys also the idea in the translation. The two last clauses are completed thus: 一今也，則亡 (read as, and = 無) 是人未聞如是之好學者也。

3. DISCRIMINATION OF CONFUCIUS IN REWARDING OR SALARYING OFFICERS. Kung-hsi Ch'îh, styled Tsze-hwâ;—see V. vii. 3. 1. 使, in 4th tone, 'to commission,' or 'to be commissioned.' Chü Hsi says the commission was a private one from Confucius, but this is not likely. The old interpretation makes it a public one from the court of Lû; see 四書改錯。

III. ix. 冉子, 'the disciple Zan;' see III. vi. Zan is here styled 子, like 有子, in I. ii, but only in narrative, not as introducing any wise utterance. A *fû* contained 6 *tân* (斗) and 4 *shüang* (升), or 64 *shüang*. The *yü* contained 160 *shüang*, and the *pîng* 15 *hü* (斛), or 1600 *shüang*. A *shüang* of the present day is about one-fourth less than an English pint. 2. The 之 in 吾聞之 refers to what follows.

3. In Ho Yen's edition, another chapter commences here. Yüan Sze, named 憲, is now the 3rd, east, in the outer hall of the temples. He was noted for his pursuit of truth, and carelessness of worldly advantages. After the death of Confucius, he withdrew into retirement in Wei. It is related by Chwang-tsze that Tsze-kung, high in official station, came one day in great style to visit him. Sze received him in a tattered coat, and Tsze-kung asking him if he were ill, he replied, 'I have heard

聞之也。君子周急不
繼富。^{三節}原思爲之宰，與
之粟九百，辭。^{四節}子曰，毋
以與爾鄰里鄉黨乎。
子謂仲弓曰，犁牛
之子，騂且角，雖欲勿
用，山川其舍諸。
子曰，回也，其心三
月不違仁，其餘則日
月至焉而已矣。

a superior man helps the distressed, but does not add to the wealth of the rich.'

3. Yüan Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them.

4. The Master said, 'Do not decline them. May you not give them away in the neighbourhoods, hamlets, towns, and villages?'

CHAP. IV. The Master, speaking of Chung-kung, said, 'If the calf of a brindled cow be red and horned, although men may not wish to use it, would the spirits of the mountains and rivers put it aside?'

CHAP. V. The Master said, 'Such was Hûi that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more.'

that to have no money is to be poor, and that to study truth and not be able to find it is to be ill.' This answer sent Tsze-kung away in confusion. The 900 measures (whatever they were, was the proper allowance for an officer in Sze's station. 爲之宰, see V. vii, though

it is not easy to give the 之 the same reference here as in that passage. 4. According to ancient statutes, a *lin*, a *li*, a *hsiang*, and a *tang*, had each their specific number of component families, but the meaning is no more than—'the poor about you.' 乎 makes the remark = 'may you not, &c.'

4. THE VICES OF A FATHER SHOULD NOT DISCREDIT A VIRTUOUS SON. The father of Chung-kung (see V. ii) was a man of bad character, and some would have visited this upon his son, which drew forth Confucius's remark. The rules of the Cháu dynasty required that sacrificial victims should be red, and have

good horns. An animal with those qualities, though it might spring from one not possessing them, would certainly not be unacceptable on that account to the spirits sacrificed to. I translate 子 by 'calf,' but it is not implied that the victim was young. 舍, the 3rd tone, = 捨, 'to lay aside,' 'to put away.' 其舍諸 = 其舍之乎.

5. THE SUPERIORITY OF HÛI TO THE OTHER DISCIPLES. It is impossible to say whether we should translate here about Hûi in the past or present tense. 違 is not 違背, 'to oppose,' but 違去, 'to depart from.' 日月至, 'come to it,' i.e. the time of perfect virtue, 'in the course of a day, or a month.' 日月 may also be, 'for a day or a month.' So in the 註疏.

季康子問仲由，可使從政也與。子曰：「由也果，於從政乎何有。」曰：「賜也達，於從政乎何有。」曰：「求也可使從政也與。」曰：「求也藝，於從政乎何有。」
 第七章 季氏使閔子騫爲費宰，閔子騫曰：「善爲我辭焉，如有復我者，則吾必在汶上矣。」

CHAP. VI. Chî K'ang asked about Chung-yü, whether he was fit to be employed as an officer of government. The Master said, 'Yü is a man of decision; what difficulty would he find in being an officer of government?' K'ang asked, 'Is Ts'ze fit to be employed as an officer of government?' and was answered, 'Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?' And to the same question about Ch'ü the Master gave the same reply, saying, 'Ch'ü is a man of various ability.'

CHAP. VII. The chief of the Chî family sent to ask Min Tsze-ch'ien to be governor of Pî. Min Tsze-ch'ien said, 'Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wän.'

6. THE QUALITIES OF TSZE-LÜ, TSZE-KUNG, AND TSZE-YÜ, AND THEIR COMPETENCY TO ASSIST IN GOVERNMENT. The prince is called 爲政者, 'the doer of government': his ministers and officers are styled 從政者, 'the followers of government.'

也與 and 何有 are set, the one expression against the other, the former indicating a doubt of the competency of the disciples, the latter affirming their more than competency.

7. MIN TSZE-CH'EN REFUSES TO SERVE THE CHI FAMILY. The tablet of Tsze-ch'ien (his name was 損) is now the first on the east among 'the wise ones' of the temple. He was among the foremost of the disciples. Confucius praises

his filial piety, and we see here, how he could stand firm in his virtue, and refuse the proffers of the powerful but unprincipled families of his time. 使 = 使人來召, in the translation, and in 復 (fäu, 4th tone) 我者, we

must similarly understand 復來召我者. 費, read Pi, was a place belonging to the Chi family. Its name is still preserved in 費縣 in the department of 沂州, in Shantung. The Wän stream divided Ch'î and Lü. Tsze-ch'ien threatens, if he should be troubled again, to retreat to Ch'î, where the Chi family could not reach him.

第八章 伯牛有疾，子問之，自
 牖執其手，曰：「亡之，命矣
 夫。」斯人也，而有斯疾也。
 斯人也，而有斯疾也。
 第九章 子曰：「賢哉回也！一簞
 食，一瓢飲，在陋巷，人不堪
 其憂，回不改其樂。」
 第十章 冉求曰：「非不說子之
 道，力不足也。」子曰：「力不

CHAP. VIII. Po-niû being ill, the Master went to ask for him. He took hold of his hand through the window, and said, 'It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!'

CHAP. IX. The Master said, 'Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!'

CHAP. X. Yen Chi'ü said, 'It is not that I do not delight in your doctrines, but my strength is insufficient.' The Master said, 'Those whose strength is insufficient give over in the middle of the way, but now you limit yourself.'

8. LAMENT OF CONFUCIUS OVER THE MORTAL SICKNESS OF PO-NIÜ. Po-niü, 'elder or uncle Niü,' was the denomination of 冉耕, one of the disciples of the sage. In the old interpretation, his sickness is said to have been 惡

疾, 'an evil disease,' by which name leprosy, called 癩, is intended, though that character

is now employed for 'itch.' Suffering from such a disease, Po-niü would not see people, and Confucius took his hand through the window. A different explanation is given by Chü Hsi. He says that sick persons were usually placed on the north side of the apartment; but when the prince visited them, in order that he might appear to them with his face to the south (see chap. i), they were moved to the south. On this occasion, Po-niü's friends wanted to receive Confucius after this royal

fashion, which he avoided by not entering the house. 亡之 = 'It is killing him.' 夫, the 2nd tone, generally an initial particle = 'now.' It is here final, and = 'alas!'

9. THE HAPPINESS OF HUI INDEPENDENT OF HIS POVERTY. The 簞 was simply a piece of the stem of a bamboo, and the 瓢 half of a gourd cut into two. 食, see II. viii. The eulogy turns much on 其 其樂, as opposed to 其憂, 'his joy,' the delight which he had in the doctrines of his master, contrasted with the grief others would have felt under such poverty.

10. A HIGH AIM AND PERSEVERANCE PROPER TO A STUDENT. Confucius would not admit Ch'ü's apology for not attempting more than he did. 'Give over in the middle of the way,' i. e. they go as long and as far as they can, and are pursuing when they stop.

足者，中道而廢，今汝畫。
 子謂子夏曰，汝爲君子
 儒，無爲小人儒。
 子游爲武城宰，子曰，汝
 得人焉耳乎？曰，有澹臺滅
 明者，行不由徑，非公事，未
 嘗至於偃之室也。
 子曰，孟之反不伐，奔而
 殿，將入門，策其馬，曰，非敢
 後也，馬不進也。

CHAP. XI. The Master said to Tsze-hsiâ, 'Do you be a scholar after the style of the superior man, and not after that of the mean man.'

CHAP. XII. Tsze-yü being governor of Wû-ch'ang, the Master said to him, 'Have you got *good men there?*' He answered, 'There is Tan-t'ai Mieh-ming, who never in walking takes a short cut, and never comes to my office, excepting on public business.'

CHAP. XIII. The Master said, 'M'ang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, "It is not that I dare to be last. My horse would not advance."

11. HOW LEARNING SHOULD BE PURSUED. 君子 and 小人 here = adjectives, qualifying 子 and 小人. The 君子, it is said, learns 爲己 for his own real improvement and from duty; the 小人, 爲人, 'for men,' with a view to their opinion, and for his own material benefit. We should hardly have judged such a counsel necessary for Tsze-hsiâ.

12. THE CHARACTER OF TAN-T'AI MIEH-MING. The chapter shows, according to Chinese commentators, the advantage to people in authority of their having good men about them. In this way after their usual fashion, they seek for a profound meaning in the remark of Confucius. Tan-t'ai Mieh-ming, who was styled 子羽, has his tablet the 2nd, east, outside the hall. The accounts of him are conflicting. According to one, he was very good-looking, while another says he was so bad-looking that Confucius at first formed an unfavourable opinion of him, an error which he afterwards confessed on

Mieh-ming's becoming eminent. He travelled southwards with not a few followers, and places near Sû-châu and elsewhere retain names indicative of his presence. 焉爾乎, three particles coming together, are said to indicate the slow and deliberate manner in which the sage spoke. 滅明者, compare 顏回者 in chap. ii. 室 is said to = 公堂.

13. THE VIRTUE OF M'ANG CHIH-FAN IN CONCEALING HIS MERIT. But where was his virtue in deviating from the truth? And how could Confucius commend him for doing so? These questions have never troubled the commentators, nor is it wise to bring a railing accusation against the sage for his words here. M'ang Chih-fan, named 側, was an officer of Lü. The defeat referred to was in the eleventh year of duke Ai. To lead the van of an army is called 啟, to bring up the rear is 殿. In retreat, the rear is of course the place of honour.

罔之生也幸而免。子子曰：人之生也直，
 彬然後君子。文勝質則史，文質彬
 子子曰：質勝文則野，
 戶何莫由斯道也。
 子子曰：誰能出不由
 乎免於今之世矣。
 侯而有宋朝之美，難
 子子曰：不有祝鮀之

CHAP. XIV. The Master said, 'Without the specious speech of the litanist T'o, and the beauty of the prince Châo of Sung, it is difficult to escape in the present age.'

CHAP. XV. The Master said, 'Who can go out but by the door? How is it that men will not walk according to these ways?'

CHAP. XVI. The Master said, 'Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue.'

CHAP. XVII. The Master said, 'Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune.'

14. THE DEGENERACY OF THE AGE ESTEEMING
 GLIBNESS OF TONGUE AND BEAUTY OF PERSON. 祝

'to pray,' 'prayers'; here, in the concrete, the officer charged with the prayers in the ancestral temple. I have coined the word *litanist* to come as near to the meaning as possible. This T'o was an officer of the State of Wei, styled 子魚. Prince Châo had been guilty of incest with his half-sister Nan-tsze (see chap. xxvi), and afterwards, when she was married to the duke Ling of Wei, he served as an officer there, carrying on his wickedness. He was celebrated for his beauty of person. 而 is a simple connective,

= 與, and the 不 is made to belong to both clauses. The old commentators construe differently:—'If a man have not the speech of T'o, though he may have the beauty of Châo, &c., making the degeneracy of the age all turn on its fondness for specious talk. This cannot be right.'

15. A LAMENT OVER THE WAYWARDNESS OF MEN'S CONDUCT. 斯道, 'these ways,' in a moral sense;—not deep doctrines, but rules of life.

16. THE EQUAL BLENDING OF SOLID EXCELLENCE AND ORNAMENTAL ACCOMPLISHMENTS IN A COMPLETE CHARACTER. 史, 'an historian,' an officer of

importance in China. The term, however, is to be understood here of 'a clerk,' one that is of a class sharp and well informed, but insincere.

17. LIFE WITHOUT UPRIGHTNESS IS NOT TRUE LIFE, AND CANNOT BE CALCULATED ON. 'No more serious warning than this,' says one commentator, 'was ever addressed to men by Confucius.' A distinction is made by Chû Hsi and others between the two 生;—the 1st is 始生,

'birth,' or 'the beginning of life,' and the 2nd is 生存, 'preservation in life.' 人之生也直, 'The being born of man is upright,' which may mean either that man at his birth is upright, or that he is born for uprightness. I prefer the latter view. 罔之生也, 'The living without it,' if we take 罔=無, or 'to

子曰知之者不如
 好之者好之者不
 樂之者
 子曰中人以上可
 以語上也中人以下
 不可以語上也
 子曰務
 民之義敬鬼神而遠
 之可謂知矣問仁曰
 仁者先難而後獲可

AR. XVIII. The Master said, 'They who know *the truth* are not equal to those who love it, and they who love it are not equal to those who delight in it.'

CHAP. XIX. The Master said, 'To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced.'

CHAP. XX. Fan Ch'ih asked what constituted wisdom. The Master said, 'To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.' He asked about perfect virtue. The Master said, 'The man of virtue makes the difficulty *to be overcome* his first business, and success only a subsequent consideration;—this may be called perfect virtue.'

defame it,' if 罔 = 誣. We long here as elsewhere for more perspicuity and fuller development of view. Without uprightness the end of man's existence is not fulfilled, but his preservation in such case is not merely a fortunate accident.

18. DIFFERENT STAGES OF ATTAINMENT. The four 之 have all one reference, which must be 道 or 理, the subject spoken of.

19. TEACHERS MUST BE GUIDED IN COMMUNICATING KNOWLEDGE BY THE SUSCEPTIVITY OF THE LEARNERS. In 以上, 上 is read 2nd tone, a verbal word, and not the prep. 'upon,' so the 下 in 以下 is also verbal as in III.

vii. The 中人, 'or mediocre people,' may have all classes of subjects announced to them, I suppose. 語² is in the 4th tone, 'to tell to.'

20. CHIEF ELEMENTS IN WISDOM AND VIRTUE. Fan Ch'ih, II. v. The modern comm. take

民 here as = 人, and 民之義 as = 人道之宜, 'what is right according to the principles of humanity.' With some hesitation I have assented to this view, though 民 properly means 'the multitude,' 'the people,' and the old interpreters explain—'Strive to perfect the righteousness of the people.' We may suppose from the second clause that Fan Ch'ih was striving after what was uncommon and superhuman. For a full exhibition of the phrase 鬼神, see 中庸, XVI. Here it = 'spiritual beings,' *manes* and others. 遠, the 4th tone; 遠之, 'keep at a distance from them,' not 'keep them at a distance.' The sage's advice therefore is—'attend to what are plainly human duties, and do not be superstitious.' 先 and 後 are, as frequently, verbs, 'put first,' 'put last.' The old interpreters take them differently, but not so well.

謂仁矣。
 子曰、知者樂水、仁者
 樂山、知者動、仁者靜、知
 者樂、仁者壽。
 子曰、齊一變、至於魯、
 魯一變、至於道。
 子曰、觚不觚、觚哉、觚
 哉。
 宰我問曰、仁者雖告
 之曰、井有仁焉、其從之

CHAP. XXI. The Master said, 'The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.'

CHAP. XXII. The Master said, 'Ch'i, by one change, would come to the State of Lû. Lû, by one change, would come to a State where true principles predominated.'

CHAP. XXIII. The Master said, 'A cornered vessel without corners.—A strange cornered vessel! A strange cornered vessel!'

CHAP. XXIV. Tsai Wo asked, saying, 'A benevolent man, though it be told him,—"There is a man in the well," will go in after him, I suppose.' Confucius said, 'Why should he do so?' A superior

21. CONTRASTS OF THE WISE AND THE VIRTUOUS. The two first 樂 are read *áo*, 4th tone, - 喜好, 'to find pleasure in.' The wise or knowing are active and restless, like the waters of a stream, ceaselessly flowing and advancing. The virtuous are tranquil and firm, like the stable mountains. The pursuit of knowledge brings joy. The life of the virtuous may be expected to glide calmly on and long. After all, the saying is not very comprehensible.

22. THE CONDITION OF THE STATES CH'I AND Lû. Ch'i and Lû were both within the present Shan-tung. Ch'i lay along the coast on the north, embracing the present department of 青州 and other territory. Lû was on the south, the larger portion of it being formed by the present department of 兗州. At the rise of the Cháu dynasty, king Wû invested Lû-shang, a counsellor of king Wû and the commander of his army, with the principality of Ch'i. King Wû at his first interview with Lû-shang addressed him as Thâi-kung Wang, 'granefather Hope,' the man long looked for

in his family. This successor, king Ch'ang, constituted the son of his uncle, the famous duke of Cháu, prince of Lû. In Confucius's time, Ch'i had degenerated more than Lû. 道 is 先王盡善盡美之道, 'the entirely good and admirable ways of the former kings.'

23. THE NAME WITHOUT THE REALITY IS FOLLY. This was spoken (see the 註疏) with reference to the governments of the time, retaining ancient names without ancient principles. The 觚 was a drinking-vessel; others say a wooden tablet. The latter was a later use of the term. It was made with corners as appears from the composition of the character, which is formed from 角, 'a horn,' 'a sharp corner.' In Confucius's time the form was changed, while the name was kept.—See the translation in Williams's Syllabic Dictionary, under syllable *kû*.

24. THE BENEVOLENT EXERCISE THEIR BENEVOLENCE WITH PRUDENCE. Tsai Wo could see no limitation to acting on the impulses of bene-

也。子曰：何爲其然也？君子
 可逝也，不可陷也，可欺也，
 不可罔也。
 子曰：君子博學於文，約
 之以禮，亦可以弗畔矣夫。
 子曰：見南子，子路不說。夫
 子矢之曰：予所否者，天厭
 之，天厭之。
 子曰：中庸之爲德也，其
 至矣乎！民鮮久矣。

man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.'

CHAP. XXV. The Master said, 'The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.'

CHAP. XXVI. The Master having visited Nan-tsze, Tsze-lû was displeased, on which the Master swore, saying, 'Wherein I have done improperly, may Heaven reject me! may Heaven reject me!'

CHAP. XXVII. The Master said, 'Perfect is the virtue which is

volence. We are not to suppose with modern scholars that he wished to show that benevolence was impracticable. 雖 belongs to the

whole following clause, especially to the mention of a well. The 仁 of 仁焉 should be

人. This happy correction of the text is due to a contemporary and teacher of Chû Hsi whom he calls Liú P'ing-chûn. 其...也 indicate

some doubt in Wo's mind. Observe the hophal force of 逝 and 陷.

25. THE HAPPY EFFECT OF LEARNING AND PROPRIETY COMBINED. 君子 has here its lighter

meaning, = 'the student of what is right and true.' The 之 in 約之 we naturally refer

to 文, but comparing IX. x. 2—約我以

禮—we may assent to the observation that

我指己身, 'me refers to the learner's own person.' See note on IV. xxiii. 畔, 'the boundary of a field;' also, 'to overstep a

boundary.' 矣夫, as in V. xxvi, but the force here is more 'ah!' than 'alas!'

26. CONFUCIUS VINDICATES HIMSELF FOR VISITING THE UNWORTHY NAN-TSZE. Nan-tsze was the wife of the duke of Wei, and half-sister of prince Châo, mentioned in chap. xiv. Her lewd character was well known, and hence Tsze-lû was displeased, thinking an interview with her was disgraceful to the Master. Great pains are taken to explain the incident. 'Nan-tsze,' says one, 'sought the interview from the stirrings of her natural conscience.' 'It was a rule,' says another, 'that stranger officers in a State should visit the prince's wife.' 'Nan-tsze,' argues a third, 'had all influence with her husband, and Confucius wished to get currency by her means for his doctrine.' Whether 矢 is to be understood in the sense of 'to swear,' = 誓, or 'to make a declaration,' = 陳, is much debated. Evidently the thing is an oath, or solemn protestation against the suspicions of Tsze-lû. 說, as in I. i. 1.

27. THE DEFECTIVE PRACTICE OF THE PEOPLE IN CONFUCIUS'S TIME. See the *Chang Yung*.

六子貢曰。如有博
 施於民。而能濟眾。
 何如。可謂仁乎。子
 曰。何事於仁。必也
 聖乎。堯舜其猶病
 諸。二節夫仁者。已欲立
 而立人。已欲達而
 達人。三節能近取譬。可
 謂仁之方也已。

according to the Constant Mean! Rare for a long time has been its practice among the people.'

CHAP. XXVIII. 1. Tsze-kung said, 'Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?' The Master said, 'Why speak only of virtue in connexion with him? Must he not have the qualities of a sage? Even Yáo and Shun were still solicitous about this.

2. 'Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

3. 'To be able to judge of others by what is nigh in ourselves;—this may be called the art of virtue.'

28. THE TRUE NATURE AND ART OF VIRTUE. From such extravagant views the Master recalls him. 2. This is the description of 仁者之心體, 'the mind of the perfectly virtuous man,' as void of all selfishness. 3. It is to be wished that the idea intended by 能近取譬 had been more clearly expressed. Still we seem to have here a near approach to a positive enunciation of 'the golden rule.'

There are no higher sayings in the Analects than we have here. 1. 施, the 4th tone, 'to confer benefits.' 聖乎, 一乎 is said to be 'a particle of doubt and uncertainty,' but it is rather the interrogative affirmation of opinion. Tsze-kung appears to have thought that great doings were necessary to virtue, and propounds a case which would transcend the achievements of the ancient model sovereigns Yáo and Shun.

BOOK VII. SHŪ R.

述而第七
 子曰述而不作
 信而好古竊比於
 我老彭。
 子曰默而識之
 學而不厭誨人不
 倦何有於我哉。
 子曰德之不脩
 學之不講聞義不
 能徙不善不能改

CHAPTER I. The Master said, 'A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'äng.'

CHAP. II. The Master said, 'The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied:—which one of these things belongs to me?'

CHAP. III. The Master said, 'The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good:—these are the things which occasion me solicitude.'

HEADING OF THIS BOOK.—述而第七, 'A transmitter, and — Book VII.' We have in this Book much information of a personal character about Confucius, both from his own lips, and from the descriptions of his disciples. The two preceding Books treat of the disciples and other worthies, and here, in contrast with them, we have the sage himself exhibited.

1. CONFUCIUS DISCLAIMS BEING AN ORIGINATOR OR MAKER. 述=傳舊而已, 'simply to hand down the old.' Commentators say the Master's language here is from his extreme humility. But we must hold that it expresses his true sense of his position and work. Who the individual called endearingly 'our old P'äng' was, can hardly be ascertained. Some

make 老彭 to be Láo-tsze, the founder of the Tao sect, and others again make two individuals, one Láo-tsze, and the other that 彭祖, of whom we read much in Chwang-tsze. A P'äng Hsien appears in the Li Sào, st. 21, where Chü Hsi describes him as a worthy of the Yin (or Shang) dynasty, and he supposes him to be the Láo P'äng here.

2. CONFUCIUS'S HUMBLE ESTIMATE OF HIMSELF. 識, here by most scholars read *chih*, 4th tone, 'to remember.' 之 refers, it is said, to 理,

'principles,' the subjects of the silent observation and reflection. 何有於我哉, cannot be,—'what difficulty do these occasion me?' but = 何者能有於我, as in the translation. 'The language,' says Chü Hsi, 'is that of humility upon humility.'

Some insert, in their explanation, 此外 before 何—'Besides these, what is there in me?' But this is quite arbitrary. The profession may be inconsistent with what we find in other passages, but the inconsistency must stand rather than violence be done to the language. Ho Yen gives the singular exposition of 鄭康成 (about A.D. 150-200)—'Other men have not these things, I only have them.'

3. CONFUCIUS'S ANXIETY ABOUT HIS SELF-CULTIVATION:—ANOTHER HUMBLE ESTIMATE OF HIMSELF. Here again commentators find only the

是吾憂也。
 子之燕居申申
 如也。夭夭如也。
 子曰：甚矣吾衰
 也久矣，吾不復夢
 見周公。
 子曰：志於道，據
 於德，依於仁，游於
 藝。

CHAP. IV. When the Master was unoccupied with business, his manner was easy, and he looked pleased.

CHAP. V. The Master said, 'Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Cháu.'

CHAP. VI. 1. The Master said, 'Let the will be set on the path of duty.

2. 'Let every attainment in what is good be firmly grasped.
3. 'Let perfect virtue be accorded with.
4. 'Let relaxation and enjoyment be found in the polite arts.'

expressions of humility, but there can be no reason why we should not admit that Confucius was anxious lest these things, which are only put forth as possibilities, should become in his case actual facts. 講 is in the sense explained in the dictionary by the terms 習 and 究, 'practising,' 'examining.'

4. THE MANNER OF CONFUCIUS WHEN UNOCCUPIED. The first clause, which is the subject of the other two, is literally—'The Master's dwelling at ease.' Observe 燕, in the 4th tone; 天, in the 1st; 如, as in III. xxiii.

5. HOW THE DISAPPOINTMENT OF CONFUCIUS'S HOPES AFFECTED EVEN HIS DREAMS. 周公

is now to all intents a proper name, but the characters mean 'the duke of Cháu.' Cháu was the name of the seat of the family from which the dynasty so called sprang, and, on the enlargement of this territory, king Wán divided the original seat between his son 旦 (Tan) and the minister 蒯 (Shih). Tan was Cháu-kung, in wisdom and politics, what his elder brother, the first sovereign, Wú, was in arms. Confucius had longed to bring the principles and institutions of Cháu-kung into practice, and in his earlier years, while hope animated him, had often dreamt of the former sage. The original territory of Cháu was what is now the district of

Ch'i-shan (岐山), department of Fung-hsiang in Shen-hai.

6. RULES FOR THE FULL MATURING OF CHARACTER. 2. 德 might be translated virtue, but 仁 = 'perfect virtue' following, we require another term. 4. 游, 'to ramble for amusement,' here = 'to seek recreation.' 藝, see

note on 文, in I. vi. A full enumeration makes 'six arts,' viz. ceremonies, music, archery, charioteering, the study of characters or language, and figures or arithmetic. The ceremonies were ranged in five classes: lucky or sacrifices; unlucky or those of mourning; military; those of host and guest; and festive. Music required the study of the music of Hwang-ti, of Yáo, of Shun, of Yü, of T'ang, and of Wü. Archery had a fivefold classification. Charioteering had the same. The study of the characters required the examination of them to determine whether there predominated in their formation resemblance to the object, combination of ideas, indication of properties, a phonetic principle, a principle of contrariety, or metaphorical accommodation. Figures were managed according to nine rules, as the object was the measurement of land, capacity, &c. These six subjects were the business of the highest and most liberal education, but we need not suppose that Confucius had them all in view here.

第七子曰自行束脩以
 上吾未嘗無誨焉。
 第六子曰不憤不啟不
 悱不發舉一隅不以
 三隅反則不復也。
 第九子食於有喪者之
 側未嘗飽也子於是
 日哭則不歌。
 第三子謂顏淵曰用之
 則行舍之則藏惟我

CHAP. VII. The Master said, 'From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one.'

CHAP. VIII. The Master said, 'I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.'

CHAP. IX. 1. When the Master was eating by the side of a mourner, he never ate to the full.

2. He did not sing on the same day in which he had been weeping.

CHAP. X. 1. The Master said to Yen Yüan, 'When called to office, to undertake its duties; when not so called, to lie retired;—it is only I and you who have attained to this.'

7. THE READINESS OF CONFUCIUS TO IMPART INSTRUCTION. It was the rule anciently that when one party waited on another, he should carry some present or offering with him. Pupils did so when they first waited on their teacher. Of such offerings, one of the lowest was a bundle of strips of 脩, 'dried flesh.' The wages of a teacher are now called 脩金, 'the money of the dried flesh.' However small the offering brought to the sage, let him only see the indication of a wish to learn, and he imparted his instructions. 以上 may be translated 'upwards,' i.e. 'to such a man and others with larger gifts,' 上 being in the 3rd tone; or the character may be understood in the sense of 'coming to my instructions.' I prefer the former interpretation.

8. CONFUCIUS REQUIRED A REAL DESIRE AND ABILITY IN HIS DISCIPLES. The last chapter tells of the sage's readiness to teach; this shows that he did not teach where his teaching was likely

to prove of no avail. 悱, in the comm. and dict., is explained 口欲言而未能之貌, 'the appearance of one with mouth wishing to speak and yet not able to do so.' This being the meaning, we might have expected the character to be 啡. 反, 'to turn,' is explained 還以相證之義, 'going round for mutual testimony.' 不復 = 不復有所告, 'I tell him nothing more.'

9. CONFUCIUS'S SYMPATHY WITH MOURNERS. The weeping is understood to be on occasion of offering his condolences to a mourner, which was 'a rule of propriety.'

10. THE ATTAINMENTS OF HÜI LIKE THOSE OF CONFUCIUS. THE EXCESSIVE BOLDNESS OF TSZE-LÜ. 1. In 用之, 舍之, 之 is explained by 我, but we have seen that 之 following active verbs imparts to them a sort of neuter

與爾有是夫子。路曰：子
 行三軍則誰與？子曰：暴
 虎馮河，死而無悔者，吾
 不與也。必也臨事而懼，
 好謀而成者也。
 子曰：富而可求也，雖
 執鞭之士，吾亦爲之。如
 不可求，從吾所好。
 子之所慎：齊、戰、疾。

2. Tsze-lû said, 'If you had the conduct of the armies of a great State, whom would you have to act with you?'

3. The Master said, 'I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution.'

CHAP. XI. The Master said, 'If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love.'

CHAP. XII. The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

signification. 用之 = 'used.' 舍之 = 'neglected.' 2. A *Chün*, according to the 周禮, consisted of 12,500 men. The royal forces consisted of six such bodies, and those of a great State of three. 3. 暴虎馮河, see Shih-ching, II. v. 1, st. 6. 懼 does not indicate timidity, but solicitude.—Tsze-lû, it would appear, was jealous of the praise conferred on Hui, and, pluming himself on his bravery, put in for a share of the Master's approbation. But he only brought on himself this rebuke.

11. THE UNCERTAINTY AND FOLLY OF THE PURSUIT OF RICHES. It occurs to a student to understand the first clause—'If it be proper to search for riches,' and the third—'I will do it.' But the translation is according to the modern commentaries, and the conclusion agrees better with it. In explaining 執鞭之士, some refer us to the attendants who cleared the street with their whips when the prince went abroad, but we need not seek any particular allusion of the kind. Observe 而 = 若, 'if,' and then 如 = 'since.' Still we may bring out the meaning from 而 taken in its usual significance of 'and.' In this construction the previous 富 = 'given riches,' and 而可求 = 'and such as can surely be found.'—An objection to the pursuit of wealth may be made on the ground of righteousness, or on that of its uncertainty. It is the latter on which Confucius here rests.

12. WHAT THINGS CONFUCIUS WAS PARTICULARLY CAREFUL ABOUT. 齊, read *chái*, and = 齋, 'to fast,' or, rather, denoting the whole religious adjustment, enjoined before the offering of sacrifice, and extending over the ten days previous to the great sacrificial seasons. 齊 means 'to equalize' (see II. iii), and the effect of those pre-

子曰在齊聞韶三月不
 知肉味曰不圖爲樂之
 至於斯也。
 冉有曰夫子爲衛君
 乎。子貢曰諾吾將問之。
 入曰伯夷叔齊何人也。
 曰古之賢人也曰怨乎。
 曰求仁而得仁又何怨。
 出曰夫子不爲也。

CHAP. XIII. When the Master was in Ch'i, he heard the Shào, and for three months did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this.'

CHAP. XIV. 1. Yen Yü said, 'Is our Master for the ruler of Wei?' Tsze-kung said, 'Oh! I will ask him.'

2. He went in *accordingly*, and said, 'What sort of men were Po-i and Shü-ch'i?' 'They were ancient worthies,' said the Master. 'Did they have any repinings *because of their course*?' The Master again replied, 'They sought to act virtuously, and they did so; what was there for them to repine about?' On this, Tsze-kung went out and said, 'Our Master is not for him.'

vicious exercises was 齊不齊以致齊, 'to adjust what was not adjusted, so as to produce a perfect adjustment.' Sacrifices presented in such a state of mind were sure to be acceptable. Other people, it is said, might be heedless in reference to sacrifices, to war, and to sickness, but not so the sage.

13. THE EFFECT OF MUSIC ON CONFUCIUS. The shào, see III. xxv. This incident must have happened in the thirty-sixth year of Confucius, when he followed the duke Chão in his flight from Lù to Ch'i. As related in the 史記, 'Historical Records,' before the characters 三月, we have

學之, 'he learned it three months,' which may relieve us from the necessity of extending the three months over all the time in which he did not know the taste of his food. In Ho Yen's compilation, the 不知 is explained by 忽忘, 'he was careless about and forgot.' The last clause is also explained there—'I did not think that this music had reached this country of Ch'i.'

14. CONFUCIUS DID NOT APPROVE OF A SON OPPOSING HIS FATHER. 1. The eldest son of duke Ling of Wei had planned to kill his mother (? stepmother), the notorious Nan-tsze (VI. xxvi). For this he had to flee the country, and his son, on the death of Ling, became duke (出

公), and subsequently opposed his father's attempts to wrest the State from him. This was the matter argued among the disciples,—Was Confucius for (爲, 4th tone) the son, the ruling duke? 2. In Wei it would not have been according to propriety to speak by name of its ruler, and therefore Tsze-kung put the case of Po-i and Shü-ch'i, see V. xxii. They having given up a throne, and finally their lives, rather than do what they thought wrong, and Confucius fully approving of their conduct, it was plain he could not approve of a son's holding by force what was the rightful inheritance of the father.

求仁而得仁, 'They sought for virtue, and they got virtue,' i. e. such was the character of their conduct.

子曰飯疏食飲水
 曲肱而枕之樂亦在
 其中矣不義而富且
 貴於我如浮雲。
 子曰加我數年五十
 以學易可以無大
 過矣。
 子曰所雅言詩書執
 禮皆雅言也。

CHAP. XV. The Master said, 'With coarse rice to eat, with water to drink, and my bended arm for a pillow;—I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud.'

CHAP. XVI. The Master said, 'If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults.'

CHAP. XVII. The Master's frequent themes of discourse were—the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

15. THE JOY OF CONFUCIUS INDEPENDENT OF OUTWARD CIRCUMSTANCES. 飯, in 3rd tone, 'a

meal;' also, as here, a verb, 'to eat.' 枕, 4th tone, 'to pillow,' 'to use as a pillow.' Critics call attention to 亦, making the sentiment = 'My joy is everywhere. It is amid other circumstances. It is also here.' 不義云云, = 'By unrighteousness I might get riches and honours, but such riches and honours are to me as a floating cloud. It is vain to grasp at them, so uncertain and unsubstantial.'

16. THE VALUE WHICH CONFUCIUS SET UPON THE STUDY OF THE Yi. Chü Hsi supposes that this was spoken when Confucius was about seventy, as he was in his sixty-eighth year when he ceased his wanderings, and settled in Lû to the adjustment and compilation of the Yi and other Ching. If the remark be referred to that time, an error may well be found in 五十, for he would hardly be speaking at seventy of having fifty years added to his life. Chü also mentions the report of Liü P'ing-chün, referred to by him under V, xxiv, that he had been told of a copy of the Lun Yü, which read 假 for 加, and 卒 for 至.

Amended thus, the meaning would be—'If I had some more years to finish the study of the Yi, &c.' Ho Yen interprets the chapter quite differently. Referring to the saying, II. iv. 4, 'At fifty, I knew the decrees of Heaven,' he supposes this to have been spoken when Confucius was forty-seven, and explains—'In a few years more I will be fifty, and have finished the Yi, when I may be without great faults.'—One thing remains upon both views:—Confucius never claimed, what his followers do for him, to be a perfect man.

17. CONFUCIUS'S MOST COMMON TOPICS. 書, 'The History,' i.e. the historical documents which were compiled into the Shü-ching that has come down to us in a mutilated condition. 詩 also, and much more 禮, must not be understood of the now existing Shih-ching and Li Chi. Chü Hsi explains 雅 (3rd tone) by 常, 'constantly.' The old interpreter Ch'ang explains it by 正, 'correctly,'—'Confucius would speak of the Odes, &c., with attention to the correct enunciation of the characters.' This does not seem so good.

葉公問孔子於子
 路。子路不對。子
 曰：『奚不曰其爲人也發
 憤忘食，樂以忘憂，不
 知老之將至云爾。』
 子曰：『我非生而知
 之者，好古，敏以求之
 者也。』
 子曰：『不語怪力亂神。』

CHAP. XVIII. 1. The duke of Sheh asked Tsze-lû about Confucius, and Tsze-lû did not answer him.

2. The Master said, 'Why did you not say to him,—He is simply a man, who in his eager pursuit (of knowledge) forgets his food, who in the joy of *its attainment* forgets his sorrows, and who does not perceive that old age is coming on?'

CHAP. XIX. The Master said, 'I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it *there*.'

CHAP. XX. The subjects on which the Master did not talk, were—extraordinary things, feats of strength, disorder, and spiritual beings.

18. CONFUCIUS'S DESCRIPTION OF HIS OWN CHARACTER, AS BEING SIMPLY A CHEERFUL, EARNEST LEARNER. 1. 葉 (read *sheh*) was a district of

Ch'û (楚), the governor or prefect of which was styled *kung*, after the usurping fashion of Ch'û. Its name is still preserved in a district of the department of 南陽, in the south of Ho-nan. 2. 云 sometimes finishes

a sentence (Prémare, '*claudit orationem*'), as here. The 爾 after it = 耳, imparting to all the preceding description a meaning indicated by our *simply* or *only*. Wang Yin-chih, in his treatise on the particles, gives instances of 云 used as a particle, now initial, now medial, and again final.

19. CONFUCIUS'S KNOWLEDGE NOT CONNATE, BUT THE RESULT OF HIS STUDY OF ANTIQUITY. Here again, according to the commentators, is a wonderful instance of the sage's humility disclaiming what he really had. The comment of a Mr. Yin, subjoined to Chû Hsi's own, is to

the effect that the knowledge born with a man is only 義 and 理, while ceremonies, music, names of things, history, &c., must be learned. This would make what we may call connate or innate knowledge the moral sense, and those intuitive principles of reason, on and by which all knowledge is built up. But Confucius could not mean to deny his being possessed of these. 'I love antiquity;' i.e. the ancients and all their works.

20. SUBJECTS AVOIDED BY CONFUCIUS IN HIS CONVERSATION. 亂, 'confusion,' meaning rebellious disorder, parricide, regicide, and such crimes. Chû Hsi makes 神 here = 鬼神造化之迹, 'the mysterious, or spiritual operations apparent in the course of nature.' 王肅 (died A.D. 266), as given by Ho Yen, simply says—鬼神之事, 'the affairs of spiritual beings.' For an instance of Confucius avoiding such a subject, see XI. xi.

子曰三人行必有我
 師焉擇其善者而從之
 其不善者而改之
 子曰天生德於予桓
 魋其如予何
 子曰二三子以我爲
 隱乎吾無隱乎爾吾無
 行而不與二三子者是
 丘也
 子曰以四教文行忠信

CHAP. XXI. The Master said, 'When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.'

CHAP. XXII. The Master said, 'Heaven produced the virtue that is in me. Hwan T'üi—what can he do to me?'

CHAP. XXIII. The Master said, 'Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;—that is my way.'

CHAP. XXIV. There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

21. HOW A MAN MAY FIND INSTRUCTORS FOR HIMSELF. 三人行, 'three men walking;' but it is implied that the speaker is himself one of them. The commentators all take 擇 in the sense of 'to distinguish,' 'to determine,'—'I will determine the one who is good, and follow him, &c.' I prefer to understand as in the translation. 改之, 'change them,' i.e. correct them in myself, avoid them.

22. CONFUCIUS CALM IN DANGER, THROUGH THE ASSURANCE OF HAVING A DIVINE MISSION. According to the historical accounts, Confucius was passing through Sung in his way from Wei to Ch'än, and was practising ceremonies with his disciples under a large tree, when they were set upon by emissaries of Hwan (or Hsiang) T'üi, a high officer of Sung. These pulled down the tree, and wanted to kill the sage. His disciples urged him to make haste and escape, when he calmed their fears by these words. At the same time, he disguised himself till he had got past Sung. This story may be apocryphal, but the saying remains,—a remarkable one.

23. CONFUCIUS PRACTISED NO CONCEALMENT WITH HIS DISCIPLES. 二三子, see III. xxiv.

與 is explained by Chü Hsi by 示, 'to show,' as if the meaning were, 'There is not one of my doings in which I am not showing my doctrines to you.' But the common signification of 與 may be retained, as in Ho Yen,—'which is, not given to, shared with, you.' To what the concealment has reference we cannot tell. Observe the force of 者 followed by 也 at the end;—'To have none of my actions not shared with you,—that is I, Ch'ü.''

24. THE SUBJECTS OF CONFUCIUS'S TEACHING. 以四教, 'took four things and taught.' There were four things which—not four ways in which—Confucius taught. 文 here = our use of letters. 行 = 人倫日用, 'what is daily used in the relations of life.' 忠 = 無一念之不盡, 'not a single thought not

子曰，蓋有不知而作
 宿。子曰，釣而不綱，弋不射
 恆矣。爲盈，約而爲泰，難乎有
 斯可矣。亡而爲有，虛而
 而見之矣，得見有恆者，
 可矣。子曰，善人吾不得
 見之矣，得見君子者，斯
 子曰，聖人吾不得而

CHAP. XXV. 1. The Master said, 'A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me.'

2. The Master said, 'A good man it is not mine to see; could I see a man possessed of constancy, that would satisfy me.'

3. 'Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease:—it is difficult with such characteristics to have constancy.'

CHAP. XXVI. The Master angled,—but did not use a net. He shot,—but not at birds perching.

CHAP. XXVII. The Master said, 'There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory:—this is the second style of knowledge.'

exhausted.' 信=無一事之不實，

'not a single thing without its reality.' These are the explanations in the 四書備旨. I confess to apprehend but vaguely the two latter subjects as distinguished from the second.

25. THE PAUCITY OF TRUE MEN IN, AND THE PRETENTIOUSNESS OF, CONFUCIUS'S TIME. 子

曰, par. 2, is supposed by some to be an addition to the text. That being so, we have in the chapter a climax of character:—the man of constancy, or the single-hearted, steadfast man; the good man, who on his single-heartedness has built up his virtue; the Chün-tsze, the man of virtue in large proportions, and intellectually able besides; and the sage, or highest style of man. 聖, from 耳, 口,

and 壬, 'ear, mouth, and good,'=intuitively apprehensive of truth, and correct in utterance and action. Comp. Mencius, VII. Pt. ii. ch. xxv.

26. THE HUMANITY OF CONFUCIUS. 綱 is properly the large rope attached to a net, by means of which it may be drawn so as to sweep a stream. 弋, 'to shoot with a string tied to the arrow, by which it may be drawn back again.' 射, applied to such shooting, in the 4th tone, is read shih. Confucius would only destroy what life was necessary for his use, and in taking that he would not take advantage of the inferior creatures. This chapter is said to be descriptive of him in his early life.

27. AGAINST ACTING HEEDLESSLY. Pao Hsien, in Ho Yen, says that this was spoken with reference to heedless compilers of records.

Chü Hsi makes 作之 simply = 作事, 'to do things,' 'to act.' The paraphrasts make the latter part descriptive of Confucius—'I hear much, &c.' This is not necessary, and the translation had better be as indefinite as the original.

之者，我無是也。多聞，擇其善者而從之，多見而識之，知之次也。
 二節 互鄉難與言，童子見，門人惑。
 子曰：與其進也，不與其退也，唯何甚！人潔己以進，與其潔也，不保其往也。
 三節 子曰：仁遠乎哉？我欲仁，斯仁至矣。
 一節 陳司敗問：昭公知禮乎？孔子曰：知禮。孔子退，揖巫馬期而進。

CHAP. XXVIII. 1. It was difficult to talk (profitably and reputably) with the people of Hû-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.

2. The Master said, 'I admit people's approach to me without committing myself as to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct.'

CHAP. XXIX. The Master said, 'Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand.'

CHAP. XXX. 1. The minister of crime of Ch'ân asked whether the duke Châo knew propriety, and Confucius said, 'He knew propriety.'

2. Confucius having retired, the minister bowed to Wû-mâ Ch'i

28. THE READINESS OF CONFUCIUS TO MEET APPROACHES TO HIM THOUGH MADE BY THE UN-
 LIKELY. 1. In 互鄉, the 鄉 appears to be

like our local termination ham.—'The people of Hû-ham.' Its site is now sought in three different places. 2. Chû Hsi would here trans-

pose the order of the text, and read 人潔已云云 immediately after 子曰. He also supposes some characters lost in the sentence 唯何甚. This is hardly necessary.

與, as in V. vii. 3, = 許, 'to allow,' 'to concede to.'

29. VIRTUE IS NOT FAR TO SEEK. 哉, after 乎, implies the negative answer to be given.

30. HOW CONFUCIUS ACKNOWLEDGED HIS ERROR. 1. Ch'ân, one of the States of China in Confucius's time, is to be referred probably to the present department of Ch'ân-châu in Ho-nan province. 司敗 was the name given in Ch'ân and Ch'û to the minister elsewhere called 司寇, which terms Morrison and Medhurst

之曰、吾聞君子不黨、
 君子亦黨乎、君取於
 吳爲同姓、謂之吳孟
 子、君而知禮、孰不知
 禮、^{三節}巫馬期以告、子曰、
 丘也幸、苟有過、人必
 知之。
 子曰、與人歌而善、必
 使反之、而後和之。
 子曰、文、莫吾猶人、

to come forward, and said, 'I have heard that the superior man is not a partizan. May the superior man be a partizan also? The prince married a daughter of *the house of Wû*, of the same surname with himself, and called her,—“The elder *Tsze* of Wû.” If the prince knew propriety, who does not know it?’

3. Wû-mâ Ch’i reported these remarks, and the Master said, ‘I am fortunate! If I have any errors, people are sure to know them.’

CHAP. XXXI. When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

CHAP. XXXII. The Master said, ‘In letters I am perhaps equal to other men, but *the character* of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.’

translate—‘criminal judge.’ But *judge* does not come up to his functions, which were legislative as well as executive. He was the adviser of his sovereign on all matters relating to crime. See the 周禮秋官司寇

Chão was the honorary epithet of Cháu (稠), duke of Lû, B.C. 541–509. He had a reputation for the knowledge and observance of ceremonies, and Confucius answered the minister’s question accordingly, the more readily that he was speaking to the officer of another State, and was bound, therefore, to hide any failings that his own sovereign might have had. 2. With all his knowledge of proprieties, the duke Cháu had violated an important rule,—that which forbids the intermarriage of parties of the same surname. The ruling houses of Lû and Wû were branches of the imperial house of Cháu, and consequently had the same surname—Chi (姬).

To conceal his violation of the rule, Cháu called his wife by the surname *Tsze* (子), as if she had belonged to the ducal house of Sung.

取, the 4th tone = 娶. 3. Confucius takes the criticism of his questioner very lightly.

31. THE GOOD FELLOWSHIP OF CONFUCIUS. On this chapter, see the 四書合講, which states very distinctly the interpretation which I have followed, making only two singings and not three. 和, 4th tone, here = ‘to sing in unison with.’

32. ACKNOWLEDGMENT OF CONFUCIUS IN ESTIMATING HIMSELF. 莫 here occasions some difficulty.

Ho Yen takes it, as it often is, = 無, and explains, ‘I am not better than others in letters.’ In the dictionary, with reference to this passage, it is explained by 强, so that the meaning would be—‘By effort, I can equal other men in letters.’ Chû Hsi makes it 疑辭, a ‘particle of doubt,’ = ‘perhaps.’ But this is formed for the occasion. 躬行君子, ‘an in-person-acting *chün-tszé*.’

也。躬行君子，則吾未之有得。
 子曰：若聖與仁，則吾豈敢抑爲之不厭，誨人不倦，則可謂云爾已矣。公西華曰：正唯弟子不能學也。
 子曰：疾病，子路請禱。子曰：有諸？子路對曰：有之。誄曰：禱爾于上下神祇。子曰：丘之禱久矣。

CHAP. XXXIII. The Master said, 'The sage and the man of perfect virtue;—how dare I *rank myself with them*? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness.' Kung-hsî Hwâ said, 'This is just what we, the disciples, cannot imitate you in.'

CHAP. XXXIV. The Master being very sick, Tsze-lû asked leave to pray for him. He said, 'May such a thing be done?' Tsze-lû replied, 'It may. In the Eulogies it is said, "Prayer has been made for thee to the spirits of the upper and lower worlds."' The Master said, 'My praying has been for a long time.'

33. WHAT CONFUCIUS DECLINED TO BE CONSIDERED, AND WHAT HE CLAIMED. 若 and 抑 are said to be correlatives, in which case they = our 'although' and 'yet.' More naturally, we may join 若 directly with 聖與仁, and take 抑 as = our 'but.' 云爾, see chap. xviii. 2. 已矣, added to 云爾, increases its emphasis, = 'just this and nothing more.' Kung-hsî Hwâ, see V. vii. 4.

34. CONFUCIUS DECLINES TO BE PRAYED FOR. 疾病 together mean 'very sick.' 有諸;—諸 is interrogative, as we find it frequently in Mencius. 誄, 'to write a eulogy, and confer the posthumous honorary title;' also, 'to eulogise in prayer,' i.e. to recite one's excellences as the ground of supplication. Lêi is a special form of composition corresponding to the French *éloge*, specimens of which are to be found in the Wân Hsüan (文選), of prince T.

T'ung. Wylie, 'Notes on Chinese Literature,' p. 192, calls them 'obituaries.' Tsze-lû must have been referring to some well-known collection of such compositions. In 禱爾, 爾 may be taken as the pronoun. 上下 = heaven and earth, 神 being the appropriate designation of the spirits of the former, and 祇 of the latter.

—Chü Hsi says, 'Prayer is the expression of repentance and promise of amendment, to supplicate the help of the spirits. If there be not those things, then there is no need for praying. In the case of the sage, he had committed no errors, and admitted of no amendment.' In all his conduct he had been in harmony with the spiritual intelligences, and therefore he said,—*my praying has been for a long time.* We must demur to some of these expressions; but the declining to be prayed for, and the concluding remark, seem to indicate the satisfaction of Confucius with himself. We wish that our information about him were not so stinted and fragmentary.

而安。威而不猛，恭
 子曰：溫而厲，
 長戚戚。
 坦蕩蕩，小人
 子曰：君子
 寧固。
 與其不孫也，
 不孫儉，則固。
 子曰：奢，則

CHAP. XXXV. The Master said, 'Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate.'

CHAP. XXXVI. The Master said, 'The superior man is satisfied and composed; the mean man is always full of distress.'

CHAP. XXXVII. The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

35. MEANNESS NOT SO BAD AS INSUBORDINATION. 孫, read *sun*, like 遜, and with the same meaning. plain,' used adverbially with 然, = 'lightly, somely.' This is its force here. 長 = 常時, 'constantly.'

36. CONTRAST IN THEIR FEELINGS BETWEEN THE CHÜN-TSZE AND THE MEAN MAN. 坦, 'a level 37. HOW VARIOUS ELEMENTS MODIFIED ONE ANOTHER IN THE CHARACTER OF CONFUCIUS.

BOOK VIII. T'AI-PO.

而稱焉。民無得
 天下讓
 矣三以
 德也
 可謂至
 泰伯其
 子曰
 第八
 泰伯

CHAPTER I. The Master said, 'T'ai-po may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct.'

THE HEADING OF THIS BOOK.—泰伯第八, was the eldest son of king T'ai (大), the grandfather of Wăn, the founder of the Ch'au dynasty. 'T'ai-po, Book VIII.' As in other cases, the first words of the Book give the name to it. The T'ai had formed the intention of upsetting the Yin dynasty, of which T'ai-po disapproved. T'ai moreover, because of the sage virtues of his grandson Ch'ang (昌), who afterwards became king Wăn, wished to hand down his principality to his third son, Ch'ang's father. subjects of the chapter are miscellaneous, but it begins and ends with the character and deeds of ancient sages and worthies, and on this account it follows the seventh chapter, where we have Confucius himself described. T'ai-po observing this, and to escape opposing

1. THE EXCEEDING VIRTUE OF T'AI-PO. T'AI-PO

 子曰恭而無
 禮則勞慎而無
 禮則慙勇而無
 禮則亂直而無
 禮則絞君子篤
 於親則民興於
 仁故舊不遺則
 民不偷。
 曾子有疾召
 門弟子曰啟予

CHAP. II. 1. The Master said, 'Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness.

2. 'When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness.'

CHAP. III. The philosopher Tsāng being ill, he called to him the disciples of his school, and said, 'Uncover my feet, uncover my hands. It is said in the Book of Poetry, "We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice," and so have I been. Now and hereafter, I know my escape from all injury to my person, O ye, my little children.'

his father's purpose, retired with his second brother among the barbarous tribes of the south, and left their youngest brother in possession of the State. The motives of his conduct T'ai-po kept to himself, so that the people

不得而稱之, 'could not find how to praise him.' There is a difficulty in making out the refusal of the empire three times, there being different accounts of the times and ways in which he did so. Chū Hsi cuts the knot, by making 'thrice' = 'firmly,' in which solution we may acquiesce. There is as great difficulty to find out a declining of the kingdom in T'ai-po's withdrawing from the petty State of Chāu. It may be added that king Wū, the first sovereign of the Chāu dynasty, subsequently conferred on T'ai-po the posthumous title of Chief of Wū (吳), the country to which he had withdrawn, and whose rude inhabitants gathered round him. His second brother succeeded him in the government of them, and hence the ruling house of Wū had the same surname as the royal house of Chāu, that namely of Chi (姬);—see

VII. xxx. 也已矣 give emphasis to the preceding declaration;—compare I. xiv.

2. THE VALUE OF THE RULES OF PROPRIETY;

AND OF EXAMPLE IN THOSE IN HIGH STATIONS. 1. We must bear in mind that the ceremonies, or rules of propriety, spoken of in these Books, are not mere conventionalities, but the ordinations of man's moral and intelligent nature in the line of what is proper. 絞, 'to strangle,' is here

explained by Chū Hsi by 急切. Ho Yen, after Mā Yung (early part of 2nd century), makes it = 絞刺, 'sarcasm.' 2. There does not seem any connexion between the former paragraph and this, and hence this is by many considered to be a new chapter, and assigned to the philosopher Tsāng. 君子 differs here from its previous usage, having reference more to the 位 or station of the individuals indicated, than to their 德 or virtue. 故舊 = 舊臣舊交, 'old ministers and old intimacies.' 偷, often a verb, 'to steal;' here an adjective, 'mean.'

3. THE PHILOSOPHER TSĀNG'S FILIAL PIETY SHEN IN HIS CARE OF HIS PERSON. We get our bodies perfect from our parents, and should so preserve them to the last. This is a great branch of filial piety with the Chinese, and this chapter is said

足，啟予手，詩云，戰戰兢兢，如臨深淵，如履薄冰，而今而後，吾知免夫，小子。

第四章 曾子有疾，孟敬子問之。曾子言曰，鳥之將死，其鳴也哀，人之將死，其言也善。君子所貴乎道者三，動容貌，斯遠暴慢矣；正顏色，斯近信矣；出辭氣，斯遠鄙倍矣；籩豆之事，則有司存。

CHAP. IV. 1. The philosopher Tsäng being ill, Mäng Chäng went to ask how he was.

2. Tsäng said to him, 'When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.'

3. 'There are three principles of conduct which the man of high rank should consider specially important:—that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them.'

to illustrate how Tsäng-tsze (I. iv) had made this his life-long study. He made the disciples uncover his hands and feet to show them in what preservation those members were. 詩云，—

see the Shih-ching, II. v. I. st. 6. In 而今, we must take 而 = 自. Wang Yin-chih, however, takes the first 而 as = 乃, and adduces other instances of 乃 = 而. Still the usage is remarkable.

4. THE PHILOSOPHER TSÄNG'S DYING COUNSELS TO A MAN OF HIGH RANK. 1. 敬 was the honorary epithet of 仲孫捷, a great officer of Lü, and son of Mäng-wü, II. vi. From the conclusion of this chapter, we may suppose that he descended to small matters below his rank.

之 refers to 疾. 2. 言, in 曾子言曰, intimates that Tsäng commenced the conversation. 3. 動, 正, and 出 are all = verbs governing the nouns following. 倍 is read like 背, and with the same meaning, 'to rebel against,' 'to be contrary to,' that here opposed being 道, 'the truth and right.' 籩 was a bamboo dish with a stand, made to hold fruits and seeds at sacrifice; 豆 was like it, and of the same size, only made of wood, and used to contain pickled vegetables and sauces. 君子 is used as in chap. ii.—In Ho Yen's compilation, the three clauses, beginning 斯遠, are taken not so well, and = 'thus he will not suffer from men's being violent and insulting, &c. &c.'

曾子曰，以能問於不能，
 以多問於寡，有若無，實若
 虛，犯而不校。昔者吾友嘗
 從事於斯矣。
 曾子曰，可以託六尺之
 孤，可以寄百里之命，臨大
 節，而不可奪也。君子人與，
 君子人也。
 曾子曰，士不可以不弘
 毅，任重而道遠。仁以為己

CHAP. V. The philosopher Tsāng said, 'Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation: formerly I had a friend who pursued this style of conduct.'

CHAP. VI. The philosopher Tsāng said, 'Suppose that there is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a State of a hundred li, and whom no emergency however great can drive from his principles:—is such a man a superior man? He is a superior man indeed.'

CHAP. VII. 1. The philosopher Tsāng said, 'The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.'

5. THE ADMIRABLE SIMPLICITY AND FREEDOM FROM EGOTISM OF A FRIEND OF THE PHILOSOPHER TSANG. This friend is supposed to have been Yen Yüan. 校, 'imprisonment by means of wood,' 'stocks.' The dictionary, after the old writers, explains it with reference to this passage, by 角也, 報也, 'altercation,' 'retorting.' 從事於斯, literally, 'followed things in this way.'

6. A COMBINATION OF TALENTS AND VIRTUE CONSTITUTING A CHÜN-TSZE. 六尺之孤, 'an orphan of six cubits.' By a comparison of a passage in the Cháu Li and other references, it is established that 'of six cubits' is equiva-

lent to 'of fifteen years or less,' and that for every cubit more or less we should add or deduct five years. See the 經註集證, where it is also said that the ancient cubit was shorter than the modern, and only = 7·4 in., so that six cubits = 4·44 cubits of the present day. But this estimate of the ancient cubit is probably still too high. King Wán, it is said, was ten cubits high! 百里之命, see

Mencius, V. Pt. ii. ch. ii. 6. 與 amounts nearly to a question, and is answered by 也. —'Yes, indeed.'

7. THE NECESSITY TO THE OFFICER OF COMPASS AND VIGOUR OF MIND. 1. 士, a learned man, 'a

也。人而不仁，疾之已甚，亂
第壹章子曰：好勇疾貧，亂也。
第貳章子曰：民可使由之，不
第參章可使知之。
第肆章子曰：興於詩，立於禮。
第伍章成於樂。
第陸章子曰：不亦重乎？死而後已，
第柒章不亦遠乎？

2. 'Perfect virtue is the burden which he considers it is his to sustain;—is it not heavy? Only with death does his course stop;—is it not long?'

CHAP. VIII. 1. The Master said, 'It is by the Odes that the mind is aroused.'

2. 'It is by the Rules of Propriety that the character is established.'

3. 'It is from Music that the finish is received.'

CHAP. IX. The Master said, 'The people may be made to follow a path of action, but they may not be made to understand it.'

CHAP. X. The Master said, 'The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme.'

scholar; but in all ages learning has been the qualification for, and passport to, official employment in China, hence it is also a general designation for 'an officer.'

任, 4th tone, a noun, = 'an office,' 'a burden borne;' with the 2nd tone, it is the verb 'to bear.'

8. THE EFFECTS OF POETRY, PROPRIETIES, AND MUSIC. These three short sentences are in form like the four, 志於道, &c., in VII. vi, but must be interpreted differently. There the first term in each sentence is a verb in the imperative mood; here it is rather in the indicative. There the 於 is to be joined closely to the 1st character and here to the 3rd. There it = our preposition *to*; here it = *by*. The terms 詩,

禮, 樂 have all specific reference to the Books so called.

9. WHAT MAY, AND WHAT MAY NOT BE ATTAINED TO WITH THE PEOPLE. According to Chü Hsi, the first 之 is 理之所當然, —duty, what principles require, and the second is 理之所以然, 'the principle of duty.'

He also takes 可 and 不可 as = 能 and 不能. If the meaning were so, then the sentiment would be much too broadly expressed. See 四書改錯, XVI. xv. As often in other places, the 翼註 gives the meaning here happily; viz. that a knowledge of the reasons and principles of what they are called to do need not be required from the people,—不可責之民.

10. DIFFERENT CAUSES OF INSUBORDINATION; A LESSON TO RULERS.

子曰。如有周公之才之
 美。使驕且吝。其餘不足觀
 也已。
 子曰。三年學。不至於穀。
 不易得也。
 子曰。篤信好學。守死善
 道。^{二節}危邦不入。亂邦不居。天
 下有道則見。無道則隱。^{三節}邦
 有道。貧且賤焉。恥也。邦無
 道。富且貴焉。恥也。

CHAP. XI. The Master said, 'Though a man have abilities as admirable as those of the duke of Cháu, yet if he be proud and niggardly, those other things are really not worth being looked at.'

CHAP. XII. The Master said, 'It is not easy to find a man who has learned for three years without coming to be good.'

CHAP. XIII. 1. The Master said, 'With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.'

2. 'Such an one will not enter a tottering State, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.'

3. 'When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honour are things to be ashamed of.'

11. THE WORTHLESSNESS OF TALENT WITHOUT VIRTUE. 'The duke of Cháu;—see VII. v. 其餘, 'the overplus,' 'the superfluity,' referring to the 'talents,' and indicating that ability is not the 本, or root of character, not what is essential. 也已, as in chap. i.

12. HOW QUICKLY LEARNING MAKES MEN GOOD. This is the interpretation of K'ung An-kwo, who takes 穀 in the sense of 善. Chü Hsi takes the term in the sense of 祿, 'emolument,' and would change 至 into 志, making the whole a lamentation over the rarity of the

disinterested pursuit of learning. But we are not at liberty to admit alterations of the text, unless, as received, it be absolutely unintelligible.

13. THE QUALIFICATIONS OF AN OFFICER, WHO WILL ALWAYS ACT RIGHT IN ACCEPTING AND DECLINING OFFICE. 1. This paragraph is taken as descriptive of character, the effects of whose presence we have in the next, and of its absence in the last. 2. 見 in opposition to 隱, read *hsien*, in 4th tone. The whole chapter seems to want the warmth of generous principle and feeling. In fact, I doubt whether its parts bear the relation and connexion which they are supposed to have.

子曰不在其位不謀其政。子曰師摯之始關雎之亂洋洋乎盈耳哉。子曰狂而不直侗而不愿慥慥而不信吾不知之矣。子曰學如不及猶恐失之。子曰巍巍乎舜禹之

CHAP. XIV. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XV. The Master said, 'When the music-master Chih first entered on his office, the finish of the Kwan Tsü was magnificent;—how it filled the ears!'

CHAP. XVI. The Master said, 'Ardent and yet not upright; stupid and yet not attentive; simple and yet not sincere:—such persons I do not understand.'

CHAP. XVII. The Master said, 'Learn as if you could not reach your object, and were *always* fearing also lest you should lose it.'

CHAP. XVIII. The Master said, 'How majestic was the manner in which Shun and Yü held possession of the empire, as if it were nothing to them!'

14. EVERY MAN SHOULD MIND HIS OWN BUSINESS. So the sentiment of this chapter is generalized by the paraphrasts, and perhaps correctly. Its letter, however, has doubtless operated to prevent the spread of right notions about political liberty in China.

15. THE PRAISE OF THE MUSIC-MASTER CHIH. Neither Morrison nor Medhurst gives what appears to be the meaning of 亂 in this chapter.

The K'ang-hsi dictionary has it—樂之卒章曰亂, 'The last part in the musical services is called *luan*.' The programme on those occasions consisted of four parts, in the last of which a number of pieces from the *Fang* or songs of the States was sung, commencing with the *Kwan Tsü*. The name *luan* was also given to a sort of refrain, at the end of each song.—The old interpreters explain differently, —'when the music-master Chih first corrected the confusion of the Kwan Tsü,' &c.

16. A LAMENTATION OVER MORAL ERROR ADDED TO NATURAL DEFECT. 吾不知之, 'I do not know them;'

that is, say commentators, natural defects of endowment are generally associated with certain redeeming qualities, as hastiness with straightforwardness, &c., but in the parties Confucius had in view, those redeeming qualities were absent. He did not understand them, and could do nothing for them.

17. WITH WHAT EARNESTNESS AND CONTINUOUSNESS LEARNING SHOULD BE PURSUED.

18. THE LOFTY CHARACTER OF SHUN AND YÜ. Shun received the empire from Yáo, B. C. 2255, and Yü received it from Shun, B. C. 2205. The throne came to them not by inheritance. They were called to it through their talents and virtue. And yet the possession of it did not affect them at all. 不與, 'it did not concern them,' was as if nothing to them. Ho Yen takes 與 = 求, 'they had the empire without seeking for it.' This is not according to usage.

有天下也，而不與焉。
 子曰：大哉，堯之爲君也，巍巍乎！唯天爲大，唯堯則之，蕩蕩乎！民無能名焉。巍巍乎！其有成功也，煥乎！其有文章。
 舜有臣五人，而天下治。武王曰：予有亂臣十人，孔子曰：才難，不其然乎！唐虞之際，於斯爲盛。

CHAP. XIX. 1. The Master said, 'Great indeed was Yào as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yào corresponded to it. How vast was his virtue! The people could find no name for it.

2. 'How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!'

CHAP. XX. 1. Shun had five ministers, and the empire was well-governed.

2. King Wû said, 'I have ten able ministers.

3. Confucius said, 'Is not *the saying* that talents are difficult to find, true? Only when the dynasties of T'ang and Yü met, were they more abundant than in this of Cháu, yet there was a woman among them. *The able ministers* were no more than nine men.

19. THE PRAISE OF YÃO. 1. No doubt, Yào, as he appears in Chinese annals, is a fit object of admiration, but if Confucius had had a right knowledge of, and reverence for, Heaven, he could not have spoken as he does here. Grant that it is only the visible heaven overspreading all, to which he compares Yào, even that is sufficiently absurd. 則之, not simply = 法之, 'imitated it,' but 能與之準, 'could equalize with it.' 2. 其有成功 = 其所 有之成功, the great achievements of his government. 文章 (see V. xii) = the music, ceremonies, &c., of which he was the author.

20. THE SCARCITY OF MEN OF TALENT, AND PRAISE OF THE HOUSE OF CHÁU. 1. Shun's five ministers were 禹, Superintendent of Works; 稷, Superintendent of Agriculture; 契 (hsieh), Minister

of Instruction; 皋陶, Minister of Justice; and 伯益, Warden of Woods and Marshes. Those five, as being eminent above all their contemporaries, are mentioned. 2. See the Shû-ching, V. i. sect. ii. 6. 亂臣, 'governing, i.e. able ministers.' In the dictionary, the first meaning given of 亂 is 'to regulate,' and the second is just the opposite, — 'to confound,' 'confusion.' Of the ten ministers, the most distinguished of course was the duke of Cháu. One of them, it is said next paragraph, was a woman, but whether she was the mother of king Wan, or his wife, is much disputed. The ten men were: — the duke of Cháu, the duke of Shào, Grandfather Hope, the duke of Pi, the duke of Yung, T'ai-tien, Hung-yào, San-i Shàng, Nan-kung Kwo, and the wife or mother of king Wán. 3. Instead of the usual 'The Master said,' we have here 孔子曰, 'The philosopher K'ung said.'

然矣。力乎溝洫，禹吾無間。鬼神惡衣服，而致美矣。菲飲食，而致孝乎。子曰：禹吾無間然。謂至德也已矣。服事殷，周之德，其可。三分天下有其二，以有婦人焉，九人而已。

4. 'King Wăn possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Châu may be said to have reached the highest point indeed.'

CHAP. XXI. The Master said, 'I can find no flaw in the character of Yü. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yü.'

This is accounted for on the ground that the words of *king Wû* having been quoted immediately before, it would not have been right to crown the sage with his usual title of 'the Master.' The style of the whole chapter, however, is different from that of any previous one, and we may suspect that it is corrupt. 才難 is a sort of proverb, or common saying, which Confucius quotes and illustrates. 唐虞之際 (Yao is called Tang, having ascended the throne from the marquissate of that name, and Yü became a sort of accepted surname or style of Shun) 於斯爲盛 is understood by Chü Hsi as in the translation, while the old writers take exactly the opposite view. The whole is obscure. 4. This paragraph must be spoken of king Wăn.

21. THE PRAISE OF YÜ. 閒, read *chien*, 4th tone, 'a crevice,' 'a crack.' The form 閒 in the text is not so correct. 禹吾無閒然

矣, 'In Yü, I find no crevice so,' i.e. I find nothing in him to which I can point as a flaw. 鬼神 is interpreted of the spirits of heaven and earth, as well as those sacrificed to in the ancestral temple, but the saying that the rich offerings were filial (孝) would seem to restrict the phrase to the latter. The 黻 was an apron made of leather, and coming down over the knees, and the 冕 was a sort of cap or crown, flat on the top, and projecting before and behind, with a long fringe on which gems and pearls were strung, exactly like the Christ-Church cap of Oxford. They were both used in sacrificing. 溝洫, generally the water-channels by which the boundaries of the fields were determined, and provision made for their irrigation, and to carry off the water of floods. The 溝 were four cubits wide and deep, and arranged so as to flow into the 洫, which were double the size.

BOOK IX. TSZE HAN.

子罕第九
 子罕言利與命
 與仁。
 達巷黨人曰大
 哉孔子博學而無
 所成名。子聞之謂
 門弟子曰吾何執
 執御乎執射乎吾
 執御矣。

CHAPTER I. The subjects of which the Master seldom spoke were—profitableness, and also the appointments of *Heaven*, and perfect virtue.

CHAP. II. 1. A man of the village of Tà-hsiang said, 'Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any *particular* thing.'

2. The Master heard the observation, and said to his disciples, 'What shall I practise? Shall I practise charioteering, or shall I practise archery? I will practise charioteering.'

HEADING OF THIS BOOK.—子罕第九, 'The Master seldom, No. 9.' The thirty chapters of this Book are much akin to those of the seventh. They are mostly occupied with the doctrine, character, and ways of Confucius himself.

1. SUBJECTS SELDOM SPOKEN OF BY CONFUCIUS. 利 is mostly taken here in a good sense, not as selfish gain, but as it is defined under the first of the diagrams in the Yi-ching,—義之和, 'the harmoniousness of all that is righteous;' that is, how what is right is really what is truly profitable. Compare Mencius, I. i. 1. Yet even in this sense Confucius seldom spoke of it, as he would not have the consideration of the profitable introduced into conduct at all. With his not speaking of 仁 there is a difficulty which I know not how to solve. The fourth Book is nearly all occupied with it, and no doubt it was a prominent topic in Confucius's teachings. 命 is not = our *fate*, unless in the primary meaning of that term,—'*Fatum est quod dii fantur*.' Nor is it *decree*, or antecedent

purpose and determination, but the decree embodied and realised in its object.

2. AMUSEMENT OF CONFUCIUS AT THE REMARK OF AN IGNORANT MAN ABOUT HIM. Commentators, old and new, say that the chapter shows the exceeding humility of the sage, educed by his being praised, but his observation on the man's remark was evidently ironical. 1. For want of another word, I render 黨 by 'village.' According to the statutes of Cháu, 'five families made a 比, four 比 a 閭, and five 閭 or 500 families a 鄉.' Who the villager was is not recorded, though some would have him to be the same with 項橐, the boy of whom it is said in the 三字經, 昔仲尼師項橐, 'of old Confucius was a scholar of Hsiang T'o.' The man was able to see that Confucius was very extensively learned, but his idea of fame, common to the age, was that it must be acquired by excellence in some one particular art. In his lips, 孔子 was not more than our 'Mr. K'ung.'

第三子曰麻冕禮也今
 也純儉吾從眾拜下
 禮也今拜乎上泰也
 雖違眾吾從下
 第四子絕四毋意毋必
 毋固毋我
 第五子畏於匡曰文王
 既沒文不在茲乎天
 之將喪斯文也後死
 者不得與於斯文也

CHAP. III. 1. The Master said, 'The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice.'

2. 'The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow *only* after ascending it. That is arrogant. I *continue* to bow below the hall, though I oppose the common practice.'

CHAP. IV. There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary pre-determinations, no obstinacy, and no egoism.

CHAP. V. 1. The Master was put in fear in K'wang.

2. He said, 'After the death of king Wăn, was not the cause of truth lodged here *in me*?'

3. SOME COMMON PRACTICES INDIFFERENT AND OTHERS NOT. 1. The cap here spoken of was that prescribed to be worn in the ancestral temple, and made of very fine linen dyed of a deep dark colour. It had fallen into disuse, and was superseded by a simpler one of silk. Rather than be singular, Confucius gave in to a practice, which involved no principle of right, and was economical. 2. Chū Hsi explains the

拜下, 拜乎上, thus: 'In the ceremonial intercourse between ministers and their prince, it was proper for them to bow below the raised hall. This the prince declined, on which they ascended and completed the homage.' See this illustrated in the 經註集證, *in loc.*

The prevailing disregard of the first part of the ceremony Confucius considered inconsistent with the proper distance to be observed between prince and minister, and therefore he would be singular in adhering to the rule.

4. FRAILTIES FROM WHICH CONFUCIUS WAS FREE. 毋, it is said, is not prohibitive here, but simply negative;—to make it appear that

it was not by any effort, as 絕 and 毋 more naturally suggest, that Confucius attained to these things.

5. CONFUCIUS ASSURED IN A TIME OF DANGER BY HIS CONVICTION OF A DIVINE MISSION. Compare VII. xxii, but the adventure to which this chapter refers is placed in the sage's history before the other, not long after he had resigned office, and left Lŭ. 1. There are different opinions as to what State K'wang belonged to. The most likely is that it was a border town of Ch'ang, and its site is now to be found in the department of K'ai-fang in Ho-nan. It is said that K'wang had suffered from 陽虎, an officer of Lŭ, to whom Confucius bore a resemblance. As he passed by the place, moreover, a disciple, 顏刻, who had been associated with Yang Hŭ in his measures against K'wang, was driving him. These circumstances made the people think that Confucius was their old enemy, so they attacked him, and kept him prisoner for five days. The accounts of his escape vary, some of them

天之未喪斯文也。匡人其如予何。
一節大宰問於子貢曰：夫
二節子聖者與？何其多能也。
三節子貢曰：固天縱之將聖，又
多能也。子聞之曰：大宰知我乎？吾少也賤，故
多能鄙事。君子多乎哉？不多也。
四節牢曰：子云：吾不試，故藝。

3. 'If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?'

CHAP. VI. 1. A high officer asked Tsze-kung, saying, 'May we not say that your Master is a sage? How various is his ability!'

2. Tsze-kung said, 'Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various.'

3. The Master heard of the conversation and said, 'Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability.'

4. Láo said, 'The Master said, "Having no official employment, I acquired many arts."'

being evidently fabulous. The disciples were in fear. 畏 would indicate that Confucius himself was so, but this is denied. 2. The *nan* I render by 'the cause of truth.' More exactly, it is the truth embodied in literature, ceremonies, &c., and its use instead of *tiao*, 'truth in its principles,' is attributed to Confucius's modesty. 在茲, 'in this,' referring to himself. 3. There may be modesty in his use of *nan*, but he here identifies himself with the line of the great sages, to whom Heaven has intrusted the instruction of men. In all the six centuries between himself and king Wan, he does not admit of such another. 後死者, 'he who dies afterwards,' = a future mortal.

6. ON THE VARIOUS ABILITY OF CONFUCIUS:—HIS SAGEHOOD NOT THEREIN. 1. According to

the 周禮, the 大宰 was the chief of the six great officers of State, but the use of the designation in Confucius's time was confined to the States of Wü and Sung, and hence the officer in the text must have belonged to one of them. See the 註疏, *in loc.* The force of 與 is as appears in the translation. 2. 與 is responded to by Tsze-kung with 固, 'certainly,' while yet by the use of 將 he gives his answer an air of hesitancy. 縱之, 'lets him go,' i.e. does not restrict him at all. The officer had found the sagehood of Confucius in his various ability;—by the *yü*, 'moreover,' Tsze-kung makes that ability only an additional circumstance. 3. Confucius ex-

第七章 子曰：吾有知乎哉？無知也。有鄙夫問於我，空空如也。我叩其兩端而竭焉。

第八章 子曰：鳳鳥不至，河不出圖，吾已矣夫。

第九章 子見齊衰者、冕衣裳者，與瞽者見之，雖少，必作，過之必趨。

CHAP. VII. The Master said, 'Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it.'

CHAP. VIII. The Master said, 'The FĀNG bird does not come; the river sends forth no map:—it is all over with me!'

CHAP. IX. When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them *approaching*, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

plains his possession of various ability, and repudiates its being essential to the sage, or even to the *chün-tsze*. 4. Láo was a disciple, by surname Ch'in (琴), and styled Tsze-k'ai (子開), or Tsze-chang (子張). It is supposed that when these conversations were being digested into their present form, some one remembered that Láo had been in the habit of mentioning the remark given, and accordingly it was appended to the chapter. 子云 indicates that it was a frequent saying of Confucius.

7. CONFUCIUS DISCLAIMS THE KNOWLEDGE ATTRIBUTED TO HIM, AND DECLARES HIS EARNESTNESS IN TEACHING. The first sentence here was probably an exclamation with reference to some remark upon himself as having extraordinary knowledge. 叩其兩端, 'exhibit (叩 = 發動, 'to agitate') its two ends,' i.e. discuss it from beginning to end.

8. FOR WANT OF AUSPICIOUS OMENS, CONFUCIUS GIVES UP THE HOPE OF THE TRIUMPH OF HIS DOCTRINES. The *fāng* is the male of a fabulous bird, which has been called the Chinese phoenix, said to appear when a sage ascends the throne

or when right principles are going to triumph in the world. The female is called 凰. In the days of Shun, they gambolled in his hall, and were heard singing on mount Ch'i in the time of king Wán. The river and the map carry us farther back still,—to the time of Fū-hsi, to whom a monster with the head of a dragon, and the body of a horse, rose from the water, being marked on the back so as to give that first of the sages the idea of his diagrams. Confucius indorses these fables. 吾已矣夫,—see V. xxvi. and observe how 乎 and 夫 are interchanged.

9. CONFUCIUS'S SYMPATHY WITH SORROW, RESPECT FOR RANK, AND PITY FOR MISFORTUNE. 齊, read *tsze*, is 'the lower edge of a garment,' and joined with 衰, read *ts'ui*, 'mourning garments,' the two characters indicate the mourning of the second degree of intensity, where the edge is unhemmed, but cut *even*, instead of being ragged, the terms for which are 斬衰. The phrase, however, seems to be for 'in mourning' generally. 少, in 4th tone, 'young.

三 顏淵喟然歎曰，仰之彌高，鑽之彌堅，瞻之在前，忽焉在後。二 夫子循循然，善誘人，博我以文，約我以禮。三 欲罷不能，既竭吾才，如有所立卓爾。雖欲從之，末由也已。二 子疾病，子路使門人為臣。病間，曰：久矣哉，由之行詐也。無臣而為有

CHAP. X. 1. Yen Yüan, in admiration of the Master's doctrines, sighed and said, 'I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.

2. 'The Master, by orderly method, skilfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.

3. 'When I wish to give over the study of his doctrines, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow and lay hold of it, I really find no way to do so.'

CHAP. XI. 1. The Master being very ill, Tsze-lü wished the disciples to act as ministers to him.

2. During a remission of his illness, he said, 'Long has the conduct of Yü been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?

10. YEN YÜAN'S ADMIRATION OF HIS MASTER'S DOCTRINES; AND HIS OWN PROGRESS IN THEM.

1. 喟然歎，'sighingly sighed.' 仰 and the other verbs here are to be translated in the past tense, as the chapter seems to give an account of the progress of Hui's mind. 忽

焉=忽然，'suddenly.' 2. 誘=引進，'to lead forward.' 博我云云，-comp.

VI. XXV. 3. 卓爾=卓然，an adverb, 'uprightly,' 'loftily.' 末，in the sense of 無.

末由=無所由以用其力，'I find myself unable to use my strength.' 也已，'yea, indeed.'—It was this which made him sigh.

11. CONFUCIUS'S DISLIKE OF PRETENSION, AND CONTENTMENT WITH HIS CONDITION. 1. 使，'was causing,' or wanted to cause. Confucius had been a great officer, and enjoyed the services of ministers, as in a petty court. Tsze-lü would have surrounded him in his great sickness with the illusions of his former state, and brought on himself this rebuke. 3. 縱

臣、吾誰欺、欺天乎。且予與其死於臣之手也，無寧死於二三子之手乎？且予縱不得大葬，予死於道路乎？

子曰：「有美玉於斯，韞匱而藏諸？求善賈而沽諸？」子曰：「沽之哉！沽之哉！我待賈者也。」

子曰：「欲居九夷。」或曰：「陋，如之何？」子曰：「君子居之，何陋之有？」

子曰：「吾自衛反魯，然後樂

3. 'Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I die upon the road?'

CHAP. XII. Tsze-kung said, 'There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?' The Master said, 'Sell it! Sell it! But I would wait for one to offer the price.'

CHAP. XIII. 1. The Master was wishing to go and live among the nine wild tribes of the east.

2. Some one said, 'They are rude. How can you do such a thing?' The Master said, 'If a superior man dwelt among them, what rudeness would there be?'

CHAP. XIV. The Master said, 'I returned from Wei to Lû, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places.'

- 縱然, as a conjunction, 'letting it be that,' = although.

12. HOW THE DESIRE FOR OFFICE SHOULD BE QUALIFIED BY SELF-RESPECT. 諸 is interrogative here, as in VII. xxxiv. There being no

nominative to 韞, like the 'I' in the translation, we might render, 'should it be put,' &c.

賈, read *chiâ*, 4th tone = 價, 'price,' 'value.' The disciple wanted to elicit from Confucius why he declined office so much, and insinuated his question in this way. It seems better to

translate *yü* here by 'a gem,' or a 'precious stone,' than by 'a piece of jade.'

13. HOW BARBARIANS CAN BE CIVILIZED. This chapter is to be understood, it is said, like V. vi, not as if Confucius really wished to go among the 九, but that he thus expressed his regret that his doctrine did not find acceptance in China. 1. The 九,—see III. v. There were nine tribes or varieties (種) of them, the yellow, white, red, &c. 2. 如之何,—the

之 refers to his purpose to go among the 九.

14. CONFUCIUS'S SERVICES IN CORRECTING THE

正雅頌各得其所。
 子曰：出則事公卿，入則
 事父兄，喪事不敢不勉，不
 爲酒困，何有於我哉。
 子曰：在川上曰：逝者如斯
 夫，不舍晝夜。
 子曰：吾未見好德如好
 色者也。
 子曰：譬如爲山，未成一
 簣，止，吾止也；譬如平地，雖

CHAP. XV. The Master said, 'Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all duties to the dead, not to dare not to exert one's self; and not to be overcome of wine:—which one of these things do I attain to?'

CHAP. XVI. The Master standing by a stream, said, 'It passes on just like this, not ceasing day or night!'

CHAP. XVII. The Master said, 'I have not seen one who loves virtue as he loves beauty.'

CHAP. XVIII. The Master said, '*The prosecution of learning* may be compared to what may happen in raising a mound. If there want but one basket of *earth* to complete the work, and I stop, the

MUSIC OF HIS NATIVE STATE AND ADJUSTING THE BOOK OF POETRY. Confucius returned from Wei to Lú in his 69th year, and died five years after. The 雅 (read yá, 3rd tone) and the

頌 are the names of two, or rather three, of the divisions of the Shih-ching, the former being the 'elegant' or 'correct' odes, to be used with music at royal festivals, and the latter the praise songs, celebrating principally the virtues of the founders of different dynasties, to be used in the services of the ancestral temple.

15. CONFUCIUS'S VERY HUMBLE ESTIMATE OF HIMSELF. Comp. VII. ii, but the things which Confucius here disclaims are of a still lower character than those there mentioned. Very remarkable is the last, as from the sage. The old interpreters treat 何有於我哉, as they do in VII. ii;—compare VII. xxv, xxvii, xxxiii, et al. 公卿 stand together, indicating men of superior rank. If we distinguish be-

tween them, the 公 may express the princes, high officers in the royal court, and the 卿, the high officers in the princes' courts.

16. HOW CONFUCIUS WAS AFFECTED BY A RUNNING STREAM. What does the *it* in the translation refer to? 者 and 如 indicate something in the sage's mind, suggested by the ceaseless movement of the water. Chü Hsi makes it 天地之化, = our 'course of nature.' In the 註疏 we find for it 時事,

'events,' 'the things of time.' Probably Chü Hsi is correct. Comp. Mencius, IV. Pt. ii. ch. xviii.

17. THE RARITY OF A SINCERE LOVE OF VIRTUE. 色, as in I. vii.

18. THAT LEARNERS SHOULD NOT CEASE NOR INTERMIT THEIR LABOURS. This is a fragment, like many other chapters, of some conversation, and the subject thus illustrated must be supplied, after the modern commentator, as in the translation, or, after the old, by 'the

覆一簣進吾往也。
 子語之而不惰者其回也與。
 子謂顏淵曰惜乎吾見其進也未見其止也。
 子曰苗而不秀者有矣夫秀而不實者有矣夫。
 子曰後生可畏焉知來者之不如今也四十五十而無聞焉斯亦不足畏也已。

stopping is my own work. It may be compared to *throwing down the earth* on the level ground. Though *but* one basketful is thrown at a time, the advancing with it is my own going forward.'

CHAP. XIX. The Master said, 'Never flagging when I set forth anything to him;—ah! that is Hui.'

CHAP. XX. The Master said of Yen Yüan, 'Alas! I saw his constant advance. I never saw him stop in his progress.'

CHAP. XXI. The Master said, 'There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers, but no fruit is subsequently produced!'

CHAP. XXII. The Master said, 'A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.'

following of virtue.' See the Shü-ching, V. v. 9, where the subject is virtuous consistency. We might expect 平 in 平地 to be a verb, like 爲 in 爲山, but a good sense cannot be made out by taking it so. 雖, = 'though only,' as many take it in VI. xxiv. The lesson of the chapter is—that repeated acquisitions individually small will ultimately amount to much, and that the learner is never to give over.

AS A MODEL STUDENT. This is said to have been spoken after Hui's death. 惜乎 looks as if it were so. The 未, 'not yet,' would rather make us think differently.

21. IT IS THE END WHICH CROWNS THE WORK.
 22. HOW AND WHY A YOUTH SHOULD BE REGARDED WITH RESPECT. The same person is spoken of throughout the chapter, as is shown by the 亦 in the last sentence. This is not very conclusive, but it brings out a good enough meaning. With Confucius's remark compare that of John Trebonius, Luther's schoolmaster

19. HUI THE EARNEST STUDENT.

20. CONFUCIUS'S FOND RECOLLECTION OF HUI

子曰、法語之言、能無
 從乎、改之爲貴、異與之
 言、能無說乎、繹之爲貴、
 說而不繹、從而不改、吾
 末如之何也已矣。
 子曰、主忠信、毋友不
 如己者、過則勿憚改。
 子曰、三軍可奪帥也、
 匹夫不可奪志也。

CHAP. XXIII. The Master said, 'Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.'

CHAP. XXIV. The Master said, 'Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.'

CHAP. XXV. The Master said, 'The commander of the forces of a large State may be carried off, but the will of even a common man cannot be taken from him.'

at Eisenach, who used to raise his cap to his pupils on entering the schoolroom, and gave as the reason—'There are among these boys men of whom God will one day make burgo-masters, chancellors, doctors, and magistrates. Although you do not yet see them with the badges of their dignity, it is right that you should treat them with respect.'

後生, 'after born,' a youth. See 先生, II. viii.

23. THE HOPELESSNESS OF THE CASE OF THOSE WHO ASSENT AND APPROVE WITHOUT REFORMATION OR SERIOUS THOUGHT.

法語之言, 'words of law-like admonition.' 異 is the name of the 5th trigram, to which the element of 'wind' is attached. Wind enters everywhere, hence the character is interpreted by 'entering,' and also by 'mildness,' 'yielding.' 異與之言, 'words of gentle insinuation.'

In 繹之爲貴, an antecedent to 之 is readily found in the preceding 言, but in 改之爲貴, such an antecedent can only be found in a roundabout way. This is one of the cases which shows the inapplicability to Chinese composition of our strict syntactical apparatus. 末 as in chap. x.

24. This is a repetition of part of I. viii.

25. THE WILL UNSUBDUABLE. 三軍, see

VII. x. 帥, read *shwái*, 4th tone, = 將帥, 'a general.' 匹, 'mate.' We find in the dictionary—'Husband and wife of the common people are a pair (相匹),' and the application of the term being thus fixed, an individual man is called 匹夫, an individual woman 匹婦.

子子曰、衣敝緼袍、與衣狐
貉者立、而不恥者、其由也
 與、不伎不求、何用不臧、子
 路終身誦之、子曰、是道也、
 何足以臧。
子子曰、歲寒、然後知松栢
 之後彫也。
子子曰、知者不惑、仁者不
 憂、勇者不懼。
子子曰、可與共學、未可與

CHAP. XXVI. 1. The Master said, 'Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed;—ah! it is Yü who is equal to this!

2. "He dislikes none, he covets nothing;—what can he do but what is good?"

3. Tsze-lü kept continually repeating these *words of the ode*, when the Master said, 'Those things are by no means sufficient to constitute (*perfect*) excellence.'

CHAP. XXVII. The Master said, 'When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves.'

CHAP. XXVIII. The Master said, 'The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.'

CHAP. XXIX. The Master said, 'There are some with whom we may study in common, but we shall find them unable to go along

26. TSZE-LÜ'S BRAVE CONTENTMENT IN POVERTY, BUT FAILURE TO SEEK THE HIGHEST AIMS. 1. On the construction of this paragraph, compare

chap. xviii. The 狐 is the fox. The 貉, read *heh*, is probably the badger. It is described as nocturnal in its habits, having a soft, warm fur. It sleeps much, and is carnivorous. This last characteristic is not altogether inapplicable to the badger. See the 本草獸部. 2.

See the Shih-ching, I. iii. Ode viii. 4. 3. 終身, not 'all his life,' as frequently, but 'continually.' Tsze-lü was a man of impulse, with many fine points, but not sufficiently reflective.

VOL. I.

27. MEN ARE KNOWN IN TIMES OF ADVERSITY. 後彫, 'the after-withering,' a meiosis for their being evergreens.

28. THE SEQUENCES OF WISDOM, VIRTUE, AND BRAVERY. 仁者不憂, —this is one of the sayings about virtue, which is only true when it is combined with trust in God.

29. HOW DIFFERENT INDIVIDUALS STOP AT DIFFERENT STAGES OF PROGRESS. More literally rendered, this chapter would be—'It may be possible with *some parties* together to study, but it may not yet be possible with them to go on to principles, &c.' 權, the weight of a steel-yard, then 'to weigh.' It is used here with

遠之有。思也。夫何
遠而子^{二節}曰未
不爾思。室是
偏其反而。豈
唐棣之華。
與權。可與立。未可
道。未可與立。
適道。可與適

with us to principles. *Perhaps* we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh *occurring events* along with us.

CHAP. XXX. 1. How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant.

2. The Master said, 'It is the want of thought about it. How is it distant?'

reference to occurring events,—to weigh them and determine the application of principles to them. In the old commentaries, 權 is used here in opposition to 經, the latter being that which is always, and everywhere right, the former a deviation from that in particular circumstances, to bring things right. This meaning of the term here is denied. The ancients adopted it probably from their interpretation of the second clause in the next chapter, which they made one with this.

30. THE NECESSITY OF REFLECTION. 1. This is understood to be from one of the pieces of poetry, which were not admitted into the collection of the Shih, and no more of it being preserved than what we have here, it is not altogether intelligible. There are long disputes about the 唐棣. Chü Hsi makes it a kind of small plum or cherry tree, whose leaves

are constantly quivering, even when there is no wind; and adopting a reading, in a book of the Tsin (晉) dynasty, of 翩 for 偏, and changing 翻 into 反, he makes out the meaning in the translation. The old commentators keep the text, and interpret,—'How perversely contrary are the flowers of the Tang-tai!' saying that those flowers are first open and then shut. This view made them take 權 in the last chapter, as we have noticed. Who or what is meant by 爾 in 爾思, we cannot tell. The two 而 are mere expletives, completing the rhythm. 2. With this paragraph Chü Hsi compares VII. xxix.—The whole piece is like the 20th of the last Book, and suggests the thought of its being an addition by another hand to the original compilation.

BOOK X. HEANG TANG.

如也。在、蹶、踏、如也、與、與、夫、言、聞、聞、如也、君、侃、侃、如也、與、上、大、
 三章 朝、與、下、大、夫、言、便、便、言、唯、謹、爾、者、其、在、宗、廟、朝、廷、
 三章 孔子於鄉黨、恂、恂、如也、似、不、能、言、鄉、黨、第、十

CHAPTER I. 1. Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

2. When he was in the *prince's* ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

CHAP. II. 1. When he was waiting at court, in speaking with the great officers of the lower grade, he spake freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.

2. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self-possessed.

HEADING OF THIS BOOK.—鄉黨第十, 'The village, No. 10.' This Book is different in its character from all the others in the work. It contains hardly any sayings of Confucius, but is descriptive of his ways and demeanour in a variety of places and circumstances. It is not uninteresting, but, as a whole, it hardly heightens our veneration for the sage. We seem to know him better from it, and perhaps to Western minds, after being viewed in his bedchamber, his undress, and at his meals, he becomes divested of a good deal of his dignity and reputation. There is something remarkable about the style. Only in one passage is its subject styled 子, 'The Master.' He appears either as 孔子, 'The philosopher K'ung,' or as 君子, 'The superior man.' A suspicion is thus raised that the chronicler had not the same relation to him as the compilers of the other Books. Anciently, the Book formed only one chapter, but it is now arranged under seventeen divisions. Those divisions, for convenience in the translation, I continue to denominate chapters, which is done also in some native editions.

1. DEMEANOUR OF CONFUCIUS IN HIS VILLAGE, IN THE ANCESTRAL TEMPLE, AND IN THE COURT. 1.

According to the dictionary, quoting from a record of 'the former Han dynasty, the 鄉 contained 2,500 families, and the 黨 only 500;' but the two terms are to be taken here together, indicating the residence of the sage's relatives. His native place in Lû is doubtless intended, rather than the original seat of his family in Sung. 恂恂如 is explained by

Wang Sû 'mild-like,' and by Chû Hsi, as in the translation, thinking probably that, with that meaning, it suited the next clause better. 2 便, read p'ien, the 2nd tone = 辯, 'to debate,' 'to discriminate accurately.' 爾 = 耳. In those two places of high ceremony and of government, it became the sage, it is said, to be precise and particular. Compare III. xv.

2 DEMEANOUR OF CONFUCIUS AT COURT WITH OTHER GREAT OFFICERS, AND BEFORE THE PRINCE.

1. 朝 may be taken here as a verb, literally = 'courting.' It was the custom for all the officers to repair at daybreak to the court, and wait for the ruler to give them audience.

大夫, 'Great officer,' was a general name, applicable to all the higher officers in a

位。蹴踏如也。
 階。趨進翼如也。復其
 遲顏色。怡怡如也。沒
 似不息者。出降一等。
 升堂。鞠躬如也。屏氣
 其言似不足者。攝齊
 色勃如也。足躩如也。
 中門。行不履闕。過位。
 躬如也。如不容立。不

2. When he was standing, he did not occupy the middle of the gate-way; when he passed in or out, he did not tread upon the threshold.

3. When he was passing the *vacant place of the prince*, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe.

5. When he came out *from the audience*, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, *with his arms* like wings, and on occupying it, his manner *still* showed respectful uneasiness.

CHAP. V. 1. When he was carrying the sceptre of his ruler, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making

three, whose gates were named 庫, 雉, and

路. The 公門 is the k'ü, or first of these.

The bending his body when passing through, high as the gate was, is supposed to indicate the great reverence which Confucius felt. 2.

不中門 = 不中於門, 'He did not stand opposite the middle of the gate-way.'

Each gate had a post in the centre, called 闕,

by which it was divided into two halves, appropriated to ingress and egress. The prince only could stand in the centre of either of them, and he only could tread on the threshold or sill. 3. At the early formal audience at day-break, when the prince came out of the inner apartment, and received the homage of the

officers, he occupied a particular spot called 宁.

This is the 位, now empty, which Confucius passes in his way to the audience in the inner apartment. 4. 齊, see IX. ix. He is now

ascending the steps to the 堂, 'the dais,' or raised platform in the inner apartment, where the prince held his council, or gave entertainments, and from which the family rooms of the palace branched off. 5. The audience is now over, and Confucius is returning to his usual place at the formal audience. K'ung An-kwo makes the 位 to be the 宁 in par. 3, but improperly. 進 after 趨 is an addition that has somehow crept into the ordinary text.

5. Demeanour of Confucius when employed on a friendly embassy. 1. 圭 may be trans-

不勝上如揖下如
授勃如戰色足踏
踏如有循^{〇二節}享禮有
容色私覲^{〇三節}愉愉如
也。
〇二節 君子不以紺緹^{〇一節}
飾紅紫不以爲褻
服當暑袗絺綌必
表而出之^{〇四節}緇衣羔
裘素衣麤裘黃衣

a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

2. In presenting the presents *with which he was charged*, he wore a placid appearance.

3. At his private audience, he looked highly pleased.

CHAP. VI. 1. The superior man did not use a deep purple, or a puce colour, in the ornaments of his dress.

2. Even in his undress, he did not wear anything of a red or reddish colour.

3. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

4. Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow.

lated 'sceptre,' in the sense simply of 'a badge of authority.' It was a piece of jade, conferred by the sovereign on the princes, and differed in size and shape, according to their rank. They took it with them when they attended the king's court, and, according to Chü Hsi and the old interpreters, it was carried also by their representatives, as their voucher, on occasions of embassies among themselves. In

the 拓餘說, II. xxxiii, however, it is con- tended, apparently on sufficient grounds, that the sceptre then employed was different from the other. 勝, 1st tone, 'to be equal to,' 'able for.'

2. The preceding paragraph describes Confucius's manner in the friendly court, at his first interview, showing his credentials and delivering his message. That done, he had to deliver the various presents with which he was charged. This was called 享 = 獻.

3. After all the public presents were delivered, the ambassador had others of his own to give, and his interview for that purpose was called 私覲

—Chü Hsi remarks that there is no record of Confucius ever having been employed on such a mission, and supposes that this chapter and the preceding are simply summaries of the manner in which he used to say duties referred to in them ought to be discharged.

6. RULES OF CONFUCIUS IN REGARD TO HIS DRESS. —The discussions about the colours here mentioned are lengthy and tedious. I am not confident that I have given them all correctly in the translation. 1. 君子, used here to

denote Confucius, can hardly have come from the hand of a disciple. 紺 = 深青楊赤色, 'a deep azure flushed with carnation.'

緹 = 絳色, 'a deep red'; it was dipped thrice in a red dye, and then twice in a black.

飾, 'for ornament,' i.e. for the edgings of the collar and sleeves. The kan, it is said, by Chü Hsi, after K'ung An-kwo, was worn in fasting, and the tsün in mourning, on which account Confucius would not use them. See

朝。吉^{十二節}月，必朝服而
裘^{五節}玄冠不以弔。
帷裳必殺之。^{十節}羔
喪無所不佩。^{九節}非
貉之厚以居。^{八節}去
長一身有半。^{七節}狐
右袂必有寢衣。^{六節}短

5. The fur robe of his undress was long, with the right sleeve short.

6. He required his sleeping dress to be half as long again as his body.

7. When staying at home, he used thick furs of the fox or the badger.

8. When he put off mourning, he wore all the appendages of the girdle.

9. His under-garment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below.

10. He did not wear lamb's fur or a black cap, on a visit of condolence.

11. On the first day of the month he put on his court robes, and presented himself at court.

this and the account of the colours denied in the 拓餘說, *in loc.* 2. There are five colours which go by the name of 正, 'correct,' viz.

青, 黃, 赤, 白, 黑, 'azure, yellow, carnation, white, and black;' others, among which are 紅 and 紫, go by the name of 間, or

'intermediate.' See the 集證, *in loc.* Confucius would use only the correct colours, and moreover, Chü Hsi adds, red and reddish-blue are liked by women and girls. 褻服, his dress, when in private. 3. 絺 and 綌 were

made from the fibres of a creeping plant, the 葛. See the Shih-ching, I. i. Ode 11. 必表而

出之, 'he must display and have it outwards.'

The interpretation of this, as in the translation, after Chü Hsi, though differing from the old commentators, seems to be correct. 4. The lamb's fur belonged to the court dress, the fawn's was worn on embassies, the fox's on occasions of sacrifice, &c. 5. Confucius knew how

to blend comfort and convenience. 6. This paragraph, it is supposed, belongs to the next chapter, in which case it is not the usual sleeping garment of Confucius that is spoken of, but the one he used in fasting. 長, 2nd tone,

'over,' 'overplus.' 7. These are the 褻裘 of paragraph 5. 8. The appendages of the girdle were, the handkerchief, a small knife, a spike for opening knots, &c. 去, 3rd tone,

'to put away.' 9. The 裳 was the lower garment, reaching below the knees like a kilt or petticoat. For court and sacrificial dress, it was made curtain-like, as wide at top as at bottom. In that worn on other occasions, Confucius saved the cloth in the way described. So, at least, says K'ung Ân-kwo. 殺, read *shāi*, 4th tone.

10. Lamb's fur was worn with black (par. 4), but white is the colour of mourning in China, and Confucius would not visit mourners, but in a sympathising colour. 11. 吉月, 'the fortunate day of the moon,' i.e. the first of the month. This was Confucius's practice, after he had ceased to be in office.

第七 齊一節 必有明衣布。齊二節
 必變食。居必遷坐。
 第六 食一節 不厭精。膾二節 不厭
 細。食三節 饅而餲。魚四節 餒而
 肉敗。不食。色惡。不食。
 臭惡。不食。失飪。不食。
 不時。不食。割二節 不正。不
 食。不得其醬。不食。四節 肉
 雖多。不使勝食氣。惟
 酒無量。不及亂。五節 沽酒

CHAP. VII. 1. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.

2. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

CHAP. VIII. 1. He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

2. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discoloured, or what was of a bad flavour, nor anything which was ill-cooked, or was not in season.

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce.

4. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.

5. He did not partake of wine and dried meat bought in the market.

7. RULES OBSERVED BY CONFUCIUS WHEN FASTING. 1. 齊, read *chái*, 1st tone; see VII.

xii. The 6th paragraph of the last chapter should come in as the 2nd here. 2. The fasting was not from all food, but only from wine or spirits, and from pot herbs. Observe the difference between 變 and 遷, the former 'to change,' the latter 'to change from,' 'to remove.'—The whole chapter may be compared with Matt. vi. 16-18.

8. RULES OF CONFUCIUS ABOUT HIS FOOD. 1. 膾, 'minced meat,' the commentators say, was made of beef, mutton, or fish, uncooked. 100 shing of paddy were reduced to 30, to bring it to the state of 精 rice. 2. 飪 in the dic-

tionary is 'overdone,' hence 失飪 = 'wrong in being overdone.' Some, however, make the phrase to mean 'badly cooked,' either underdone or overdone. 4. 食 (tsze) 氣, 'the breath of the rice,' or perhaps, 'the life-sustaining power of it,' but 氣 can hardly be translated here. 唯 = 惟, 'only,' showing, it is said, that in other things he had a limit, but the use of wine being to make glad, he could not beforehand set a limit to the quantity of it. See, however, the singular note in IX. xv. 6. Literally, 'He did not take away ginger in eating.' 8. The prince, anciently (and it is still a custom), distributed among the assisting ministers the flesh of his sacrifice. Each would only get a little, and so it could be

市脯不食。不撤薑食。^{七節}
 不多食。祭於公，不宿^{八節}
 肉。祭肉不出三日，出^{九節}
 三日，不食之矣。食不^{十節}
 語，寢不言。雖疏食菜^{十一節}
 羹，瓜祭，必齊如也。
 席不正，不坐。
 鄉人飲酒，杖者出，
 斯出矣。鄉人儺，朝服^{十二節}
 而立於阼階。

6. He was never without ginger when he ate.

7. He did not eat much.

8. When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received over night. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it.

9. When eating, he did not converse. When in bed, he did not speak.

10. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave respectful air.

CHAP. IX. If his mat was not straight, he did not sit on it.

CHAP. X. 1. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.

2. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

used at once. 10. 瓜 should be changed into

必, according to Chū Hsi. Ho Yen, however, retains it, and putting a comma after it, joins it with the two preceding specimens of spare diet. The 'sacrificing' refers to a custom something like our saying grace. The master took a few grains of rice, or part of the other provisions, and placed them on the ground, among the sacrificial vessels, a tribute to the worthy or worthies who first taught the art of cooking. The Buddhist priests in their monasteries have a custom of this kind, and on public occasions, as when Ch'i-ying gave an entertainment in Hongkong in 1845, something like it is sometimes observed, but any such ceremony is unknown among the common habits of the people. However poor might be his fare, Confucius always observed it. 齋 (chái) = 齋, the grave demeanour appropriate to fasting.

9. RULE OF CONFUCIUS ABOUT HIS MAT.

10. OTHER WAYS OF CONFUCIUS IN HIS VILLAGE.

1. At sixty, people carried a staff. Confucius here showed his respect for age. 斯 has here an adverbial force, = 卽. 2. There were three 儺 ceremonies every year, but that in the text was called 'the great no,' being observed in the winter season, when the officers led all the people of a village about, searching every house to expel demons, and drive away pestilence. It was conducted with great uproar, and little better than a play, but Confucius saw a good old idea in it, and when the mob was in his house, he stood on the eastern steps (the place of a host receiving guests) in full dress. Some make the steps those of his ancestral temple, and his standing there to be to assure the spirits of his shrine.

三問人於他邦再二節
 拜而送之康子饋二節
 藥拜而受之曰丘
 未達不敢嘗
 三廐焚子退朝曰
 傷人乎不問馬
 三君賜食必正席一節
 先嘗之君賜腥必
 熟而薦之君賜生
 必畜之侍食於君二節

CHAP. XI. 1. When he was sending complimentary inquiries to any one in another State, he bowed twice as he escorted the messenger away.

2. Chî K'ang having sent him a present of physic, he bowed and received it, saying, 'I do not know it. I dare not taste it.'

CHAP. XII. The stable being burned down, when he was at court, on his return he said, 'Has any man been hurt?' He did not ask about the horses.

CHAP. XIII. 1. When the prince sent him a gift of *cooked* meat, he would adjust his mat, *first* taste it, and *then* give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted every-

11. TRAITS OF CONFUCIUS'S INTERCOURSE WITH OTHERS. 1. The two bows were not to the messenger, but intended for the distant friend to whom he was being sent. 2. 康 was the 季康子 of II. xx *et al.* Confucius accepted the gift, but thought it necessary to let the donor know he could not, for the present at least, avail himself of it.

12. HOW CONFUCIUS VALUED HUMAN LIFE. A ruler's 廐 was fitted to accommodate 216 horses. See the 集證, *in loc.* It may be used indeed for a private stable, but it is more natural to take it here for the 國 or State *chiu*. This is the view in the 家語.

13. Demeanour of Confucius in relation to his prince. 1. He would not offer the cooked meat to the spirits of his ancestors, not knowing

but it might previously have been offered by the prince to the spirits of his. But he reverently tasted it, as if he had been in the prince's presence. He 'honoured' the gift of cooked food, 'glorified' the undressed, and 'was kind' to the living animal. 2. The 祭 here is that in chapter viii. 10. Among parties of equal rank, all performed the ceremony, but Confucius, with his prince, held that the prince sacrificed for all. He tasted everything, as if he had been a cook, it being the cook's duty to taste every dish, before the prince partook of it. 3. 首 in the 4th tone, 頭向, 'the direction of the head.' The head to the east was the proper position for a person in bed; a sick man might for comfort be lying differently, but Confucius would not see the prince but in the correct position, and also in the court dress, so far as he could accomplish it. 4. He would not wait a moment, but let his carriage follow him.

與瞽者、雖褻必以貌凶。^{三節}
 衰者、雖狎必變、見冕者、
 不祭。^{二節}先飯疾、君視之、東
 首、加朝服、拖紳、君命召、
 不俟駕、行矣。
 入太廟、每事問。
 朋友死、無所歸、曰、於
 我殯、朋友之饋、雖車馬、
 非祭肉、不拜。
 寢不尸、居不容、見齊

3. When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.

4. When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

CHAP. XIV. When he entered the ancestral temple of the State, he asked about everything.

CHAP. XV. 1. When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, 'I will bury him.'

2. When a friend sent him a present, though it might be a carriage and horses, he did not bow.

3. The only present for which he bowed was that of the flesh of sacrifice.

CHAP. XVI. 1. In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

2. When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

14. A repetition of III. xv. Compare also chap. ii. These two passages make the explanation, given at III. xv, of the questioning being on his first entrance on office very doubtful.

15. TRAITS OF CONFUCIUS IN THE RELATION OF A FRIEND. 1. 殯, properly, 'the closing up of the coffin,' is here used for all the expenses and services necessary to interment. 2, 3. Between friends there should be a community of

goods. 'The flesh of sacrifice, however, was that which had been offered by his friend to the spirits of his parents or ancestors. That demanded acknowledgment.

16. CONFUCIUS IN BED, AT HOME, HEARING THUNDER, &c. 2. Compare IX. ix, which is here repeated, with heightening circumstances. 3. 式 is the front bar of a cart or carriage. In fact the carriage of Confucius's time was only

服者式之。式負版者。
 有盛饌，必變色而作。
 迅雷風烈，必變。
 升車，必正立，執綏。
 車中，不內顧，不疾言，
 不親指。
 大色斯舉矣，翔而後
 集。曰：山梁雌雉，時哉
 時哉。子路共之，三嗅
 而作。

3. To any person in mourning he bowed forward to the cross-bar of his carriage; he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

CHAP. XVII. 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

CHAP. XVIII. 1. *Seeing* the countenance, it instantly rises. It flies round, and by and by settles.

2. *The Master* said, 'There is the hen-pheasant on the hill bridge. At its season! At its season!' Tsze-lû made a motion to it. Thrice it smelt him and then rose.

what we call a cart. In saluting, when riding, parties bowed forward to this bar. 4. He showed these signs, with reference to the generosity of the provider.

17. CONFUCIUS AT AND IN HIS CARRIAGE. 1. The 綏 was a strap or cord, attached to the carriage to assist in mounting it. 2. 不內顧, 'He did not look round within,' i. e. turn

his head quite round. See the Li Chi, I. i. Pt. v. 43.

18. A fragment, which seemingly has no connexion with the rest of the Book. Various alterations of characters are proposed, and various views of the meaning given. Ho Yen's view of the conclusion is this:—'Tsze-lû took it and served it up. The Master thrice smelt it and rose.' 共, in 3rd tone, = 向.

BOOK XI. HSIEN TSIN.

宰我子貢。政事。冉。冉伯牛。仲弓。言語。德^{二節}行。顏淵。閔子騫。蔡^{二節}者。皆不及門也。^{三章}子曰。從我於陳^{二節}之。則吾從先進。禮樂。君子也。如^{二節}用樂。野人也。後進於禮^{三章}子曰。先進第十一

CHAPTER I. 1. The Master said, 'The men of former times, in the matters of ceremonies and music, were rustics, *it is said*, while the men of *these* latter times, in ceremonies and music, are accomplished gentlemen.

2. 'If I have occasion to use those things, I follow the men of former times.'

CHAP. II. 1. The Master said, 'Of those who were with me in Ch'ân and Ts'âi, there are none to be found to enter my door.'

2. Distinguished for their virtuous principles and practice, there were Yen Yüan, Min Tsze-ch'ien, Zan Po-niü, and Chung-kung; for their ability in speech, Tsâi Wo and Tsze-kung; for their adminis-

HEADING OF THIS BOOK. — 先進第十一, 'The former men, No. 11.' With this Book there commences the second part of the Analects, commonly called the *Hsiü Lun* (下論). There is, however, no important authority for this division. It contains 25 chapters, treating mostly of various disciples of the Master, and deciding the point of their worthiness. Min Tsze-ch'ien appears in it four times, and on this account some attribute the compilation of it to his disciples. There are indications in the style of a peculiar hand.

1. CONFUCIUS'S PREFERENCE OF THE SIMPLER WAYS OF FORMER TIMES. 1. 先進, 後進

are said by Chü Hsi to = 先輩, 後輩. Literally, the expressions are, — 'those who first advanced,' 'those who afterwards advanced,' i.e. on the stage of the world. In Ho Yen, the chapter is said to speak of the disciples who had first advanced to office, and those who had advanced subsequently, — 一

其弟子之中仕進先後之輩. But the 2nd paragraph is decidedly against this interpretation. 進 is not to be joined to the succeeding 於禮樂, but 於 = *quoad*. It is supposed that the characterising the 先進 as rustics, and their successors as *chün-tsze*, was a style of his times, which Confucius quotes ironically. We have in it a new instance of the various application of the name *chün-tsze*. In the 備旨, it is said, 'Of the words and actions of men in their mutual intercourse and in the business of government, whatever indicates *respect* is here included in *ceremonies*, and whatever is expressive of *harmony* is here included in *music*.'

2. CONFUCIUS'S REGRETFUL MEMORY OF HIS DISCIPLES' FIDELITY: — CHARACTERISTICS OF TEN OF THE DISCIPLES. 1. This utterance must have been made towards the close of Confucius's life, when many of his disciples had been removed by death, or separated from him by other causes.

有季路文學子游子
夏。子曰回也非助我
者也於吾言無所不
說。子曰孝哉閔子騫
人不問於其父母昆
弟之言。南容三復白圭孔
子以其兄之子妻之。

trative talents, Zan Yü and Chî Lû; for their literary acquirements Tsze-yü and Tsze-hsiâ.

CHAP. III. The Master said, 'Hüi gives me no assistance. There is nothing that I say in which he does not delight.'

CHAP. IV. The Master said, 'Filial indeed is Min Tsze-ch'ien! Other people say nothing of him different from the report of his parents and brothers.'

CHAP. V. Nan Yung was frequently repeating the *lines about a white sceptre-stone*. Confucius gave him the daughter of his elder brother to wife.

In his 62nd year or thereabouts, as the accounts go, he was passing, in his wanderings from Ch'ân to Ts'ai, when the officers of Ch'ân, afraid that he would go on into Ch'ü, endeavoured to stop his course, and for several days he and the disciples with him were cut off from food. Both Ch'ân and Ts'ai were in the present province of Ho-nan, and are referred to the departments of 陳州 and 汝寧. 2. This paragraph is to be taken as a note by the compilers of the Book, enumerating the principal followers of Confucius on the occasion referred to, with their distinguishing qualities. They are arranged in four classes (四科), and, amounting to ten, are known as the 十哲. The 'four classes' and 'ten wise ones' are often mentioned in connexion with the sage's school. The ten disciples have all appeared in the previous Books.

3. HÜI'S SENT RECEPTION OF THE MASTER'S TEACHINGS. A teacher is sometimes helped by the doubts and questions of learners, which lead him to explain himself more fully. Compare III. viii. 3. 說 for 悅 as in I. i. 1, but K'ung An-kwo takes it in its usual pronunciation = 解, 'to explain.'

4. THE FILIAL PIETY OF MIN TSZE-CH'EN. 閒, as in VIII. xxi, 'could pick out no crevice or flaw in the words, &c.' 陳羣 (about A. D. 200-250), as given in Ho Yen, explains—'Men had no words of disparagement for his conduct in reference to his parents and brothers.' This is the only instance where Confucius calls a disciple by his designation. The use of 子騫 is supposed, in the 合講, to be a mistake of the compilers. 'Brothers' includes cousins, indeed = kindred.

5. CONFUCIUS'S APPROBATION OF NAN YUNG. Nan Yung, see V. i. 三, as in V. xix. I have translated it by 'frequently;' but, in the 'Family Sayings,' it is related that Yung repeated the lines thrice in one day. 白圭, see the Shih-ching, III. iii. Ode II. 5. The lines there are—'A flaw in a white sceptre-stone may be ground away; but for a flaw in speech, nothing can be done.' In his repeating of these lines, we have, perhaps, the ground-virtue of the character for which Yung is commended in V. i. Observe 孔子, where we might expect 子.

喪予。
 顏淵死，子曰：噫！天喪予，天
 大夫之後，不可徒行也。
 吾不徒行以爲之椁，以吾從
 其子也。鯉也死，有棺而無椁，
 爲之椁。子曰：才不才，亦各言
 其子也。顏淵死，顏路請子之車，以
 幸短命死矣，今也則亡。
 孔子對曰：有顏回者，好學，不
 季康子問弟子孰爲好學。

CHAP. VI. Chî K'ang asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hûi; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one *who loves to learn, as he did.*'

CHAP. VII. 1. When Yen Yüan died, Yen Lü begged the carriage of the Master to *sell* and get an outer shell for his son's coffin.

2. The Master said, 'Every one calls his son his son, whether he has talents or has not talents. There was Lî; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot.'

CHAP. VIII. When Yen Yüan died, the Master said, 'Alas! Heaven is destroying me! Heaven is destroying me!'

6. HOW HÛI LOVED TO LEARN. See VI. ii, where the same question is put by the duke Âi, and the same answer is returned, only in a more extended form.

7. HOW CONFUCIUS WOULD NOT SELL HIS CARRIAGE TO BUY A SHELL FOR YEN YÜAN. 1. There is a chronological difficulty here. Hûi, according to the 'Family Sayings,' and the 'Historical Records,' must have died several years before Confucius's son, Lî. Either the dates in them are incorrect, or this chapter is spurious.—Yen Lü, the father of Hûi, had himself been a disciple of the sage in former years.

爲之椁

(i. q. char. in text),—this is the idiom noticed

in V. vii. 3. 爲 would almost seem to be an

active verb followed by a double objective. In burying, they used a coffin, called 棺, and an outer shell without a bottom, which was called 槨. 2. 吾從大夫之後, literally, 'I follow in rear of the great officers.' This is said to be an expression of humility. Confucius, retired from office, might still present himself at court, in the robes of his former dignity, and would still be consulted on emergencies. He would no doubt have a foremost place on such occasions.

8. CONFUCIUS FELT HÛI'S DEATH AS IF IT HAD BEEN HIS OWN. The old interpreters make this simply the exclamation of bitter sorrow. The modern, perhaps correctly, make the chief in-

未能事人，焉能事鬼。敢
 問。季路問事鬼神。子曰，
 未能事人，焉能事鬼。敢
 問。子曰，不可。門人厚葬。
 顏淵死，門人欲厚葬，
 子曰，不可。門人厚葬。
 顏淵死，子哭之慟。從
 者曰，子慟矣。曰，有慟乎。
 非夫人之爲慟而誰爲。

CHAP. IX. 1. When Yen Yüan died, the Master bewailed him exceedingly, and the disciples who were with him said, 'Master, your grief is excessive?'

2. 'Is it excessive?' said he.

3. 'If I am not to mourn bitterly for this man, for whom should I mourn?'

CHAP. X. 1. When Yen Yüan died, the disciples wished to give him a great funeral, and the Master said, 'You may not do so.'

2. The disciples did bury him in great style.

3. The Master said, 'Hüi behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples.'

CHAP. XI. Chü Lü asked about serving the spirits of the dead. The Master said, 'While you are not able to serve men, how can you serve their spirits?' Chü Lü added, 'I venture to ask about

gredient to be grief that the man was gone to whom he looked most for the transmission of his doctrines.

9. CONFUCIUS VINDICATES HIS GREAT GRIEF FOR THE DEATH OF HÜI. 1. 哭 is the loud wail of grief. Moaning with tears is called 泣.

3. 夫人 = 斯人, 'this man.' The third definition of 夫 in the dictionary is 有所指之辭, 'a term of definite indication.'

10. CONFUCIUS'S DISSATISFACTION WITH THE GRAND WAY IN WHICH HÜI WAS BURIED. 1. The old interpreters take 門人 as being the disciples of Yen Yüan. This is not natural, and yet we can hardly understand how the disciples of Confucius would act so directly contrary to

his express wishes. Confucius objected to a grand funeral as inconsistent with the poverty of the family (see chap. vii).

3. 視, literally, 'regarded me,' but that term would hardly suit the next clause. 夫, as in the last chapter. This passage, indeed, is cited in the dictionary, in illustration of that use of the term. 二

三子, see III. xxiv.

11. CONFUCIUS AVOIDS ANSWERING QUESTIONS ABOUT SERVING SPIRITS, AND ABOUT DEATH. 鬼

神 are here to be taken together, and understood of the spirits of the dead. This appears from Confucius using only 鬼 in his reply, and from the opposition between 人 and 鬼.

問死。曰：未知生，焉知死。
 閔子侍側，閔閔如也。
 子路行，行如也；冉有、子貢，侃侃如也。子樂若由也，不得其死然。
 魯人爲長府。閔子騫曰：『仍舊貫，如之何？何必改作？』子曰：『夫人不言，言必中。』

death?' He was answered, 'While you do not know life, how can you know about death?'

CHAP. XII. 1. The disciple Min was standing by his side, looking bland and precise; Tsze-lû, looking bold and soldierly; Zan Yû and Tsze-kung, with a free and straightforward manner. The Master was pleased.

2. (He said), 'Yû there!—he will not die a natural death.'

CHAP. XIII. 1. Some parties in Lû were going to take down and rebuild the Long treasury.

2. Min Tsze-ch'ien said, 'Suppose it were to be repaired after its old style;—why must it be altered and made anew?'

3. The Master said, 'This man seldom speaks; when he does, he is sure to hit the point.'

人 is man alive, while 鬼 is man dead—a ghost, a spirit. Two views of the replies are found in commentators. The older ones say—'Confucius put off Chi Lû, and gave him no answer, because spirits and death are obscure and unprofitable subjects to talk about.' With this some modern writers agree, as the author of the 翼註; but others, and the majority,

say—'Confucius answered the disciple profoundly, and showed him how he should prosecute his inquiries in the proper order. The service of the dead must be in the same spirit as the service of the living. Obedience and sacrifice are equally the expression of the filial heart. Death is only the natural termination of life. We are born with certain gifts and principles, which carry us on to the end of our course.' This is ingenious refining, but, after all, Confucius avoids answering the important questions proposed to him.

12. CONFUCIUS HAPPY WITH HIS DISCIPLES

ABOUT HIM. HE WARNS TSZE-LÛ. 1. 閔子，
like 冉子，VI. iii. 1. 行，read *hang*, 4th tone.

2. There being wanting here 子曰 at the commencement, some, unwisely, would change the 樂 at the end of the first paragraph into 曰, to supply the blank. 若由也，一若 is used with reference to the appearance and manner of Tsze-lû. 然，in the 註疏，is taken as = the final 焉. Some say that it indicates some uncertainty as to the prediction. But it was verified;—see on II. xvii.

13. WISE ADVICE OF MIN SUN AGAINST USELESS EXPENDITURE. 1. 魯人，not 'the people of Lû,' but as in the translation—certain officers, disapprobation of whom is indicated by simply calling them 人. The full meaning of 爲 is collected from the rest of the chapter.

國子^{一節}曰由之瑟奚爲
於丘之門^{二節}門人不敬
子路子曰由也升堂
矣未入於室也
子貢問師與商也
孰賢子曰師也過商
也不及曰然則師愈
與子^{三節}曰過猶不及
季氏富於周公而
求也爲之聚斂而附

CHAP. XIV. 1. The Master said, 'What has the lute of Yü to do in my door?'

2. The other disciples *began* not to respect Tsze-lü. The Master said, 'Yü has ascended to the hall, though he has not yet passed into the inner apartments.'

CHAP. XV. 1. Tsze-kung asked which of the two, Shih or Shang, was the superior. The Master said, 'Shih goes beyond *the due mean*, and Shang does not come up to it'

2. 'Then,' said Tsze-kung, 'the superiority is with Shih, I suppose.'

3. The Master said, 'To go beyond is as wrong as to fall short.'

CHAP. XVI. 1. The head of the Chî family was richer than the duke of Cháu had been, and yet Ch'ü collected his imposts for him, and increased his wealth.

府 is 'a treasury,' as distinguished from 倉, 'a granary,' and from 庫, 'an arsenal.' 'The Long Treasury' was the name of the one in question. We read of it in the Tso Chwan under the 25th year of duke Cháu (par. 5), as being then the duke's residence. 2. The use of 貫 is perplexing. Chü Hsi adopts the explanation of it by the old commentators as = 事, 'affair,' but with what propriety I do not see. The character means 'a string of cowries, or cash,' then 'to thread together,' 'to connect.' May not its force be here, — 'suppose it were to be carried on—continued—as before?' 3. 夫 as in chapter ix. 中, 4th tone, a verb, 'to hit the mark,' as in shooting.

14. CONFUCIUS'S ADMONITION AND DEFENCE OF TSZE-LÜ. 1. The form of the harpsichord or lute seems to come nearer to that of the *shih* than any other of our instruments. The 瑟 is a kindred instrument with the 琴, commonly

called 'the scholar's lute. See the Chinese Repository, vol. viii. p. 38. The music made by Yü was more martial in its air than befitted the peace-inculcating school of the sage. 2. This contains a defence of Yü, and an illustration of his real attainments.

15. COMPARISON OF SHIH AND SHANG. EXCESS AND DEFECT EQUALLY WRONG. Shang was the name of Tsze-hsia, I. vii, and Shih, that of Twan-sun, styled Tsze-chang. 1. 賢, here = 勝, 'to overcome,' 'be superior to,' being interchanged with 愈 in par. 2. We find this meaning of the term also in the dictionary.

16. CONFUCIUS'S INDIGNATION AT THE SUPPORT OF USURPATION AND EXTORTION BY ONE OF HIS DISCIPLES. 1. 季氏, see III. i. Many illustrations might be collected of the encroachments of the Chi family and its great wealth. 爲之聚斂, 'for him collected and ingathered,' i.e. all his imposts. This clause and the next imply that Ch'ü was aiding in the matter of laying imposts on the people. 2. 'Beat the

子曰張問善人之
 中。而貨殖焉億則屢
 乎。屢空。賜不受命
 乎。子曰回也其庶
 師也。辟由也嘒。
 三節 七章 一節 二節 四節
 之可也。也。小子鳴鼓而攻
 益之。子曰非吾徒

2. The Master said, 'He is no disciple of mine. My little children, beat the drum and assail him.'

CHAP. XVII. 1. Ch'ái is simple.

2. Shān is dull.

3. Shih is specious.

4. Yü is coarse.

CHAP. XVIII. 1. The Master said, 'There is Hûi! He has nearly attained to perfect virtue. He is often in want.'

2. 'Ts'ze does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct.'

CHAP. XIX. Tsze-chang asked what were the characteristics of

drum and assail him,'—this refers to the practice of executing criminals in the market-place, and by beat of drum collecting the people to hear their crimes. We must, however, say that the Master only required the disciples here to tell Ch'ü of his faults and recover him.

17. CHARACTERS OF THE FOUR DISCIPLES—CH'AI, SHAN, SHIH, AND YÜ. It is supposed a

子曰 is missing from the beginning of this chapter. Admitting this, the sentences are to be translated in the present tense, and not in the past, which would be required if the chapter were simply the record of the compilers. 1.

Ch'ái, by surname 高, and styled 子羔 (of

羔 there are several aliases), has his tablet now the 5th west, in the outer court of the temples. He was small and ugly, but distinguished for his sincerity, filial piety, and justice. Such was the conviction of his impartial justice, that in a time of peril he was saved by a man, whom he had formerly punished with cutting off his feet. All the other names have already occurred and been explained. 3. 辟, read p'í, is defined in the dictionary, '—practising airs with little sincerity.'—Confucius certainly does not here flatter his followers.

18. HÛI AND TS'ZE CONTRASTED. In Ho Yen's compilation, this chapter is joined with the

preceding as one. 1. 庶, here = 近, 'nearly,'

'near to.' It is often found with 乎 following, both terms together being = our 'nearly.' To make out a meaning, the old commentators

supply 聖道, 'the way or doctrines of the

sages,' and the modern supply 道, 'the truth

and right.' 空, 4th tone, 'emptied,' i. e.

brought to extremity, poor, distressed. Hûi's being brought often to this state is mentioned merely as an additional circumstance about

him, intended to show that he was happy in his deep poverty. Ho Yen preserves the comment of some one, which is worth giving here,

and according to which, 空 = 虛中, 'empty-

hearted,' free from all vanities and ambitions.

Then 屢 = 每, 'always.' In this sense 屢

空 was the formative element of Hûi's char-

acter. 2. 受, 'to receive,' here = 'to acquiesce

in.' 億 = 度, 'to form a judgment.' Ts'ze,

of course, is Tsze-kung.

19. THE GOOD MAN. Compare VII. xxv. By

善人 Chü Hsi understands—質美而

未學者, 'one of fine natural capacity, but

道。子曰：「不踐迹，亦不入於室。」
 三子曰：「論篤是與？」君子者乎？色莊者乎？
 三子曰：「路問聞斯行諸？」子曰：「有父兄在，如之何其聞斯行之？」冉有問聞斯行諸。子曰：「聞斯行之。」公西華曰：「由也問聞斯行諸，子曰：『有父兄在。』求也問，子曰：『有父兄在。』求也。」

the GOOD man. The Master said, 'He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage.'

CHAP. XX. The Master said, 'If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?'

CHAP. XXI. Tsze-lû asked whether he should immediately carry into practice what he heard. The Master said, 'There are your father and elder brothers to be consulted;—why should you act on that principle of immediately carrying into practice what you hear?' Zan Yû asked the same, whether he should immediately carry into practice what he heard, and the Master answered, 'Immediately carry into practice what you hear.' Kung-hsî Hwâ said, 'Yû asked whether he should carry immediately into practice what he heard, and you said, "There are your father and elder brothers to be consulted." Ch'îu asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." I, Ch'ih, am perplexed, and venture to ask you for an explanation.' The Master said, 'Ch'îu is retiring and slow; therefore,

who has not learned.' Such a man will in many things be a law to himself, and needs not to follow in the wake of others, but after all his progress will be limited. The text is rather enigmatical. 入室, compare chap.

xiv. 2. Tsze-chang was the Shih of chap. xv.

20. WE MAY NOT HASTILY JUDGE A MAN TO BE

GOOD FROM HIS DISCOURSE. 論 is here 'speech,' 'conversation.' In Ho Yen this chapter is joined to the preceding one, and is said to give additional characteristics of 'the good man,' mentioned on a different occasion.—The construction, however, on that view is all but inextricable.

21. AN INSTANCE IN TSZE-LÛ AND ZAN YÛ OF HOW CONFUCIUS DEALT WITH HIS DISCIPLES ACCORDING TO THEIR CHARACTERS. On Tsze-lû's

question, compare V. 13. 聞斯行諸, 'Hearing this (=anything), should I do it at once or not?' 行諸=行之乎, like 舍諸, in VI. iv. 兼人, —兼 is explained

by Chû Hsi with 勝, 'to overcome,' 'to be superior to.' But we can well take it in its radical signification of 'to unite,' as a hand grasps two sheaves of corn. The phrase is equivalent to our English one in the transla-

問聞斯行諸。子曰：聞斯行之。赤也惑，敢問。子曰：求也退，故進之。由也兼人，故退之。
子畏於匡，顏淵後。子曰：吾以汝爲死矣。曰：子在，回何敢死。
季子然問：仲由冉求可謂大臣與？子曰：吾以子爲異之問，曾由與求之問。所謂大臣者，以道事君，不可則止。今由

I urged him forward. Yü has more than his own share of energy ; therefore, I kept him back.'

CHAP. XXII. The Master was put in fear in K'wang and Yen Yüan fell behind. The Master, *on his rejoining him*, said, 'I thought you had died.' Hui replied, 'While you were alive, how should I presume to die?'

CHAP. XXIII. 1. Chi Tsze-zan asked whether Chung Yü and Zan Chiü could be called great ministers.

2. The Master said, 'I thought you would ask about some extraordinary individuals, and you only ask about Yü and Chiü!'

3. 'What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

tion. Similarly, the best pure gold is called 兼金.

22. YEN YÜAN'S ATTACHMENT TO CONFUCIUS, AND CONFIDENCE IN HIS MISSION. See IX. v. If Hui's answer was anything more than pleasantry, we must pronounce it foolish. The commentators, however, expand it thus:—'I knew that you would not perish in this danger, and therefore I would not rashly expose my own life, but preserved it rather, that I might continue to enjoy the benefit of your instructions.' If we inquire how Hui knew that Confucius would not perish, we are informed that he shared his master's assurance that he had a divine mission.—See VII. xxii, IX. v.

23. A GREAT MINISTER. CHUNG-YÜ AND ZAN CHIÜ ONLY ORDINARY MINISTERS. The paraprasts sum up the contents thus:—'Confucius

represses the boasting of Chi Tsze-zan, and indicates an acquaintance with his traitorous purposes.'

1. Chi Tsze-zan was a younger brother of Chi Hwan, who was the 季氏 of III. i. Having an ambitious purpose on the rulership of Lü, he was increasing his officers, and having got the two disciples to enter his service, he boastfully speaks to Confucius about them. 2. 吾以云云, literally, 'I supposed you were making a question of (=about) extraordinary men, and lo! it is a question about Yü and Chiü.'

曾=乃; its force is rather different from what it has in II. viii, but is much akin to that in III. vi. 4. 具臣

is explained 備臣數而已, 'simply

與求也。可謂具臣矣。^{五節}
 然則從之者與。^{六節}子曰：弑
 父與君，亦不從也。
 子曰：路使子羔爲費宰。
 子曰：賊夫人之子。^{三節}子路
 曰：有民人焉，有社稷焉，
 何必讀書，然後爲學。^{四節}
 子曰：是故惡夫佞者。
 華、子路、曾皙、冉有、公西
 華侍坐。子曰：以吾一日

4. 'Now, as to Yü and Ch'ü, they may be called ordinary ministers.'

5. Tsze-zan said, 'Then they will always follow their chief;—will they?'

6. The Master said, 'In an act of parricide or regicide, they would not follow him.'

CHAP. XXIV. 1. Tsze-lü got Tsze-kão appointed governor of Pî.

2. The Master said, 'You are injuring a man's son.'

3. Tsze-lü said, 'There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?'

4. The Master said, 'It is on this account that I hate your glib-tongued people.'

CHAP. XXV. 1. Tsze-lü, Tsäng Hsi, Zan Yü, and Kung-hsi Hwâ were sitting by the Master.

2. He said to them, 'Though I am a day or so older than you, do not think of that.

fitted to rank among the number of officers.'
 具 often means what is merely 'official.'
 具文, 'an official paper.' 具臣, 'mere officials.'
 5. 之 supposes an antecedent, such as 主, 'their master.'

24. HOW PRELIMINARY STUDY IS NECESSARY TO THE EXERCISE OF GOVERNMENT:—A REPROOF OF TSZE-LÜ. 1. 費,—see VI. vii. Tsze-lü had entered into the service of the Chi family (see last chapter), and recommended (使) Tsze-kão (see chap. xvii) as likely to keep the turbulent Pî in order, thereby withdrawing him from his

studies. 2. 賊, in the sense of 害, 'to injure.' 夫 as in chap. ix. 3. It qualifies the whole phrase 人之子, and not only the Zân. By denominating Tsze-kão—'a man's son,' Confucius intimates, I suppose, that the father was injured as well. His son ought not to be so dealt with. 3. The absurd defence of Tsze-lü. It is to this effect:—'The whole duty of man is in treating other men right, and rendering what is due to spiritual beings, and it may be learned practically without the study you require.' 4. 是故, 'on this account,' with reference to Tsze-lü's reply.

25. THE AIMS OF TSZE-LÜ, TSÄNG HSI, ZAN YÜ,

長乎爾。毋吾以也。居則曰：不吾知也。如或知爾，則何以哉？^{四節}子路率爾而對曰：千乘之國，攝乎大國之間，加以師旅，因之以饑饉，由之以師旅，因之以饑饉，由也爲之，比及三年，可使有勇，且知方也。夫子哂之。^{五節}求，爾何如？對曰：方六七十，如五六十，求也爲之，比及三年，可使足民。如其禮樂，以

3. 'From day to day you are saying, "We are not known." If some ruler were to know you, what would you like to do?'

4. Tsze-lü hastily and lightly replied, 'Suppose the case of a State of ten thousand chariots; let it be straitened between other large States; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables:—if I were intrusted with the government of it, in three years' time I could make the people to be bold, and to recognise the rules of righteous conduct.' The Master smiled at him.

5. Turning to Yen Yâ, he said, 'Ch'îü, what are your wishes?' Ch'îü replied, 'Suppose a State of sixty or seventy *li* square, or one of fifty or sixty, and let me have the government of it;—in three years' time, I could make plenty to abound among the people. As to teaching them the principles of propriety, and music, I must wait for the rise of a superior man to do that.'

AND KUNG-HSI HWÂ, AND CONFUCIUS'S REMARKS ABOUT THEM. Compare V. vii and xxv. 1. The disciples mentioned here are all familiar to us excepting Tsang Hsi. He was the father of Tsang Shan, and himself by name Tien (點).

The four are mentioned in the order of their age, and Tien would have answered immediately after Tsze-lü, but that Confucius passed him by, as he was occupied with his harpsichord. 2.

長, 3rd tone, 'senior.' Many understand 爾, 'ye,' as nominative to the first 以, but it is better to take 以=雖, 'although.'

一日, 'one day,' would seem to indicate

the importance which the disciples attached to the seniority of their Master, and his wish that they should attach no importance to it. In

勿吾以也, we have a not uncommon inversion;—'do not consider me to be your senior.'

3. 居=平居之時, 'the level, ordinary course of your lives.'

何以哉=何以爲用哉, 'what would you consider to be your use?' i.e. what course of action would you pursue?

4. 率爾, an adverb, = 'hastily.'

攝, according to Chü Hsi, = 管束; according to Pao Hsien, = 迫, 'straitened,' 'urged.' In the

俟君子^{六節}。赤爾何如。對曰：非
 曰能之。願學焉。宗廟之事，
 如會同^{七節}，端章甫，願爲小相
 焉。點爾何如。鼓瑟希，鏗爾
 舍瑟而作，對曰：異乎三子
 者之撰。子曰：何傷乎？亦各
 言其志也。曰：莫春者，春服
 既成，冠者五六人，童子六
 七人，浴乎沂，風乎舞雩，詠
 而歸。夫子喟然歎曰：吾與

6. 'What are your wishes, Ch'ih,' said the Master next to Kung-hsü Hwü. Ch'ih replied, 'I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant.'

7. Last of all, the Master asked Tsäng Hsi, 'Tien, what are your wishes?' Tien, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and rose. 'My wishes,' he said, 'are different from the cherished purposes of these three gentlemen.' 'What harm is there in that?' said the Master; 'do you also, as well as they, speak out your wishes.' Tien then said, 'In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the I, enjoy the breeze among the rain altars, and return home singing.' The Master heaved a sigh and said, 'I give my approval to Tien.'

Cháu Li, 500 men make a 旅, and 5 旅, or 2,500 men, make a 師. The two terms together have here the meaning given in the translation. 爲之, 'managed it.' 比, 3rd tone, blends its force with the following 及. 方=向, 'towards.' 知方, 'know the quarter to which to turn, the way in which to go.' 5. At the beginning of this paragraph and the two following, we must supply 子曰. 如=或, 'or.' 6. 能之, -之 refers to the 禮樂.

in par. 5. 會 is the name for occasional or incidental interviews of the princes with the sovereign, what are called 時見. 同 belongs to occasions when they all presented themselves together at court. The 端 (and from its colour called 玄端) was a robe of ceremony, so called from its straight make, its component parts having no gathers nor slanting cuttings. 章甫 was the name of a cap of ceremony. It had different names under different dynasties. 甫 means a MAN. The cap

爲之小孰能爲之大。廟會同非諸侯而何。赤也者。唯赤則非邦也。與。宗六七十如五六十而非邦。唯求則非邦也。與。安見方以禮其言不讓。是故哂之。曰。夫子何哂由也。曰。爲國。子亦各言其志也已矣。哲曰。夫三子者之言何如。點也。三子者出。曾皙後。曾

8. The three others having gone out, Tsäng Hsi remained behind, and said, 'What do you think of the words of these three friends?' The Master replied, 'They simply told each one his wishes.'

9. Hsi pursued, 'Master, why did you smile at Yü?'

10. He was answered, 'The management of a State demands the rules of propriety. His words were not humble; therefore I smiled at him.'

11. Hsi again said, 'But was it not a State which Ch'ü proposed for himself?' The reply was, 'Yes; did you ever see a territory of sixty or seventy *li*, or one of fifty or sixty, which was not a State?'

12. Once more, Hsi inquired, 'And was it not a State which Ch'ih proposed for himself?' The Master again replied, 'Yes; who but princes have to do with ancestral temples, and with audiences but the sovereign? If Ch'ih were to be a small assistant in these services, who could be a great one?'

was so named, as 'displaying the MAN.' 7. 希 = 止, 'pausing,' 'stopping.' 鐸, an ad-verb, expressing the twanging sound of the instrument. 莫, read *mú*, 4th tone, the same as 暮, 'sunset,' 'the close of a period of time.'

冠 (4th tone) 者, 'capped men.' Capping was in China a custom similar to the assuming the *toga virilis* among the Romans. It took place at

20. 浴 is not 'to bathe,' but is used with reference to a custom of washing the hands and clothes at some stream in the 3rd month, to put away evil influences. 雩 was the name of the

summer sacrifice for rain (Li Chi, IV. ii. Pt. ii. 8). Dancing movements were employed at it, hence the name—舞雩. 11. 曾皙曰

is to be supplied before 唯, and 子曰 before 安. Similar supplements must be made in the

next paragraph.—It does not appear whether Hsi, even at the last, understood why Confucius had laughed at Tsze-lü, and not at the others. 'It was not,' say the commentators, 'because Tsze-lü was extravagant in his aims. They were all thinking of great things, yet not greater than they were able for. Tsze-lü's fault was his levity. That was his offence against propriety.'

BOOK XII. YEN YÜAN.

敏請事斯語矣。勿動。顏淵曰：回雖不
 勿聽。非禮勿言，非禮
 子曰：非禮勿視，非禮
 哉。顏淵曰：請問其目。
 爲仁由己，而由人乎？
 己復禮，天下歸仁焉。
 己復禮爲仁，一日克
 克己復禮爲仁，一日克
 顏淵問仁。子曰：克
 顏淵第十二

CHAPTER I. 1. Yen Yüan asked about perfect virtue. The Master said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?'

2. Yen Yüan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.' Yen Yüan then said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

HEADING OF THIS BOOK.—顏淵第十

二, 'The twelfth Book, beginning with "Yen Yüan."' It contains 24 chapters, conveying lessons on perfect virtue, government, and other questions of morality and policy, addressed in conversation by Confucius chiefly to his disciples. The different answers, given about the same subject to different questioners, show well how the sage suited his instructions to the characters and capacities of the parties with whom he had to do.

1. HOW TO ATTAIN TO PERFECT VIRTUE:—A CONVERSATION WITH YEN YÜAN. 1. In Ho Yen, 克己 is explained by 約身, 'to restrain the body.' Chü Hsi defines 克 by 勝, 'to overcome,' and 己 by 身之私欲, 'the selfish desires of the body.' In the 合講, it is said—己非即是私, 但私即附

身而存, 故謂私爲己, '己 here is not exactly selfishness, but selfishness is what abides by being attached to the body, and hence it is said that selfishness is 己.' And again, 克己非克去其己, 乃克去己中之私欲也, 克己 is not subduing and putting away the self, but subduing and putting away the selfish desires in the self.' This 'selfishness in the self' is of a three-fold character:—first, 氣稟, said by Morrison to be 'a person's natural constitution and disposition of mind: ' it is, I think, very much the ψυχικὸς ἄνθρωπος or 'animal man;' second, 耳目口鼻之欲, 'the desires of the ears, the eyes, the mouth, the nose;' i. e. the dominating influences of the senses; and third, 爾我, 'Thou and I,' i. e. the lust of superiority. More concisely, the 己 is said, in the

子曰：「司馬牛問：『仁者其言，請事斯語矣。』」
 仲弓問：『仁者其言，請事斯語矣。』
 子曰：「雍雖不敏，施於人，在邦無怨，在家無怨。」

CHAP. II. Chung-kung asked about perfect virtue. The Master said, 'It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.' Chung-kung said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

CHAP. III. 1. Sze-mâ Niû asked about perfect virtue.
 2. The Master said, 'The man of perfect virtue is cautious and slow in his speech.'

翼註，to be the 人心 as opposed to the 道心，'the mind of man' in opposition to 'the mind of reason';—see the Shû-ching, II. ii. 15. This refractory 'mind of man,' it is said, 與生俱生，'is innate,' or, perhaps, 'con-nate.' In all these statements there is an acknowledgment of the fact—the morally abnormal condition of human nature—which underlies the Christian doctrine of original sin. With reference to the above threefold classification of selfish desires, the second paragraph shows that it was the second order of them—the influence of the senses—which Confucius specially intended. 復禮，—see note on 禮

VIII. ii. It is not here ceremonies. Chû Hsi defines it—天理之節文，'the specific divisions and graces of heavenly principle or reason.' This is continually being departed from, on the impulse of selfishness, but there is an ideal of it as proper to man, which is to be sought—'returned to'—by overcoming that. 歸 is explained by Chû Hsi by 與，'to allow.'

The gloss of the 備旨 is—稱其仁，'will praise his perfect virtue.' Perhaps 天下 is only = our 'everybody,' or 'anybody.' Some editors take 復 in the sense of 'to return,'—'the empire will return to perfect virtue';—supposing the exemplifier to be a prince. In the next sentence, which is designed to teach

that every man may attain to this virtue for himself, 而 is equivalent to our 'or,' and implies a strong denial of what is asked. 2. 其 refers to 克己復禮 目=條件，'a list of particulars.' 事 is used as an active verb;—'I beg to make my business these words.'

2. WHEREIN PERFECT VIRTUE IS REALIZED:—A CONVERSATION WITH CHUNG-KUNG. Chung-kung, see VI. i. From this chapter it appears that reverence (敬) and reciprocity (恕), on the largest scale, constitute perfect virtue. 使

民，—'ordering the people,' is apt to be done with haughtiness. This part of the answer may be compared with the apostle's precept—'Honour all men,' only the 'all men,' much more comprehensive there. 已所云云，

—compare V. xi. 在邦，在家，='abroad,' 'at home.' Pao Hsien, in Ho Yon, however, takes the former as denoting 'the prince of a State,' and the latter, 'the chief of a great officer's establishment.' This is like the interpretation of 歸 in last chapter.—The answer, the same as that of Hui in last chapter, seems to betray the hand of the compiler.

3. CAUTION IN SPEAKING A CHARACTERISTIC OF PERFECT VIRTUE:—A CONVERSATION WITH TSE-NIÛ. 1. Tse-niû was the designation of Sze-mâ Käng, alias Li Käng (犁耕), whose

也。詔曰：其言也詔。斯
 謂之仁矣乎？子曰：爲
 之難，言之得無詔乎？
 司馬牛問君子。子曰：
 曰：君子不憂不懼。曰：
 不憂不懼，斯謂之君
 子矣乎？子曰：內省不
 疚，夫何憂何懼？
 司馬牛憂曰：人皆
 有兄弟，我獨亡。子夏

3. 'Cautious and slow in his speech!' said Niü;—'is this what is meant by perfect virtue?' The Master said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

CHAP. IV. 1. Sze-mâ Niü asked about the superior man. The Master said, 'The superior man has neither anxiety nor fear.'

2. 'Being without anxiety or fear!' said Niü;—'does this constitute what we call the superior man?'

3. The Master said, 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'

CHAP. V. 1. Sze-mâ Niü, full of anxiety, said, 'Other men all have their brothers, I only have not.'

2. Tsze-hsiâ said to him, 'There is the following saying which I have heard:—

tablet is now the 7th east in the outer ranges of the disciples. He belonged to Sung, and was a brother of Hwan T'ui, VII. xxii. Their

ordinary surname was Hsiang (向), but that of Hwan could also be used by them, as they were descended from the duke so called. The office of 'Master of the horse' (司馬) had long been in the family, and that title appears here as if it were Niü's surname. 2. 詔 = 言

難出, 'the words coming forth with difficulty.' 3. 爲之言之.—comp. on 之 in the note on VII. x, et seq.—'Doing being difficult, can speaking be without difficulty of utterance.'

4. How THE CHÜN-TSZE HAS NEITHER ANXIETY NOR FEAR, AND CONSCIOUS RECTITUDE FREES FROM THESE. 1. 憂 is our 'anxiety,' trouble about

coming troubles; 懼 is 'fear,' when the troubles have arrived. 2. 疚 is 'a chronic

illness;' here it is understood with reference to the mind, that displaying no symptom of disease.

5. CONSOLATION OFFERED BY TSZE-HSIÄ TO TSZE-NIÜ, ANXIOUS ABOUT THE WAYS OF HIS BROTHER.

1. Tsze-niü's anxiety was occasioned by the conduct of his eldest brother Hwan T'ui, who, he knew, was contemplating rebellion, which would probably lead to his death. 兄弟, 'elder brothers' and 'younger brothers,' but Tsze-niü was himself the youngest of his family. The phrase simply = 'brothers.' 'All have their brothers,'—i.e. all can rest quietly without anxiety in their relation. 2. It is naturally supposed that the author of the observation was

Confucius. Tsze-hsiâ, see I. vii. 4. The 翼註 says that the expression, 'all within the four seas are brothers,' 不是通天譜, 'does not mean that all under heaven have the same genealogical register.' Chü Hsi's interpretation is that, when a man so acts, other

曰商聞之矣。死生有命，
 富貴在天。君子敬而無
 失，與人恭而有禮，四海
 之內，皆兄弟也。君子何
 患乎無兄弟也。
 子張問明。子曰：「浸潤
 之譖，膚受之愬，不行焉，
 可謂明也已矣。浸潤之
 譖，膚受之愬，不行焉，可
 謂遠也已矣。」

3. "Death and life have their determined appointment; riches and honours depend upon Heaven."

4. 'Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?'

CHAP. VI. Tsze-chang asked what constituted intelligence. The Master said, 'He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called far-seeing.'

men will love and respect him as a brother. This, no doubt, is the extent of the saying. I have found no satisfactory gloss on the phrase — 'the four seas.' It is found in the Shû-ching, the Shih-ching, and the Li Chî. In the 爾雅, a sort of Lexicon, very ancient, which was once reckoned among the *Ching*, it is explained as a territorial designation, the name of the dwelling-place of all the barbarous tribes. But the great Yü is represented as having made the four seas as four ditches, to which he drained the waters inundating 'the Middle Kingdom.' Plainly, the ancient conception was of their own country as the great habitable tract, north, south, east, and west of which were four seas or oceans, between whose shores and their own borders the intervening space was not very great, and occupied by wild hordes of inferior races. See the 四書釋地續, II. xxiv.

—Commentators consider Tsze-hsia's attempt at consolation altogether wide of the mark.

6. WHAT CONSTITUTES INTELLIGENCE:—AD-

DRESSED TO TSZE-CHANG. Tsze-chang (II. xvii), it is said, was always seeking to be wise about things lofty and distant, and therefore Confucius brings him back to things near at hand, which it was more necessary for him to attend to. 浸潤之譖, 'soaking, moistening, slander,' which unperceived sinks into the mind. 膚受之愬 (= and interchanged with 訴), 'statements of wrongs which startle like a wound in the flesh,' to which in the surprise credence is given. He with whom these things 不行, —are 'no go,' is intelligent, —yea, far-seeing. 遠 = 明之至. So Chu Hsi. The old interpreters differ in their view of 膚受之愬. The 註疏 says—'The skin receives dust which gradually accumulates.' This makes the phrase synonymous with the former.

而巳矣。何以文爲。子^{二節}質
 棘子成曰。君子質^{一節}
 民無信不立。
 曰。去食。自古皆有死。
 而去於斯二者何先。
 兵子貢曰。必不得已^{三節}
 於斯三者何先。曰。去
 貢曰。必不得已而去。
 食足。兵民信之矣。子^{三節}足
 子貢問政。子曰。足

CHAP. VII. 1. Tsze-kung asked about government. The Master said, 'The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.'

2. Tsze-kung said, 'If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?' 'The military equipment,' said the Master.

3. Tsze-kung again asked, 'If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?' The Master answered, 'Part with the food. From of old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the State.'

CHAP. VIII. 1. Chî Tsze-ch'ang said, 'In a superior man it is only the substantial qualities which are wanted;—why should we seek for ornamental accomplishments?'

7. REQUISITES IN GOVERNMENT:—A CONVERSATION WITH TSZE-KUNG. 1. 兵 primarily means 'weapons.' 'A soldier,' the bearer of such weapons, is a secondary meaning. There were no standing armies in Confucius's time. The term is to be taken here, as = 'military equipment,' 'preparation for war.' 信之, 之 refers to 其上, 'their ruler.' 3. The difficulty here is with the concluding clause—無信不立. Transferring the meaning of 信 from paragraph 1, we naturally render as in the translation, and 不立 = 國不立, 'the State will not stand.' This is the view, moreover, of the old interpreters. Chû Hsi and his followers, however, seek to make much more of 信. On the 1st paragraph he comments, 'The granaries being full, and the military preparation complete, then let the influence of instruction proceed. So shall the people have

faith in their ruler, and will not leave him or rebel.' On the 3rd paragraph he says, 'If the people be without food, they must die, but death is the inevitable lot of men. If they are without 信, though they live, they have not wherewith to establish themselves. It is better for them in such case to die. Therefore it is better for the ruler to die, not losing faith to his people, so that the people will prefer death rather than lose faith to him.'

8. SUBSTANTIAL QUALITIES AND ACCOMPLISHMENTS IN THE CHÜN-TSZE. 1. Tsze-ch'ang was an officer of the State of Wei, and, distressed by the pursuit in the times of what was merely external, made this not sufficiently well-considered remark, to which Tsze-kung replied, in, according to Chû Hsi, an equally one-sided manner. 1. 何以文爲 is thus expanded in the 註疏, '何用文章乃爲君子, 'why use accomplishments in order to make a Chün-tse?' 2. We may interpret this

貢曰、惜乎夫子之說、君
子也、駟不及舌。^{三節}文猶質
也、質猶文也、虎豹之鞶、
猶犬羊之鞶。^{一節}
哀公問於有若曰、年
饑、用不足、如之何、有若
對曰、盍徹乎。^{三節}曰、二、吾猶
不足、如之何、其徹也。^{四節}對
曰、百姓足、君孰與不足、
百姓不足、君孰與足。

2. Tsze-kung said, 'Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.'

3. 'Ornament is as substance; substance is as ornament. The hide of a tiger or leopard stripped of its hair, is like the hide of a dog or goat stripped of its hair.'

CHAP. IX. 1. The duke Âi inquired of Yü Zo, saying, 'The year is one of scarcity, and the returns for expenditure are not sufficient;—what is to be done?'

2. Yü Zo replied to him, 'Why not simply tithe the people?'

3. 'With two-tenths,' said the duke, 'I find them not enough;—how could I do with that system of one-tenth?'

4. Yü Zo answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'

paragraph, as in the translation, putting a comma after 說. So, Chü Hsi. But the old interpreters seem to have read right on, without any comma, to 也, in which case the paragraph would be—'Alas! sir, for the way in which you speak of the superior man!' And this is the most natural construction. 3. The modern commentators seem hypercritical in condemning Tsze-kung's language here. He shows the desirableness of the ornamental accomplishments, but does not necessarily put them on the same level with the substantial qualities.

9. LIGHT TAXATION THE BEST WAY TO SECURE THE GOVERNMENT FROM EMBARRASSMENT FOR WANT OF FUNDS. 1. Duke Âi, II. xx. Yü Zo, I. ii. 2. By the statutes of the Cháu dynasty, the ground was divided into allotments cultivated in common by the families located upon them, and the produce was divided equally, nine-

tenths being given to the farmers, and one-tenth being reserved as a contribution to the State. This was called the law of 徹, which term =

通, 'pervading,' 'general,' with reference, apparently, to the system of common labour. 3. A former duke of Lü, Hsüan (B.C. 609–591), had imposed an additional tax of another tenth from each family's portion. 4. The meaning of this paragraph is given in the translation. Literally rendered, it is,—'The people having plenty, the prince—with whom not plenty? The people not having plenty, with whom can the prince have plenty?' Yü Zo wished to impress on the duke that a sympathy and common condition should unite him and his people. If he lightened his taxation to the regular tithe, then they would cultivate their allotments with so much vigour, that his receipts would be abundant. They would be able, moreover, to help their kind ruler in any emergency.

^{一節}子張問崇德辨惑。子曰，
 主忠信，徙義，崇德也。^{二節}愛之，
 欲其生，惡其死，既欲
 其生，又欲其死，是惑也。^{三節}誠
 不以富，亦祇以異。
^{一節}齊景公問政於孔子。^{二節}孔
 子對曰：君君，臣臣，父父，子
 子。^{三節}公曰：善哉！信如君不君，
 臣不臣，父不父，子不子，雖
 有粟，吾得而食諸。

CHAP. X. 1. Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right;—this is the way to exalt one's virtue.

2. 'You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.

3. "It may not be on account of her being rich, yet you come to make a difference."

CHAP. XI. 1. The duke Ching, of Ch'î, asked Confucius about government.

2. Confucius replied, 'There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son.'

3. 'Good!' said the duke; 'if, indeed; the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?'

10. HOW TO EXALT VIRTUE AND DISCOVER DELUSIONS. 1. Tsze-chang, see chap. vi. The Master says nothing about the 辨, 'discriminating,' or 'discovering,' of delusions, but gives an instance of a twofold delusion. Life and death, it is said, are independent of our wishes. To desire for a man either the one or the other, therefore, is one delusion. And on the change of our feelings to change our wishes in reference to the same person, is another. 之=此人.—But in this Confucius hardly appears to be the sage. 3. See the Shih-ching, II. iv. Ode iv. 3. I have

translated according to the meaning in the Shih-ching. The quotation may be twisted into some sort of accordance with the preceding paragraph, as a case of delusion, but the commentator Ch'ang (和呈) is probably correct in supposing that it should be transferred to XVI. xii. Then 祇 should be in the text, not 祇.

11. GOOD GOVERNMENT OBTAINS ONLY WHEN ALL THE RELATIVE DUTIES ARE MAINTAINED. 1. Confucius went to Ch'î in his 36th year, B. C. 517, and finding the reigning duke—styled ching after his death—overshadowed by his ministers, and thinking of setting aside his eldest son from the

子曰：片言可以折獄者，其由也與？
 子曰：聽訟，吾猶人也，必也使無訟乎。
 子張問政。子曰：居之無倦，行之以忠。
 子曰：博學於文，約之以禮，亦可以弗畔矣夫。

CHAP. XII. 1. The Master said, 'Ah! it is Yü, who could with half a word settle litigations!'

2. Tsze-lü never slept over a promise.

CHAP. XIII. The Master said, 'In hearing litigations, I am like any other body. What is necessary, *however*, is to cause *the people* to have no litigations.'

CHAP. XIV. Tsze-chang asked about government. The Master said, 'The art of governing is to keep *its affairs* before the mind without weariness, and to practise them with undeviating consistency.'

CHAP. XV. The Master said, 'By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, *one* may thus likewise not err from what is right.'

succession, he shaped his answer to the question about government accordingly. 3. 'Although I have the grain,' i.e. my revenue, the tithe of the produce of the country. 吾得而食諸 (食諸, compare 行諸, XI. xxi), 'shall I be able to eat it?'—intimating the danger the State was exposed to from insubordinate officers.

12. WITH WHAT EASE TSZE-LÜ COULD SETTLE LITIGATIONS. 1. We translate here—'could,' and not—'can,' because Confucius is simply praising the disciple's character. Tsze-lü, see II. xvii. 片言 = 半言, 'half a word.'

2. This paragraph is from the compilers, stating a fact about Tsze-lü, to illustrate what the Master said of him. 宿 is explained by Chü Hsi by 留, 'to leave,' 'to let remain.' Its primary meaning is—'to pass a night.' We have in English, as given in the translation, a corresponding idiom.—In Ho Yen, 片言 is taken as = 偏言, 'one-sided words,' meaning that Tsze-lü could judge rightly on hearing half

a case. 宿 again is explained by 豫, 'before-hand.'—'Tsze-lü made no promises beforehand.'

13. TO PREVENT BETTER THAN TO DETERMINE LITIGATIONS. See the 大學傳, IV. 訟, opposed to 獄 (preceding chapter), is used of civil causes (爭財曰訟), and the other of criminal (爭罪曰獄). Little stress is to be laid on the 'I,' much on 使, as = 'to influence to.'

14. THE ART OF GOVERNING. 居, as opposed to 行, must be used as an active verb, and is explained by Chü Hsi as in the translation. 之 refers to that aspect of government about which Tsze-chang was inquiring. 無倦 = 始終如一, 'first and last the same;' 以忠 = 表裏如一, 'externally and internally the same.'

15. HARDLY DIFFERENT FROM VI. xxv.

子曰：君子成人之美，不
 成人之惡。小人反是。
 季康子問政於孔子。孔
 子對曰：政者正也。子帥以
 正，孰敢不正。
 季康子患盜，問於孔子。
 孔子對曰：苟子之不欲，雖
 賞之不竊。
 季康子問政於孔子，曰：
 如殺無道，以就有道，何如。

CHAP. XVI. The Master said, 'The superior man *seeks to* perfect the admirable qualities of men, and does not *seek to* perfect their bad qualities. The mean man does the opposite of this.'

CHAP. XVII. Chî K'ang asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead on *the people* with correctness, who will dare not to be correct?'

CHAP. XVIII. Chî K'ang, distressed about the number of thieves *in the State*, inquired of Confucius *how to do away with them*. Confucius said, 'If you, sir, were not covetous, although you should reward them to do it, they would not steal.'

CHAP. XIX. Chî K'ang asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good, and the people will be good. The relation

16. OPPOSITE INFLUENCE UPON OTHERS OF THE SUPERIOR MAN AND THE MEAN MAN.

17. GOVERNMENT MORAL IN ITS END, AND EFFICIENT BY EXAMPLE.

18. THE PEOPLE ARE MADE THIEVES BY THE EXAMPLE OF THEIR RULERS. This is a good instance of Confucius's boldness in reproving men in power. Chî K'ang (II. xx) had made himself head of the Chi family, and entered into all its usurpations, by taking off the infant nephew, who should have been its rightful chief. 不欲 = 不貪, 'did not covet,' i.e. a position and influence to which you have no right. 苟子之不欲 = 'given the fact

of your not being ambitious.' 賞之 = 賞民.

19. KILLING NOT TO BE TALKED OF BY RULERS; THE EFFECT OF THEIR EXAMPLE. In 就有道, 就 is an active verb, = 成, or 成就, 'to complete,' 'to perfect.' 德 is used in a vague sense, not positive virtue, but = 'nature,' 'character.' Some for 上 would read 尚 = 加, 'to add upon,' but 上 itself must here have substantially that meaning. 草上之風

孔子對曰：子爲政，焉用殺？子欲善而民善矣。君子之德風，小人之德草，草上之風，必偃。
 子張問：士何如，斯可謂之達矣？子曰：何哉，爾所謂達者？
 子張對曰：在邦必聞，在家必聞。子曰：是聞也，非達也。夫達也者，質直而好義，察言而觀色，慮以下人，在邦必達，在家必達。夫聞也者，色取仁而行

between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.

CHAP. XX. 1. Tsze-chang asked, 'What must the officer be, who may be said to be distinguished?'

2. The Master said, 'What is it you call being distinguished?'

3. Tsze-chang replied, 'It is to be heard of through the State, to be heard of throughout his clan.'

4. The Master said, 'That is notoriety, not distinction.'

5. 'Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan.'

6. 'As to the man of notoriety, he assumes the appearance of

草，加之以風，'the grass, having the wind upon it.'

20. THE MAN OF TRUE DISTINCTION, AND THE MAN OF NOTORIETY. 1. The ideas of 'a scholar' and an 'officer' blend together in China.

達 = 通達, 'to reach all round;—being influential, and that influence being acknowledged.'

3. If 士 be 'an officer,' then 在邦 assumes him to be the minister of a prince of a State, and 在家, that he is only the minister of a great officer, who is the head of a clan.

If, however, 士 be understood of 'a scholar,' 邦 will = 州里, 'the country,' 'people generally,' and 家 will = 族黨, 'the circle of relatives and neighbours.'

5. 下人, — 下 is the verb. The dictionary explains it by 'to descend. From being on high to become low.' But it is here rather more still, = 'to come down below other men.'

6. The condemnation here might be more fully and clearly expressed.

違居之不疑，在邦必聞，在家必聞。

樊遲從遊於舞雩之下，

曰：敢問崇德、修慝、辨惑？

曰：善哉！問先事後得，非崇

德與？攻其惡，無攻人之惡，

非修慝與？一朝之忿，忘其

身以及其親，非惑與？

樊遲問仁。子曰：愛人。問

virtue, but his actions are opposed to it, and he rests in this character without any doubts *about himself*. Such a man will be heard of in the country; he will be heard of in the clan.

CHAP. XXI. 1. Fan Ch'ih rambling with the Master under the trees about the rain altars, said, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.'

2. The Master said, 'Truly a good question !

3. 'If doing what is to be done be made the first business, and success a secondary consideration;—is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;—is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents;—is not this a case of delusion?'

CHAP. XXII. 1. Fan Ch'ih asked about benevolence. The Master said, 'It is to love *all* men.' He asked about knowledge. The Master said, 'It is to know *all* men.'

21. HOW TO EXALT VIRTUE, CORRECT VICE, AND DISCOVER DELUSIONS. Compare chap. x. Here, as there, under the last point of the inquiry, Confucius simply indicates a case of delusion, and perhaps that is the best way to teach how to discover delusions generally. 1. Fan Ch'ih, see II. v. 舞雩, see XI. xxv. 7; followed

here by 之下, there must be reference to the trees growing about the altars. 慝 formed from 'heart' and 'to conceal,' = secret vice.

3. 先事後得,—compare with 先難後獲, in VI. xx, which also is the report of

a conversation with Fan Ch'ih. 其惡,—其 = 己, 'himself,' 'his own.' 'A morning's anger' must be a small thing, but the consequences of giving way to it are very terrible. The case is one of great delusion.

22. ABOUT BENEVOLENCE AND WISDOM;—HOW KNOWLEDGE SUBSERVES BENEVOLENCE. Fan Ch'ih might well deem the Master's replies enigmatical, and, with the help of Tsze-hsia's explanations, the student still finds it difficult to understand the chapter. 1. 仁 here, being opposed to, or distinct from, 知², is to be taken as meaning 'benevolence,' and not as 'perfect

 子貢問友。子曰：忠告而善道之，
 尹，不仁者遠矣。
 者遠矣。湯有天下，選於衆，舉伊
 尹，不仁者遠矣。
 者直，何謂也？
 子夏曰：富哉言乎！
 問知。子曰：舉直錯諸枉，能使枉
 者直。夏曰：鄉也吾見於夫子而
 直，錯諸枉，能使枉者直。
 樊遲退，知子曰：知人。樊遲未達。子
 曰：舉

2. Fan Ch'ih did not immediately understand *these answers*.

3. The Master said, 'Employ the upright and put aside all the crooked;—in this way the crooked can be made to be upright.'

4. Fan Ch'ih retired, and, seeing Tsze-hsiâ, he said to him, 'A little while ago, I had an interview with our Master, and asked him about knowledge. He said, "Employ the upright, and put aside all the crooked;—in this way, the crooked will be made to be upright." What did he mean?'

5. Tsze-hsiâ said, 'Truly rich is his saying!

6. 'Shun, being in possession of the kingdom, selected from among all the people, and employed Kâo-yâo, on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed Î Yin, and all who were devoid of virtue disappeared.'

CHAP. XXIII. Tsze-kung asked about friendship. The Master said, 'Faithfully admonish *your friend*, and skilfully lead him on. If you find him impracticable, stop. Do not disgrace yourself.'

virtue.' 2. 未, 'not yet,' i. e. not immediately.

3. Compare II. xix. 4. 鄉, 4th tone, in the dictionary defined by 昔, 'formerly.' 6. See the names here in the Shû-ching, Parts II, III, and IV. Shun and T'ang showed their wisdom

—their knowledge of men—in the selection of the ministers who were named. That was their employment of the upright, and therefore all devoid of virtue disappeared. That was their making the crooked upright;—and so their love reached to all.

之不可止。則自辱焉。曰：君子以文會友，以友輔仁。

CHAP. XXIV. The philosopher Tsang said, 'The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue.'

23. PRUDENCE IN FRIENDSHIP. 告, read *kú*, as in III. xvii, implying some degree of deference. 道 = 導, as in II. iii. i.

24. THE FRIENDSHIP OF THE CHÜN-TSZE. 以文, 'by means of letters,' i. e. common literary studies and pursuits.

BOOK XIII. TSZE-LÜ.

第十子路曰：政先之，勞之。無倦。益。曰：仲弓爲季氏之政。子路曰：政先之，勞之。無倦。益。曰：仲弓爲季氏之政。

CHAPTER I. 1. Tsze-lü asked about government. The Master said, 'Go before the people *with your example*, and be laborious in their affairs.'

2. He requested further instruction, and was answered, 'Be not weary (in these things).'

CHAP. II. 1. Chung-kung, being chief minister to the Head of the Chî family, asked about government. The Master said, 'Employ

HEADING OF THIS BOOK. — 子路第十 (之 = 民) in the same way under the regiments of 勞. 勞之 = 爲他勤勞, 'to be laborious for them'; that is, to set them the example of diligence in agriculture, &c. It is better, however, according to the idiom I have several times pointed out, to take 之 as giving a sort of neuter and general force to the preceding words, so that the expressions are = 'example and laboriousness.'—K'ung An-kwo understands the meaning differently:—'set the people an example, and then you may make them labour.' But this is not so good.

2. 無 in the old copies is 毋. The meaning comes to be the same.

1. THE SECRET OF SUCCESS IN GOVERNING IS THE UNWEARIED EXAMPLE OF THE RULERS. — A LESSON TO TSZE-LÜ. 1. To what understood antecedents do the 之 refer? For the first, we may suppose 民; — 先之 = 率民, or 道民, 'precede the people,' 'lead the people,' that is, do so by the example of your personal conduct. But we cannot in the second clause bring

宰問政。子曰：「先有司，赦小過，舉賢才。」曰：「舉爾所知，而用之。」曰：「舉爾所知，而用之。」
 子曰：「路，衛君待子而為政，子將奚先？」子曰：「必也正名乎。」子曰：「有是，故有是。」
 子曰：「野哉，由也！君子於其所不知，蓋闕如也。」名不

first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.'

2. *Chung-kung* said, 'How shall I know the men of virtue and talent, so that I may raise them to office?' He was answered, 'Raise to office those whom you know. As to those whom you do not know, will others neglect them?'

CHAP. III. 1. *Tsze-lû* said, 'The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?'

2. The Master replied, 'What is necessary is to rectify names.'

3. 'So, indeed!' said *Tsze-lû*. 'You are wide of the mark! Why must there be such rectification?'

4. The Master said, 'How uncultivated you are, *Yü*! A superior man, in regard to what he does not know, shows a cautious reserve.'

5. 'If names be not correct, language is not in accordance with

2. THE DUTIES CHIEFLY TO BE ATTENDED TO BY A HEAD MINISTER:—A LESSON TO *ZAN YUNG*. would be neglected. Compare what is said on 'knowing men,' in XII. xxii.

1. 先有司,—compare VIII. iv. 3. The 有司 are the various smaller officers. A head minister should assign them their duties, and not be interfering in them himself. His business is to examine into the manner in which they discharge them. And in doing so, he should overlook small faults. 2. 人其舍諸,—compare 山川其舍諸, in VI. iv, though the force of 舍 here is not so great as in that chapter. Confucius's meaning is, that *Chung-kung* need not trouble himself about all men of worth. Let him advance those he knew. There was no fear that the others

3. THE SUPREME IMPORTANCE OF NAMES BEING CORRECT. 1. This conversation is assigned by *Chü Hsi* to the 11th year of the duke *Äi* of *Lü*, when Confucius was 69, and he returned from his wanderings to his native State. *Tsze-lû* had then been some time in the service of the duke *Ch'ü* of Wei, who, it would appear, had been wishing to get the services of the sage himself, and the disciple did not think that his Master would refuse to accept office, as he had not objected to his doing so. 2. 名 must have here a special reference, which *Tsze-lû* did not apprehend. Nor did the old interpreters, for *Mä Yung* explains the 正名 by 正百事之名, 'to rectify the names of all things.'

正則言不順，言不順則
 事不成。六節事不成則禮樂
 不興，禮樂不興則刑罰
 不中，刑罰不中則民無
 所措手足。七節故君子名之
 必可言也，言之必可行
 也。君子於其言，無所苟
 而已矣。
 樊遲遲請學稼。子曰：吾
 不如老農。請學爲圃。曰：

the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6. 'When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.

7. 'Therefore a superior man considers it necessary that the names he uses may be spoken *appropriately*, and also that what he speaks may be carried out *appropriately*. What the superior man requires, is just that in his words there may be nothing incorrect.'

CHAP. IV. 1. Fan Ch'ih requested to be taught husbandry. The Master said, 'I am not so good for that as an old husbandman.' He

On this view, the reply would indeed be 'wide of the mark.' The answer is substantially the same as the reply to duke Ching of Ch'ü about government in XII. xi, that it obtains when the prince is prince, the father father, &c.; that is, when each man in his relations is what the name of his relation would require. Now, the duke Ch'ü held the rule of Wei against his father; see VII. xiv. Confucius, from the necessity of the case and peculiarity of the circumstances, allowed his disciples, notwithstanding that, to take office in Wei; but at the time of this conversation, Ch'ü had been duke for nine years, and ought to have been so established that he could have taken the course of a filial son without subjecting the State to any risks. On this account, Confucius said he would begin with rectifying the name of the duke, that is, with requiring him to resign the dukedom to his father, and be what his name of son required him to be. See the 翼註, in loc. This view enables us to understand

better the climax that follows, though its successive steps are still not without difficulty.

正名乎，一乎 may be taken as an exclamation, or as 'is it not?' 4. 關如，一關

is used in the same sense as in II. xviii. The *k'ai* is the introductory hypothetical particle. The phrase = 'is putting-aside-like,' i. e. the superior man reserves and revolves what he is in doubt about, and does not rashly speak. 6. 'Proprieties' here are not ceremonial rules, but = 'order,' what such rules are designed to display and secure. So, 'music' is equivalent to 'harmony.' 中, 4th tone, is the verb.

4. A RULER HAS NOT TO OCCUPY HIMSELF WITH WHAT IS PROPERLY THE BUSINESS OF THE PEOPLE. It is to be supposed that Fan Ch'ih was at this time in office somewhere, and thinking of the Master, as the villager and high officer did, IX. ii and vi, that his knowledge embraced almost every subject, he imagined that he might get

吾不如老圃樊遲出。子曰，
小人哉，樊須也！上好禮，則
民莫敢不敬；上好義，則民
莫敢不服；上好信，則民莫
敢不用情。夫如是，則四方
之民襁負其子而至矣，焉
用稼。
子曰：誦詩三百，授之以
政，不達，使於四方，不能專
對，雖多，亦奚以爲？

requested also to be taught gardening, and was answered, 'I am not so good for that as an old gardener.'

2. Fan Ch'ih having gone out, the Master said, 'A small man, indeed, is Fan Hsü !

3. 'If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to his example. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs ;—what need has he of a knowledge of husbandry ?'

CHAP. V. The Master said, 'Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it ?'

lessons from him on the two subjects he specifies, which he might use for the benefit of the people. 1. 稼 is properly the 'seed-sowing,' and 圃, 'a kitchen-garden,' but they are used generally, as in the translation. 3. 情, 'the feelings,' 'desires,' but sometimes, as here, in the sense of 'sincerity.' 襁, often joined with páo (made of the classifier 衣 and 保), is a cloth with strings by which a child is strapped upon the back of its mother or nurse.—This paragraph shows what people in office should learn. Confucius intended that it should be repeated to Fan Ch'ih.

5. LITERARY ACQUIREMENTS USELESS WITHOUT PRACTICAL ABILITY. 詩三百,—see II. ii. 誦, 'to croon over,' as Chinese students do ; here, = 'to have learned.' 專 = 獨, 'alone,' i. e. unassisted by the individuals of his suite. 多, 'many,' refers to the 300 odes. 亦, 'also,' here and in other places, = our 'yet,' 'after all.' 奚以爲,—以, it is said, = 用, 'use,' and 爲 is a mere expletive,—是語助詞. See in Wang Yán-chih's Treatise on the Particles under the heading 爲語助也; chap. ii.

第六子曰其身正不令而
 行其身不正雖令不從
 第七子曰魯衛之政兄弟
 也
 第八子曰謂衛公子荆善居
 室始有曰苟合矣少有
 曰苟完矣富有曰苟美
 矣
 第九子曰適衛冉有僕子曰
 庶矣哉冉有曰既庶矣

CHAP. VI. The Master said, 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'

CHAP. VII. The Master said, 'The governments of Lû and Wei are brothers.'

CHAP. VIII. The Master said of Ching, a scion of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, 'Ha! here is a collection!' When they were a little increased, he said, 'Ha! this is complete!' When he had become rich, he said, 'Ha! this is admirable!'

CHAP. IX. 1. When the Master went to Wei, Zan Yû acted as driver of his carriage.

2. The Master observed, 'How numerous are the people!'

3. Yû said, 'Since they are thus numerous, what more shall be done for them?' 'Enrich them,' was the reply.

6. HIS PERSONAL CONDUCT ALL IN ALL TO A RULER. A translator finds it impossible here to attain to the terse conciseness of his original.

7. THE SIMILAR CONDITION OF THE STATES OF Lû AND WEI. Compare VI. xxii. Lû's State had been directed by the influence of Châu-kung, and Wei was the fief of his brother Fung (封).

commonly known as K'ang-shû (康叔). They had, similarly, maintained an equal and brotherly course in their progress, or, as it was in Confucius's time, in their degeneracy. That portion of the present Ho-nan, which runs up and lies between Shan-hsi and Pei-chih-li, was the bulk of Wei.

8. THE CONTENTMENT OF THE OFFICER CHING, AND HIS INDIFFERENCE ON GETTING RICH. Ching was a great officer of Wei, a scion of its ducal

house. 善居室 is a difficult expression.

Literally it is—'dwelt well in his house.' 室 implies that he was a married man, the head of a family. The 合講 says the phrase is equivalent to 處家, 'managed his family.'

Chû Hsi explains 苟 by 聊且粗畧之意, 'it is significant of indifference and carelessness.' Our word 'ha!' expressing surprise and satisfaction corresponds to it pretty nearly. We are not to understand that Ching really made these utterances, but Confucius thus vividly represents how he felt. Compare Burns's line, 'Contented wi' little, and cantie wi' mair.'

而後仁。子曰，如有王者，必世
哉是言也。亦可以勝殘去殺矣。誠
子曰，善人爲邦百年，
月而已可也，三年有成。
子曰，苟有用我者，
富矣，又何加焉。曰，教之。
又何加焉。曰，富之。
曰，既

4. 'And when they have been enriched, what more shall be done?' The Master said, 'Teach them.'

CHAP. X. The Master said, 'If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, *the government* would be perfected.'

CHAP. XI. The Master said, "If good men were to govern a country *in succession* for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments." True indeed is this saying!

CHAP. XII. The Master said, 'If a truly royal ruler were to arise, it would *still* require a generation, and then virtue would prevail.'

9. A PEOPLE NUMEROUS, WELL-OFF, AND EDUCATED, IS THE GREAT ACHIEVEMENT OF GOVERNMENT. 1. 僕, 'a servant,' but here with the meaning in the translation. That, indeed, is the second meaning of the character given in the dictionary.

10. CONFUCIUS'S ESTIMATE OF WHAT HE COULD DO, IF EMPLOYED TO ADMINISTER THE GOVERNMENT OF A STATE. 暮 is to be distinguished from

期, and = 'a revolution of the year.' There is a comma at 月, and 而已可 are read together. 而已 does not signify, as it often does, 'and nothing more,' but = 'and have,' 已 being 已經, a sign of the perfect tense. — 'Given twelve months, and there would be a passable result. In three years there would be a completion.'

11. WHAT A HUNDRED YEARS OF GOOD GOVERN-

MENT COULD EFFECT. Confucius quotes here a saying of his time, and approves of it. 勝,

ist tone, 'to be equal to.' 勝殘, 'would be equal to the violent,' that is, to transform them. 去殺, 'to do away with killing, that is, with capital punishments, unnecessary with a transformed people.'

12. IN WHAT TIME A ROYAL RULER COULD TRANSFORM THE KINGDOM. 王者, 'one who was a king.' The character 王 is formed by three straight lines representing the three powers of Heaven, Earth, and Man, and a perpendicular line, going through and uniting them, and thus conveys the highest idea of power and influence. See the dictionary, *sub voc.*, character 玉. Here it means the highest wisdom and virtue in the highest place. 世, 'a generation,' or thirty years. See note on II. xxiii. 1.

子曰，苟正其身矣，
 於從政乎何有，不能
 正其身，如正人何。
 子曰，何
 晏也。對曰，有政。子曰，
 其事也。如有政，雖不
 吾以，吾其與聞之。
 定公問一言而可
 以興邦，有諸。孔子對
 曰，言不可以若是其

CHAP. XIII. The Master said, 'If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?'

CHAP. XIV. The disciple Zan returning from the court, the Master said to him, 'How are you so late?' He replied, 'We had government business.' The Master said, 'It must have been *family* affairs. If there had been government business, though I am not now in office, I should have been consulted about it.'

CHAP. XV. 1. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, 'Such an effect cannot be expected from one sentence.'

The old interpreters take 仁 as = 仁政, 'virtuous government.'—To save Confucius from the charge of vanity in what he says, in chap. x, that he could accomplish in three years, it is said, that the perfection which he predicates there would only be the foundation for the virtue here realised.

13. THAT HE BE PERSONALLY CORRECT ESSENTIAL TO AN OFFICER OF GOVERNMENT. Compare chap. vi. That the subject is here an officer of government, and not the ruler, appears from the phrase 從政; see note on VI. vi. With reference to the other phraseology of the chapter, the 備旨 says that 從政 embraces 正君, 'the rectification of the prince,' and 正民, 'the rectification of the people.'

14. AN IRONICAL ADMONITION TO ZAN YÜ ON THE USURPING TENDENCIES OF THE CHI FAMILY. The point of the chapter turns on the opposition of the phrases 有政 and 其事也;—at the court of the Chi family, that is, they had really been discussing matters of government, affect-

ing the State, and proper only for the prince's court. Confucius affects not to believe it, and says that at the chief's court they could only have been discussing the affairs of his house.

不吾以,—an inversion, and 以 = 用, 'although I am now not employed.' 與, in 4th tone,—'I should have been present and heard it.' Superannuated officers might go to court on occasions of emergency, and might also be consulted on such, though the general rule was to allow them to retire at 70. See the Li Chi, I. i. Pt. i. 28. The 其 after 吾 makes a double subject, and = an emphatic I; a style more common in the Shü than in these Analects.

15. HOW THE PROSPERITY AND RUIN OF A COUNTRY MAY DEPEND ON THE RULER'S VIEW OF HIS POSITION, HIS FEELING ITS DIFFICULTY, OR ONLY CHERISHING A HEADSTRONG WILL. 1. I should suppose that 一言可以興邦 and the corresponding sentence below were common sayings, about which the duke asks, in a way to intimate his disbelief of them,—有諸。幾 is

幾也。^{二節}人之言曰，爲君難，爲臣
 不易。^{三節}如知爲君之難也，不幾
 乎一言而興邦乎？^{四節}一言而
 喪邦有諸？孔子對曰：言不可
 以若是其幾也。人之言曰：予
 無樂乎爲君，唯其言而莫予
 違也。^{五節}如其善而莫之違也，不
 亦善乎？如不善而莫之違也，
 不幾乎一言而喪邦乎？
 葉公問政。^{一節}子曰：近者說，遠

2. 'There is a saying, however, which people have—"To be a prince is difficult; to be a minister is not easy."

3. 'If a ruler knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?'

4. *The duke then said*, 'Is there a single sentence which can ruin a country?' Confucius replied, 'Such an effect as that cannot be expected from one sentence. There is, *however*, the saying which people have—"I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!"'

5. 'If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?'

CHAP. XVI. 1. The duke of Sheh asked about government.

2. The Master said, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted.'

not here in the sense of 'a spring,' or '*primum mobile*,' but = 期, in the sense of 'to expect,' 'to be expected from.' 一言 = 一句, as in II. ii. 2. It is only the first part of the saying on which Confucius dwells. That is called 主, the principal sentence; the other is only 帶說, 'an accessory.' 3. Some put a comma at the first 乎, but it is better to take that 乎 as a preposition;—'May it not be expected that from this one word, &c.?' Similarly, par. 4, 乎 is a preposition = our *in*. 其言, 一言 is here, used specially of the orders, rules, &c., which a ruler may issue.

16. GOOD GOVERNMENT SEEN FROM ITS EFFECTS.

1. 葉, read *shéh*; see VII. xviii. 2. Confucius

者來。
 子曰夏爲莒父宰，問政。子
 曰：「無欲速，無見小利。欲速
 則不達，見小利則大事不
 成。」
 六章 一節
 葉公語孔子曰：「吾黨有
 直躬者，其父攘羊，而子證
 之。」孔子曰：「吾黨之直者異
 於是，父爲子隱，子爲父隱，
 直在其中矣。」

CHAP. XVII. Tsze-hsiâ, being governor of Chü-fü, asked about government. The Master said, 'Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.'

CHAP. XVIII. 1. The duke of Sheh informed Confucius, saying, 'Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact.'

2. Confucius said, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this.'

is supposed to have in view the oppressive and aggressive government of Chü, to which Shih belonged.

17. HASTE AND SMALL ADVANTAGES NOT TO BE DESIRED IN GOVERNING. Chü-fü (fû 3rd tone) was a small city in the western border of Lü. 無 = 毋, the prohibitive particle.

18. NATURAL DUTY AND UPRIGHTNESS IN COLLISION. 1. 吾黨, 'our village,' 'our neighbourhood,' but 黨 must be taken vaguely, as in the translation; compare V. xxi. We cannot say whether the duke is referring to one or more actual cases, or giving his opinion of what his people would do. Confucius's reply would

incline us to the latter view. In the 集證, accounts are quoted of such cases, but they are probably founded on this chapter. 攘 is 'to steal on occasion,' i. e. on some temptation, as when another person's animal comes into my grounds, and I appropriate it. 證 seems to convey here the idea of accusation, as well as of witnessing. 2. 直在其中, —compare II. xviii. 2. The expression does not absolutely affirm that this is upright, but that in this there is a better principle than in the other conduct. —Anybody but a Chinese will say that both the duke's view of the subject and the sage's were incomplete.

樊遲問仁。子曰居處
 恭，執事敬，與人忠。雖之
 夷狄，不可棄也。
 子貢問曰：何如斯可
 謂之士矣？子曰：行己有
 恥，使於四方，不辱君命，
 可謂士矣。曰：敢問其次。
 曰：宗族稱孝焉，鄉黨稱
 弟焉。曰：敢問其次。曰：言
 必信，行必果，硜硜然小

CHAP. XIX. Fan Ch'ih asked about perfect virtue. The Master said, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these *qualities* may not be neglected.'

CHAP. XX. 1. Tsze-kung asked, saying, 'What qualities must a man possess to entitle him to be called an officer?' The Master said, 'He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer.'

2. Tsze-kung pursued, 'I venture to ask who may be placed in the next lower rank?' and he was told, 'He whom the circle of his relatives pronounce to be filial, whom his fellow-villagers and neighbours pronounce to be fraternal.'

3. *Again the disciple* asked, 'I venture to ask about the class still next in order.' *The Master* said, 'They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class.'

19. CHARACTERISTICS OF PERFECT VIRTUE. This is the third time that Fan Ch'ih is represented as questioning the Master about 仁, and it is supposed by some to have been the first in order. 居處 (in 3rd tone), in opposition to 執事 = 'dwelling alone,' 'in retirement.'

The rude tribes here are the ƒ and the ƒi. The ƒ we met with in IX. xiii. Here it is associated with ƒi, the name of tribes on the north.

20. DIFFERENT CLASSES OF MEN WHO IN THEIR SEVERAL DEGREES MAY BE STYLED OFFICERS, AND THE INFERIORITY OF THE MASS OF THE OFFICERS OF CONFUCIUS'S TIME. 1. 士, —compare on XII.

xx. Here it denotes—not the scholar, but the officer. 有耻, 'has shame,' i. e. will avoid all bad conduct which would subject him to reproach. 2. 宗族 is 'a designation for all who form one body having the same ancestor.' They are also called 九族, 'nine branches of kindred,' being all of the same surname from the great-great-grandfather to the great-great-grandson. 弟 = 悌, meaning 'submissive,' giving due honour to all older than himself. 3. 硜, 'the sound of stones.' 硜硜然, 'stone-like.' The dictionary, with

人哉，抑亦可以爲次矣。^{四節}
 曰：今之從政者何如？子
 曰：噫，斗筭之人，何足算
 也。^{三章}
 子曰：不得中行而與
 之，必也狂狷乎？狂者進
 取，狷者有所不爲也。^{三章}
 子曰：南人有言曰：人
 而無恆，不可以作巫醫，
 善夫。^{三節}
 不恆其德，或承之

4. *Tsze-kung finally inquired, 'Of what sort are those of the present day, who engage in government?' The Master said, 'Pooh! they are so many pecks and hampers, not worth being taken into account.'*

CHAP. XXI. The Master said, 'Since I cannot get men pursuing the due medium, to whom I might communicate *my instructions*, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of *truth*; the cautiously-decided will keep themselves from what is wrong.'

CHAP. XXII. 1. The Master said, 'The people of the south have a saying—"A man without constancy cannot be either a wizard or a doctor." Good!

2. 'Inconstant in his virtue, he will be visited with disgrace.'

reference to this passage, explains it—小人貌，'the appearance of a small man.'

4. 斗筭之人，i.e. mere utensils. Compare on II. xii. Dr. Williams translates the expression fairly well by 'peck-measure men.'

21. CONFUCIUS OBLIGED TO CONTENT HIMSELF WITH THE ARDENT AND CAUTIOUS AS DISCIPLES. Compare V. xxi, and Mencius VII. ii. 37. 與之道傳之. The 註疏, however, gives simply—與之同處, 'dwell together with them.' 必也，狂狷乎，—comp. VIII.

xvi. 2. 狷 is explained in the dictionary by 褊急, 'contracted and urgent.' Opposed to 狂, it would seem to denote caution, but

yet not a caution which may not be combined with decision. 有所不爲, 'have what they will not do.'

22. THE IMPORTANCE OF FIXITY AND CONSTANCY OF MIND. 1. I translate 巫 by 'wizard,' for want of a better term. In the *Châu Li*, Bk. XXVI, the *wu* appear sustaining a sort of official status, regularly called in to bring down spiritual beings, obtain showers, &c. They are distinguished as men and women, though 巫 is often feminine, 'a witch,' as opposed to 覡, 'a wizard.' Confucius's use of the saying, according to Chü Hsi, is this:—'Since such small people must have constancy, how much more ought others to have it!' The ranking of the doctors and wizards together sufficiently shows what was the position of the healing art in those days.—Chang K'ang-ch'ang interprets this paragraph quite inadmissibly:—'Wizards and doctors cannot manage people who have

也。說之以道，不說也。及
 蓋子曰：君子易事而難說
 善者惡之。
 如鄉人之善者好之，其不
 惡之，何如？子曰：未可也。
 何如？子曰：未可也。鄉人皆
 惡之，何如？子曰：未可也。
 人同而不和。
 蓋子曰：君子和而不同。小
 羞子曰：不占而已矣。

3. The Master said, 'This arises simply from not attending to the prognostication.'

CHAP. XXIII. The Master said, 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.'

CHAP. XXIV. Tsze-kung asked, saying, 'What do you say of a man who is loved by all the people of his neighbourhood?' The Master replied, 'We may not for that accord our approval of him.' 'And what do you say of him who is hated by all the people of his neighbourhood?' The Master said, 'We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighbourhood love him, and the bad hate him.'

CHAP. XXV. The Master said, 'The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his

no constancy.' 2. This is a quotation from the Yi-ching, diagram 恆; hexagram XXXII, line 3. 3. This is inexplicable to Chü Hsi. Some bring out from it the meaning in the translation.—Chang K'ang-ch'ang says:—'By the Yi we prognosticate good and evil, but in it there is no prognostication of people without constancy.'

23. THE DIFFERENT MANNERS OF THE SUPERIOR AND THE MEAN MAN. Compare II. xiv, but here the parties are contrasted in their more private intercourse with others. 同, 'agreeing with,' = flattering.

24. HOW, TO JUDGE OF A MAN FROM THE LIKINGS AND DISLIKINGS OF OTHERS, WE MUST KNOW THE CHARACTERS OF THOSE OTHERS. 未可, —liter-

ally, 'not yet may.' The general meaning of a Chinese sentence is often plain, and yet we are puzzled to supply exactly the subjects, auxiliaries, &c., which other languages require. In rendering the phrase, I have followed many of the paraphrasts, who complete it thus:—未可信其爲賢也 and 未可信其爲惡也. In the 註疏, however, the second occurrence of it is expanded in the same way as the first. Compare Luke's Gospel, vi. 21, 26.

25. DIFFERENCE BETWEEN THE SUPERIOR AND THE MEAN MAN IN THEIR RELATION TO THOSE EMPLOYED BY THEM. 易事而難說 (= 悅), —as in the translation, or we may render,

其使人也器之。小人難事而易說也。說之雖不以道，說也。及其使人也，求備焉。

子曰：君子泰而不驕，小人驕而不泰。

子曰：剛毅木訥近仁。

子路問曰：何如斯可謂之士矣？子曰：切切，偲偲，怡怡，如也，可謂士矣。朋友切切偲偲，兄弟怡怡。

employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.

CHAP. XXVI. The Master said, 'The superior man has a dignified ease without pride. The mean man has pride without a dignified ease.'

CHAP. XXVII. The Master said, 'The firm, the enduring, the simple, and the modest are near to virtue.'

CHAP. XXVIII. Tsze-lû asked, saying, 'What qualities must a man possess to entitle him to be called a scholar?' The Master said, 'He must be thus,—earnest, urgent, and bland:—among his friends, earnest and urgent; among his brethren, bland.'

'is easily served, but is pleased with difficulty.' 器之,—see II. xii, 器 being here a verb. 求備 is the opposite of 器之, and = 以全材責備一人身上, 'he requires all capabilities from a single man.'

26. THE DIFFERENT AIR AND BEARING OF THE SUPERIOR AND THE MEAN MAN.

27. NATURAL QUALITIES WHICH ARE FAVOURABLE TO VIRTUE. 木, 'wood,' here an adjective,

but not our 'wooden.' It = 質樸, 'simple,' 'plain.' 訥, see IV. xxiv. The gloss on it here is—遲鈍, 'slow and blunt.' 'Modest' seems to be the idea.

28. QUALITIES THAT MARK THE SCHOLAR IN SOCIAL INTERCOURSE. This is the same question as in chap. xx. 1, but 士 is here 'the scholar,' the gentleman of education, without reference to his being in office or not.

謂民以國即亦民善
棄戰不子戎可七年教
之。是教曰矣。以年教曰。

CHAP. XXIX. The Master said, 'Let a good man teach the people seven years, and they may then likewise be employed in war.'
CHAP. XXX. The Master said, 'To lead an uninstructed people to war, is to throw them away.'

29. HOW THE GOVERNMENT OF A GOOD RULER WILL PREPARE THE PEOPLE FOR WAR. 善人, 'a good man,'—spoken with reference to him as a ruler. The teaching is not to be understood of military training, but of the duties of life and citizenship; a people so taught are morally fitted to fight for their government. What military training may be included in the teaching, would merely be the hunting and drilling in the people's repose from the toils of agriculture. 戎, 'weapons of war.' 可以即戎,—'they may go to their weapons.'

30. THAT PEOPLE MUST BE TAUGHT, TO PREPARE THEM FOR WAR. Compare the last chapter. The language is very strong, and 教 being understood as in the last chapter, shows how Confucius valued education for all classes.

BOOK XIV. HSIEN WÂN.

也。道穀邦恥。第三憲問
道穀恥 穀邦無 邦有道 子曰 憲問 第十四 憲問

CHAPTER I. Hsien asked what was shameful. The Master said, 'When good government prevails in a State, to be thinking only of salary; and, when bad government prevails, to be thinking, in the same way, only of salary;—this is shameful.'

HEADING OF THIS BOOK.—憲問第十四, 'Hsien asked, No. 14.' The glossarist Hsing Ping (邢昺) says, 'In this Book we have the characters of the Three Kings, and Two Chiefs, the courses proper for princes and great officers, the practice of virtue, the knowledge of what is shameful, personal cultivation, and the tranquillizing of the people;—all subjects of great importance in government. They are therefore collected together, and arranged after the last Book which commences with an inquiry about government.' Some writers are of opinion that the whole Book with its 47 chapters was compiled by Hsien or Yüan Sze, who appears in the first chapter. That only the name of the inquirer is given, and not his surname, is said to be our proof of this.

1. IT IS SHAMEFUL IN AN OFFICER TO BE CARING ONLY ABOUT HIS EMOLUMENT. Hsien is the Yüan Sze of VI. iii, and if we suppose Confucius's answer designed to have a practical application to himself, it is not easily reconcilable with what appears of his character in that other place. 穀 here = 祿, 'emolument,' but its meaning must be pregnant and intense, as in the translation. If we do not take it so, the sentiment is contradictory to VIII. xiii. 3. K'ung An-kwo, however, takes the following view of the reply:—'When a country is well-governed, emolument is right; when a country is ill-governed, to take office and emolument is shameful.' I prefer the construction of Chü Hsi, which appears in the translation.

一節
二節
三節
四節
五節

克伐怨欲不行焉，可
 以爲仁矣。子曰：「可以爲
 難矣。仁則吾不知也。」
 子曰：「士而懷居，不足
 以爲士矣。」
 子曰：「邦有道，危言危
 行。邦無道，危行言孫。」
 子曰：「有德者，必有言，
 有言者，不必有德。仁者，
 必有勇，勇者，不必有仁。」

CHAP. II. 1. 'When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue.'

2. The Master said, 'This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.'

CHAP. III. The Master said, 'The scholar who cherishes the love of comfort is not fit to be deemed a scholar.'

CHAP. IV. The Master said, 'When good government prevails in a State, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve.'

CHAP. V. The Master said, 'The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.'

2. THE PRAISE OF PERFECT VIRTUE IS NOT TO BE ALLOWED FOR THE REPRESSION OF BAD FEELINGS. In Ho Yen, this chapter is joined to the preceding, and Chü Hsi also takes the first paragraph to be a question of Yuān Hsien. 1. 克, 'overcoming,' i.e. here = 'the love of superiority.' 伐, as in V. xxv. 3. 不行, 'do not go,' i.e. are not allowed to have their way, = are repressed. 2. 難, 'difficult,'—the doing what is difficult. 仁 is *quonā* 仁;—'as to its being perfect virtue, that I do not know.'

3. A SCHOLAR MUST BE AIMING AT WHAT IS HIGHER THAN COMFORT OR PLEASURE. Compare

IV. xi. The 懷居 here is akin to the 懷土 there. Compare also IV. ix.

4. WHAT ONE DOES MUST ALWAYS BE RIGHT; WHAT ONE FEELS NEED NOT ALWAYS BE SPOKEN:—A LESSON OF PRUDENCE. 孫, for 遜, as in VII. xxxv. 危, 'terror from being in a high position;' then 'danger,' 'dangerous.' It is used here in a good sense, meaning 'lofty, and what may seem to be, or really be, dangerous,' under a bad government, where good principles do not prevail.

5. WE MAY PREDICATE THE EXTERNAL FROM THE INTERNAL, BUT NOT VICE VERSÂ. The 有言 must be understood of virtuous speaking and

者也。有矣夫，未有小人而仁者也。
 子曰：君子而不仁者有矣夫，未有小人而仁者也。
 德哉若人。出。子曰：君子哉若人，尚
 天下夫子不答。南宮适
 羿善射，冪盪舟，俱不得
 其死然。禹稷躬稼而有
 南宮适問於孔子曰：

CHAP. VI. Nan-kung Kwo, submitting an inquiry to Confucius, said, 'I was skilful at archery, and Âo could move a boat along upon the land, but neither of them died a natural death. Yü and Chi personally wrought at the toils of husbandry, and they became possessors of the kingdom.' The Master made no reply; but when Nan-kung Kwo went out, he said, 'A superior man indeed is this! An esteemer of virtue indeed is this!'

CHAP. VII. The Master said, 'Superior men, and yet not *always* virtuous, there have been, alas! But there never has been a mean man, and, *at the same time*, virtuous.'

'virtuously,' or 'correctly,' be supplied to bring out the sense. A translator is puzzled to render 仁者 differently from 有德者. I have said 'men of principle,' the opposition being between moral and animal courage; yet the men of principle may not be without the other, in order to their doing justice to themselves.

6. EMINENT PROWESS CONDUCTING TO RUIN; EMINENT VIRTUE LEADING TO DIGNITY. THE MODESTY OF CONFUCIUS. Nan-kung Kwo is said by Chü Hsi to have been the same as Nan Yung in V. i. But this is doubtful. See on Nan Yung there. Kwo, it is said, insinuated in his remark an inquiry whether Confucius was not like Yü or Chi, and the great men of the time so many I and Âo; and the sage was modestly silent upon the subject. I and Âo carry us back to the 22nd century before Christ. The first belonged to a family of princelets, famous, from the time of the emperor 瞽 (B. C. 2432), for their archery, and dethroned the emperor Hâu-hsiang (后相), B. C. 2145. I was afterwards slain by his minister, Han

Cho (寒浞), who then married his wife, and one of their sons (澆, Chiáo) was the individual here named Âo, who was subsequently destroyed by the emperor Shào-k'ang, the posthumous son of Hâu-hsiang. Chi was the son of the emperor 瞽, of whose birth many prodigies are narrated, and appears in the Shü-ching as Hâu-chi, the minister of agriculture to Yao and Shun, by name 棄. The Cháu family traced their descent lineally from him, so that though the throne only came to his descendants more than a thousand years after his time, Nan-kung Kwo speaks as if he had got it himself, as Yü did. 君子哉若人—compare V. ii. The name Âo in the text should be 梟.

7. THE HIGHEST VIRTUE NOT EASILY ATTAINED TO, AND INCOMPATIBLE WITH MEANNESS. Compare IV. iv. We must supply the 'always,' to bring out the meaning.

子曰愛之能勿勞乎。
 忠焉能勿誨乎。
 子曰爲命裨諶草創
 之世叔討論之行人子
 羽修飾之東里子產潤
 色之。
 三節。或問子產。子曰惠人
 也。問子西曰彼哉彼哉。
 二節。問管仲曰人也奪伯氏
 駢邑三百飯疏食沒齒。

CHAP. VIII. The Master said, 'Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?'

CHAP. IX. The Master said, 'In preparing the governmental notifications, P'i Shān first made the rough draught; Shī-shū examined and discussed its contents; Tsze-yü, the manager of Foreign intercourse, then polished the style; and, finally, Tsze-ch'ân of Tung-lî gave it the proper elegance and finish.'

CHAP. X. 1. Some one asked about Tsze-ch'ân. The Master said, 'He was a kind man.'

2. He asked about Tsze-hsî. The Master said, 'That man! That man!'

3. He asked about Kwan Chung. 'For him,' said the Master, 'the city of Pien, with three hundred families, was taken from the chief of the Po family, who did not utter a murmuring word, though, to the end of his life, he had only coarse rice to eat.'

8. A LESSON FOR PARENTS AND MINISTERS, THAT THEY MUST BE STRICT AND DECIDED. *Lão*, being parallel with *hüi*, is to be construed as a verb, and conveys the meaning in the translation different from the meaning of the term in XIII. i. K'ung Ân-kwo takes it in the sense of 'to soothe,' 'comfort,' in the 3rd tone, but that does not suit the parallelism.

9. THE EXCELLENCE OF THE OFFICIAL NOTIFICATIONS OF CH'ANG, OWING TO THE ABILITY OF FOUR OF ITS OFFICERS. The State of Ch'ang, small and surrounded by powerful neighbours, was yet fortunate in having able ministers, through whose mode of conducting its government it enjoyed considerable prosperity. 命, with reference to this passage, is explained in the dictionary by 政令盟會之辭, 'the

language of government orders, covenants, and conferences;' see the Cháu Li, XXV. par. 11. Tsze-ch'ân (see V. xv) was the chief minister of the State, and in preparing such documents first used the services of P'i Shān, who was noted for his wise planning of matters. Shī-shū shows the relation of the officer indicated to the ruling family. His name was Yü-chi (游吉). The province of the 行人 was 'to superintend the ceremonies of communication with other States;' see the Cháu Li, Bk. XXXVIII.

10. THE JUDGMENT OF CONFUCIUS CONCERNING TSZE-CH'ÂN, TSZE-HSÎ, AND KWAN CHUNG. 1. See V. xv. 2. Tsze-hsî was the chief minister of Ch'ü. He had refused to accept the nomination to the sovereignty of the State in preference to the rightful heir, but did not oppose the usurp-

無怨言。
 子曰、貧而無怨、難、富而
 無驕、易。
 子曰、孟公綽、爲趙魏老
 則優、不可以爲滕薛大夫。
 子曰、路問成人。子曰、若臧
 武仲之知、公綽之不欲、卞
 莊子之勇、冉求之藝、文之
 以禮樂、亦可以爲成人矣。
 曰、今之成人者何必然、見

CHAP. XI. The Master said, 'To be poor without murmuring is difficult. To be rich without being proud is easy.'

CHAP. XII. The Master said, 'Māng Kung-ch'ō is more than fit to be chief officer in the families of Chāo and Wei, but he is not fit to be great officer to either of the States T'ăng or Hsieh.'

CHAP. XIII. 1. Tsze-lû asked what constituted a COMPLETE man. The Master said, 'Suppose a man with the knowledge of Tsang Wû-chung, the freedom from covetousness of Kung-ch'ō, the bravery of Chwang of Pien, and the varied talents of Zān Ch'iu; add to these the accomplishments of the rules of propriety and music:—such an one might be reckoned a COMPLETE man.'

2. He then added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the

ing tendencies of the rulers of Ch'ū. He had moreover opposed the wish of king Chāo (of Ch'ū) to employ the sage. 3. Kwan Chung,—see III. xxii. To reward his merits, the duke Hwan conferred on him the domain of the officer mentioned in the text, who had been guilty of some offence. His submitting as he did to his changed fortunes was the best tribute to Kwan's excellence.

11. IT IS HARDER TO BEAR POVERTY ARIGHT THAN TO CARRY RICHES. This sentiment may be controverted. Compare I. xv.

12. THE CAPACITY OF MĀNG KUNG-CH'Ō. Kung-ch'ō was the head of the Māng, or Chung-sun family, and, according to the 'Historical Records,' was regarded by Confucius more than any other great man of the times in Lû. His estimate of him, however, as appears here, was

not very high. In the sage's time, the government of the State of Tsin (晉) was in the hands of the three families, Chāo, Wei, and Han (韓), which afterwards divided the whole State among themselves; but meanwhile they were not States, and Kung-ch'ō, as their *tāo*, or chief officer, could have managed their affairs. T'ăng and Hsieh were small States, whose great officers would have to look after their relations with greater States, to which function Kung-ch'ō's abilities were not equal.

13. OF THE COMPLETE MAN:—A CONVERSATION WITH TSZE-LŪ. 1. Tsang Wû-chung had been an officer of Lû in the reign anterior to that in which Confucius was born. So great was his reputation for wisdom that the people gave him the title of a 聖人, or 'sage.' Wû was his

利思義見危授命久要不忘平生之言亦可以爲成人矣。
 子問公叔文子於公明賈曰信乎夫子不言不笑不取乎公明賈對曰以告者過也夫子時然後言人不厭其言樂然後笑人不厭其笑義然後取人不厭其取子曰其然豈其然乎。

view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:—such a man may be reckoned a COMPLETE man.

CHAP. XIV. 1. The Master asked Kung-ming Chiâ about Kung-shû Wân, saying, 'Is it true that your master speaks not, laughs not, and takes not?'

2. Kung-ming Chiâ replied, 'This has arisen from the reporters going beyond *the truth*.—My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.' The Master said, 'So! But is it so with him?'

honorary epithet, and 仲 denotes his family place, among his brothers. Chwang, it is said by Chû Hsi, after Châu (周), one of the oldest commentators, whose surname only has come down to us, was 卞邑大夫, 'great officer of the city of Pien.' According to the 'Great Collection of Surnames,' a secondary branch of a family of the State of Ts'ao (曹) having settled in Lû, and being gifted with Pien, its members took their surname thence. For the history of Chwang and of Wû-chung, see the 集證

in loc. 亦可云云,—亦 implies that there was a higher style of man still, to whom the epithet *complete* would be more fully applic-

able. 2. The 曰 is to be understood of Confucius, though some suppose that Tsze-lû is the speaker. 要, 1st tone, = 約, 'an agreeer', 'a covenant';—'a long agreement, he does not forget the words of his whole life.' The meaning is what appears in the translation.

14. THE CHARACTER OF KUNG-SHÛ WÂN, WHO WAS SAID NEITHER TO SPEAK, NOR LAUGH, NOR TAKE. 1. Wân was the honorary epithet of the individual in question, by name Chih (枝), or, as some say, Fa (發), an officer of the State of Wei. He was descended from the duke 獻, and was himself the founder of the Kung-shû family, being so designated, I suppose, because of his relation to the reigning duke. Of Kung-

國子曰臧武仲以防求爲後於魯雖曰不要君吾不信也
 國子曰晉文公譎而不正齊桓公正而不譎
 子路曰桓公殺公子糾召忽死之管仲不死

CHAP. XV. The Master said, 'Tsang Wû-chung, keeping possession of Fang, asked of the duke of Lû to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was.'

CHAP. XVI. The Master said, 'The duke Wăn of Tsin was crafty and not upright. The duke Hwan of Ch'î was upright and not crafty.'

CHAP. XVII. 1. Tsze-lû said, 'The duke Hwan caused his brother Chiû to be killed, when Shào Hû died with his master, but Kwan Chung did not die. May not I say that he was wanting in virtue?'

ming Chiâ nothing seems to be known; he would seem from this chapter to have been a disciple of Kung-shû Wăn. 2. 其然,—with reference to Chiâ's account of Kung-shû Wăn.

豈其然乎 intimates Confucius's opinion that Chiâ was himself going beyond the truth.

15. CONDEMNATION OF TSANG WÛ-CHUNG FOR FORCING A FAVOUR FROM HIS PRINCE. Wû-chung (see chap. xiii) was obliged to fly from Lû, by the animosity of the Măng family, and took refuge in Chû (邾). As the head of the Tsang family, it devolved on him to offer the sacrifices in the ancestral temple, and he wished one of his half-brothers to be made the Head of the family, in his room, that those might not be neglected. To strengthen the application for this, which he contrived to get made, he returned himself to the city of Fang, which belonged to his family, and thence sent a message to the court, which was tantamount to a threat, that if the application were not granted, he would hold possession of the place. This was what Confucius condemned,—the以防 in a matter which should have been left to the duke's grace. See all the circumstances in the left column, 襄公二十三年. 要, in 1st tone, as in chap. xiii, but with a different meaning, = 勒, 'to force to do.'

16. THE DIFFERENT CHARACTERS OF THE DUKES WÂN OF TSIN AND HWAN OF CH'Î. Hwan and Wân were the two first of the five leaders of the princes of the empire, who play an important part in Chinese history, during the period of the Ch'au dynasty known as the Ch'un Ch'iu (春秋). Hwan ruled in Ch'î, B.C. 681-643, and Wân in Tsin, B.C. 636-628. Of duke Hwan, see the next chapter. The attributes mentioned by Confucius are not to be taken absolutely, but as respectively predominating in the two chiefs.

17. THE MERIT OF KWAN CHUNG :—A CONVERSATION WITH TSZE-LÛ. 1. 公子糾, 'the duke's son Ch'iu,' but, to avoid the awkwardness of that rendering, I say—'his brother.'

Hwan (the honorary epithet; his name was 小白) and Ch'iu had both been refugees in different States, the latter having been carried into Lû, away from the troubles and dangers of Ch'î, by the ministers, Kwan Chung and Shào Hû. On the death of the prince of Ch'î, Hwan anticipated Ch'iu, got to Ch'î, and took possession of the State. Soon after, he required the duke of Lû to put his brother to death, and to deliver up the two ministers, when Shào (召 here = 邵) Hû chose to dash his brains out, and die with his master, while Kwan Chung returned gladly to Ch'î, took service with Hwan, became his prime minister, and made him supreme arbiter among the various chiefs of the empire. Such conduct was condemned by Tsze-lû. 死之 is a peculiar ex-

曰未仁乎。子^{二節}曰桓公九
合諸侯不以兵車。管仲
之力也。如其仁。如其仁。
子^{一節}貢曰管仲非仁者
與。桓公殺公子糾不能
死。又相之。子^{二節}曰管仲相
桓公。霸諸侯。一匡天下。
民到于今受其賜。微管
仲。吾其被髮左衽矣。豈
若匹夫匹婦之爲諒也。

2. The Master said, 'The duke Hwan assembled all the princes together, and that not with weapons of war and chariots:—it was all through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?'

CHAP. XVIII. 1. Tsze-kung said, 'Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Chiü to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan.'

2. The Master said, 'Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side.'

3. 'Will you require from him the small fidelity of common
pression = 爲子糾而死。2. Confucius
defends Kwan Chung, on the ground of the
services which he rendered, using 仁 in a dif-
ferent acceptation from that intended by the
disciple. 九, 1st tone, explained in the dic-
tionary by 聚, synonymous with 合, though
the 註疏 makes out more than nine assem-
blages of princes under the presidency of duke
Hwan. 如其仁 = 誰如其仁者, as in the translation.

18. THE MERIT OF KWAN CHUNG:—A CONVER-
SATION WITH TSZE-KUNG. 1. Tsze-lü's doubts
about Kwan Chung arose from his not dying
with the prince Chiü; Tsze-kung's turned
principally on his subsequently becoming pre-

mier to Hwan. 2. 匡 = 正, 'to rectify,' 're-
duce to order.' — blends with 匡 its own
verbal force, = 'to unite.' 微 = 無, 'not,' 'if
not.' 被 (the 4th tone) 髮—see the Li Chi,
III. iii. 14, where this is mentioned as a charac-
teristic of the eastern barbarians. 左衽—
see the Shü-ching, V. xxiv. 13. A note in the
集證 says, that anciently the right was the
position of honour, and the right hand, more-
over, is the more convenient for use, but the
practice of the barbarians was contrary to that
of China in both points. The sentiment of
Confucius is, that but for Kwan Chung, his
countrymen would have sunk to the state of
the rude tribes about them. 3. 匹夫, 匹

自經於溝瀆而莫之知也。
 公叔文子之臣大夫僎與文子同升諸公。子聞之曰：可以爲文矣。
 子曰：言衛靈公之無道也。康子曰：夫如是，奚而不喪？孔子曰：仲叔圉治賓客，祝鮀治

men and common women, who would commit suicide in a stream or ditch, no one knowing anything about them?'

CHAP. XIX. 1. The great officer, Hsien, who had been family-minister to Kung-shū Wān, ascended to the prince's court in company with Wān.

2. The Master, having heard of it, said, 'He deserved to be considered WĀN (the accomplished).'

CHAP. XX. 1. The Master was speaking about the unprincipled course of the duke Ling of Wei, when Ch'ī K'ang said, 'Since he is of such a character, how is it he does not lose his State?'

2. Confucius said, 'The Chung-shū Yü has the superintendence of his guests and of strangers; the litanist, T'o, has the management

婦,—see IX. xxv. 諒 = 小信, 'small

fidelity,' by which is intended the faithfulness of a married couple of the common people, where the husband takes no concubine in addition to his wife. The argument is this:—'Do you think Kwan Chung should have considered himself bound to Chiü, as a common man considers himself bound to his wife? And would you have had him commit suicide, as common people will do on any slight occasion?' Commentators say that there is underlying the vindication this fact:—that Kwan Chung and Shāo Hū's adherence to Chiü was wrong in the first place, Chiü being the younger brother. Chung's conduct, therefore, was not to be judged as if Chiü had been the senior. There is nothing of this, however, in Confucius's words. He vindicates Chung simply on the ground of his subsequent services, and his reference to 'the small fidelity' of husband and wife among the common people is very unhappy. 自經

(3rd tone), 'to strangle one's self,' but in connexion with 溝瀆, the phrase must be understood generally = 'to commit suicide.'

19. THE MERIT OF KUNG-SHŪ WĀN IN RECOMMENDING TO HIGH OFFICE, WHILE IN AN INFERIOR POSITION, A MAN OF WORTH. 1. Kung-shū Wān, —see chap. xiv. This paragraph is to be understood as intimating that Kung-shū, seeing the worth and capacity of his minister, had recommended him to his sovereign, and afterwards was not ashamed to appear in the same rank with him at court. 公, = our 'duke's,' i. e. the duke's court. 2. The meaning of the chapter turns on the signification of the title Wān. For the conferring of this on Kung-shū, see the Li Chi, II. Sect. ii. Pt. ii. 13. The name Hsien generally appears in the form 僎.

20. THE IMPORTANCE OF GOOD AND ABLE MINISTERS:—SEEN IN THE STATE OF WEI. 1. Ling was the honorary epithet of Yüan (元), duke of Wei, B.C. 533-492. He was the husband of Nan-tse, VI. xxvi. See 莊子, Bk. XXV. 9. 2. The Chung-shū Yü is the K'ung Wān of V. xiv. 仲叔 express his family position, according to the degrees of kindred. 'The litanist, T'o,'—see VI. xiv. Wang-sun Chiā,—see III. xiii.

宗廟。王孫賈治軍旅。
 夫如是，奚其喪。
 子曰：其言之不怍，
 則爲之也難。
 三章 一節 陳成子弑簡公。孔
 子沐浴而朝，告於哀
 公曰：陳恆弑其君，請
 討之。公曰：告夫三子。
 四節 孔子曰：以吾從大夫
 之後，不敢不告也。君

of his ancestral temple; and Wang-sun Chiâ has the direction of the army and forces:—with such officers as these, how should he lose his State?’

CHAP. XXI. The Master said, ‘He who speaks without modesty will find it difficult to make his words good.’

CHAP. XXII. 1. Chăn Châng murdered the duke Chien of Ch’i.

2. Confucius bathed, went to court, and informed the duke Âi, saying, ‘Chăn Hăng has slain his sovereign. I beg that you will undertake to punish him.’

3. The duke said, ‘Inform the chiefs of the three families of it.’

4. Confucius retired, and said, ‘Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, “Inform the chiefs of the three families of it.”’

21. EXTRAVAGANT SPEECH HARD TO BE MADE GOOD. Compare IV. xxii.

22. HOW CONFUCIUS WISHED TO AVENGE THE MURDER OF THE DUKE OF CH’I:—HIS RIGHTEOUS AND PUBLIC SPIRIT. 1. Chien,—‘not indolent in a single virtue,’ and ‘tranquil, not speaking unadvisedly,’ are the meanings attached to 簡, as an honorary epithet, while 成 (the honorary epithet of Chăn Hăng) indicates, ‘tranquillizer of the people, and establisher of government.’ The murder of the duke Chien by his minister, Chăn Hăng (恆), took place B.C. 481, barely two years before Confucius’s death. 2. 沐浴 implies all the fasting and all the solemn preparation, as for a sacrifice or other great occasion. Properly, 沐 is to wash the hair with the water in which rice has been washed, and 浴 is to wash the body with hot water. 請討之,—according to the account

of this matter in the 左傳, Confucius meant that the duke Âi should himself, with the forces of Lû, undertake the punishment of the criminal. Some modern commentators cry out against this. The sage’s advice, they say, would have been that the duke should report the thing to the king, and with his authority associate other princes with himself to do justice on the offender. 3. 告夫三子,—this is the use of 夫 in XI. xxiv, *et al.* 4. This is taken as the remark of Confucius, or his colloquy with himself, when he had gone out from the duke. 以吾從大夫之後,—see XI. vii. The 者 leaves the sentence incomplete;—‘my prince says, “Inform the three chiefs of it;”—this circumstance.’ The paraphrasts complete the sentence by 何耶,—‘How is it that the prince, &c.?’ 5. 之三子,—之 is the verb—‘to go to.’ 孔子

曰告夫三子者之三子告不
可孔子曰以吾從大夫之後
不敢不告也
三章子路問事君子曰勿欺也
而犯之
四章子曰君子上達小人下達
五章子曰古之學者爲己今之
學者爲人
一節
六章蘧伯玉使人於孔子孔子
與之坐而問焉曰夫子何爲
二節

5. He went to the chiefs, and informed them, but they would not act. Confucius *then* said, 'Following in the rear of the great officers, I did not dare not to represent such a matter.'

CHAP. XXIII. Tsze-lû asked how a ruler should be served. The Master said, 'Do not impose on him, and, moreover, withstand him to his face.'

CHAP. XXIV. The Master said, 'The progress of the superior man is upwards; the progress of the mean man is downwards.'

CHAP. XXV. The Master said, 'In ancient times, men learned with a view to their own improvement. Now-a-days, men learn with a view to the approbation of others.'

CHAP. XXVI. I. Chü Po-yü sent a messenger *with friendly inquiries* to Confucius.

2. Confucius sat with him, and questioned him. 'What,' said he, 'is your master engaged in?' The messenger replied, 'My master is

曰，云云，—this was spoken to the chiefs to reprove them for their disregard of a crime, which concerned every public man, or perhaps it is merely the reflection of the sage's own mind.

23. HOW THE MINISTER OF A PRINCE MUST BE SINCERE AND BOLDLY UPRIGHT. 犯之 is well expressed by the phrase in the translation. Many passages in the Li Chi show that to 犯 was required by the duty of a minister, but not allowed to a son with his father.

24. THE DIFFERENT PROGRESSIVE TENDENCIES OF THE SUPERIOR MAN AND THE MEAN MAN. Ho Yen takes 達 in the sense of 曉, 'to understand.' The modern view seems better.

25. THE DIFFERENT MOTIVES OF LEARNERS IN OLD TIMES, AND IN THE TIMES OF CONFUCIUS.

爲己，爲人，‘for themselves, for other men.’ The meaning is as in the translation.

26. AN ADMIRABLE MESSENGER. 1. Po-yü was the designation of Chü Yüan (瑗), an officer of the State of Wei, and a disciple of the sage.

對曰、夫子欲寡其過、而未能也、使者出、子曰、使乎、使乎。

子曰、不在其位、不謀其政。

曾子曰、君子思不出其位。

子曰、君子恥其言而過其行。

子曰、君子道者三、我無能焉、仁者不憂、知者不惑、勇者不懼。

子貢曰、夫子自道也。

anxious to make his faults few, but he has not yet succeeded.' He then went out, and the Master said, 'A messenger indeed! A messenger indeed!'

CHAP. XXVII. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XXVIII. The philosopher Tsang said, 'The superior man, in his thoughts, does not go out of his place.'

CHAP. XXIX. The Master said, 'The superior man is modest in his speech, but exceeds in his actions.'

CHAP. XXX. 1. The Master said, 'The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.'

2. Tsze-kung said, 'Master, that is what you yourself say.'

His place is now 1st east in the outer court of the temples. Confucius had lodged with him when in Wei, and it was after his return to Lu that Po-yü sent to inquire for him.

27. A repetition of VIII. xiv.

28. THE THOUGHTS OF A SUPERIOR MAN IN HARMONY WITH HIS POSITION. Tsung here quotes from the 象, or Illustrations, of the 52nd diagram of the Yi-ching, but he leaves out one character, —以 before 思, and thereby alters the meaning somewhat. What is said in the Yi, is—'The superior man is thoughtful, and so does not go out of his place.'—The chapter, it is said, is inserted here, from its analogy with the preceding.

29. THE SUPERIOR MAN MORE IN DEEDS THAN IN WORDS. 恥其言, —literally, 'is ashamed of his words.' Compare chaps. xxi and IV. xxii.

30. CONFUCIUS'S HUMBLE ESTIMATE OF HIMSELF, WHICH TSZE-KUNG DENIES. 1. We have the greatest part of this paragraph in IX. xxviii, but the translation must be somewhat different, as 仁者, 知者, 勇者 are here in apposition with 君子. 君子道者 = 君子所以爲道者, 'what the superior man takes to be his path.' 2. 道 = 言, 'to say.'

三子貢方人。子曰：賜也，賢乎哉？夫我則不暇。
 三子曰：不患人之不已，知患其不能也。
 三子曰：不逆詐，不億不
 信，抑亦先覺者，是賢乎。
 微生畝謂孔子曰：丘
 何爲是栖栖者？與？無乃
 爲佞乎？孔子曰：非敢爲
 佞也，疾固也。

CHAP. XXXI. Tsze-kung was *in the habit of* comparing men together. The Master said, 'Tsze must have reached a high pitch of excellence! Now, I have not leisure *for this*.'

CHAP. XXXII. The Master said, 'I will not be concerned at men's not knowing me; I will be concerned at my own want of ability.'

CHAP. XXXIII. The Master said, 'He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (*when they occur*); —is he not a man of superior worth?'

CHAP. XXXIV. 1. Wei-shāng Mâu said to Confucius, 'Ch'îu, how is it that you keep roosting about? Is it not that you are an insinuating talker?'

2. Confucius said, 'I do not dare to play the part of such a talker, but I hate obstinacy.'

31. ONE'S WORK IS WITH ONE'S SELF:—AGAINST MAKING COMPARISONS. 賢乎哉 = 'Ha! is he not superior?' The remark is ironical.

32. CONCERN SHOULD BE ABOUT THE PERSONAL ATTAINMENT, AND NOT ABOUT THE ESTIMATION OF OTHERS. See I. xvi, *et al.* A critical canon is laid down here by Chû Hsi:—'All passages, the same in meaning and in words, are to be understood as having been spoken only once, and their recurrence is the work of the compilers. Where the meaning is the same and the language a little different, they are to be taken as having been repeated by Confucius himself with the variations.' According to this rule, the sentiment in this chapter was repeated by the Master in four different utterances.

33. QUICK DISCRIMINATION WITHOUT SUSPICIOUSNESS IS HIGHLY MERITORIOUS. 逆, 'to be disobedient,' 'to rebel'; also, 'to meet,' and here

'to anticipate,' i. e. in judgment. 抑亦, see XIII. xix, but the meaning is there 'perhaps,' while here the 抑 is adversative, and = 'but.' 先覺者 is used in opposition to 後覺者, and = 'a quick apprehender, one who understands things before others.' So, Chû Hsi. K'ung Ân-kwo, however, takes 抑 as conjunctive, and 先覺 in apposition with the two preceding characteristics, and interprets the conclusion—'Is such a man of superior worth?' On Chû Hsi's view, the 乎 is exclamatory.

34. CONFUCIUS NOT SELF-WILLED, AND YET NO GLIE-TONGUED TALKER:—DEFENCE OF HIMSELF FROM THE CHARGE OF AN AGED REPROVER. 1. From Wei-shang's addressing Confucius by his

怨天不尤人下學
 莫知子也子曰不
 夫子貢曰何爲其
 子曰莫我知也
 報德
 德以直報怨以德
 何如子曰何以報
 或曰以德報怨
 力稱其德也
 子曰驥不稱其

CHAP. XXXV. The Master said, 'A horse is called a ch'i, not because of its strength, but because of its *other* good qualities.'

CHAP. XXXVI. 1. Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?'

2. The Master said, 'With what then will you recompense kindness?'

3. 'Recompense injury with justice, and recompense kindness with kindness.'

CHAP. XXXVII. 1. The Master said, 'Alas! there is no one that knows me.'

2. Tsze-kung said, 'What do you mean by thus saying—that no one knows you?' The Master replied, 'I do not murmur against

name, it is presumed that he was an old man. Such a liberty in a young man would have been impudence. It is presumed also, that he was one of those men who kept themselves retired from the world in disgust. 栖, 'to perch or roost,' as a bird, used contemptuously with reference to Confucius going about among the princes and wishing to be called to office.

2. 固 = 執一不通, 'holding one idea without intelligence.'

35. VIRTUE, AND NOT STRENGTH, THE FIT SUBJECT OF PRAISE. 驥 was the name of a famous horse of antiquity who could run 1000 li in one day. See the dictionary *in voc.* It is here used generally for 'a good horse.'

36. GOOD IS NOT TO BE RETURNED FOR EVIL; EVIL TO BE MET SIMPLY WITH JUSTICE. 1. 德 = 恩惠, 'kindness.' 怨, 'resentment,' 'hatred,' here put for what awakens resentment, 'wrong,' 'injury.' The phrase 以德報怨 is found

in the 道德經 of Láo-tsze, II. chap. lxiii, but it is possible that Confucius's questioner simply consulted him about it as a saying which he had himself heard and was inclined to approve. 2. 以直, 'with straightness,' i. e.

with justice.—How far the ethics of Confucius fall below our Christian standard is evident from this chapter, and even below Láo-tsze. The same expressions are attributed to Confucius in the Li Chi, XXIX. xii, and it is there

added 子曰, 以德報怨, 則寬身之仁 (= 人), which is explained, 'He who returns good for evil is a man who is careful of his person,' i. e. will try to avert danger from himself by such a course. The author of

the 翼註 says, that the injuries intended by the questioner were only trivial matters, which perhaps might be dealt with in the way he mentioned, but great offences, as those against a sovereign or a father, may not be dealt with by such an inversion of the principles of justice. The Master himself, however, does not fence his deliverance in any way.

37. CONFUCIUS, LAMENTING THAT MEN DID NOT KNOW HIM, RESTS IN THE THOUGHT THAT HEAVEN KNEW HIM. 1. 莫我知, —the inversion for

莫知我, 'does not know me.' He referred, commentators say, to the way in which he pursued his course, simply 爲己, out of his own conviction of duty, and for his own improvement, without regard to success, or the opinions

其如命何。廢也與。命也。公伯寮行也與。命也。道之將諸市朝。子曰。道之將公伯寮。吾力猶能肆曰。夫子固有惑志於季孫。子服景伯以告。公伯寮愬子路於乎。而上達知我者其天

Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—that knows me!

CHAP. XXXVIII. 1. The Kung-po Lião, having slandered Tsze-lü to Chi-sun, Tsze-fü Ching-po informed Confucius of it, saying, 'Our master is certainly being led astray by the Kung-po Lião, but I have still power enough left to cut Lião off, and expose his corpse in the market and in the court.'

2. The Master said, 'If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Lião do where such ordering is concerned?'

of others. 2. 何爲其莫知子也, 'what is that which you say—no man knows you?' 下學, 上達, —'beneath I learn, above I penetrate;—the meaning appears to be that he contented himself with the study of men and things, common matters as more ambitious spirits would deem them, but from those he rose to understand the high principles involved in them,—the appointments of Heaven (天命);—according to one commentator. 知我者, 其天乎,—'He who knows me, is not that Heaven?' The 日講 paraphrases this, as if it were a soliloquy,—上天, 於冥冥之中, 能知我耳.

duke's uncle), probably from an affinity with the ducal House, is said by some to have been a disciple of the sage, but that is not likely, as we find him here slandering Tsze-lü, that he might not be able, in his official connexion with the Chi family, to carry the Master's lessons into practice. 景 was the hon. epithet of Tsze-fü Ching, a great officer of Lü. 夫子 refers to Chi-sun. 有惑志,—'is having his will deceived.' Exposing the bodies (陳尸) of criminals, after their execution, was called 肆. The bodies of 'great officers' were so exposed in the court, and those of meaner criminals in the market-place. 市朝 came to be employed together, though the exposure could take place only in one place, just as we have seen 兄弟 used generally for 'brother.'

38. How CONFUCIUS RESTED, AS TO THE PROGRESS OF HIS DOCTRINES, ON THE ORDERING OF HEAVEN:—ON OCCASION OF TSZE-LÜ'S BEING SLANDERED. 1. Lião, called Kung-po (literally, 2. 與 makes the preceding clause conditional = 'if.' 命=天命, 'Heaven's ordering.'

一節 子曰賢者辟世其
 三節 次辟地其次辟色其
 四節 次辟言
 一節 子曰作者七人矣
 二節 子曰路宿於石門晨
 三節 門曰奚自子路曰自
 四節 孔氏曰是知其不可
 一節 而爲之者與
 二節 子擊磬於衛有荷
 三節 蕢而過孔氏之門者

CHAP. XXXIX. 1. The Master said, 'Some men of worth retire from the world.

2. 'Some retire from *particular* States.

3. 'Some retire because of *disrespectful* looks.

4. 'Some retire because of *contradictory* language.'

CHAP. XL. The Master said, 'Those who have done this are seven men.'

CHAP. XLI. Tsze-lû happening to pass the night in Shih-măn, the gate-keeper said to him, 'Whom do you come from?' Tsze-lû said, 'From Mr. K'ung.' 'It is he,—is it not?'—said the other, 'who knows the impracticable nature of the times, and yet will be doing in them.'

CHAP. XLII. 1. The Master was playing, *one day*, on a musical stone in Wei, when a man, carrying a straw basket, passed the door

39. DIFFERENT CAUSES WHY MEN OF WORTH WITHDRAW FROM PUBLIC LIFE, AND DIFFERENT EXTENTS TO WHICH THEY SO WITHDRAW THEMSELVES. 1. 辟 *pí*, 4th tone, = 避. 2. 其

次—'the next class,' but commentators say that the meaning is no more than 'some,' and that the terms do not indicate any comparison of the parties on the ground of their worthiness. 地, 'the earth,' here = territories or States.

3. The 'looks,' and 'language' in par. 4, are to be understood of the princes whom the worthies wished to serve.—Confucius himself could never bear to withdraw from the world.

40. THE NUMBER OF MEN OF WORTH WHO HAD WITHDRAWN FROM PUBLIC LIFE IN CONFUCIUS'S TIME. This chapter is understood in connexion with the preceding;—as appears in the translation. Chù, however, explains 作 by 起, 'have arisen.' Others explain it by 爲, 'have done this.' They also give the names of the

seven men, which Chù calls 鑿, 'chisel-ling.'

41. CONDEMNATION OF CONFUCIUS'S COURSE IN SEEKING TO BE EMPLOYED, BY ONE WHO HAD WITHDRAWN FROM PUBLIC LIFE. The site of Shih-măn is referred to the district of Ch'ang-ch'ing, department of Chi-nan, in Shan-tung. 晨門, 'morning gate,'—a designation of the keeper, as having to open the gate in the morning,—perhaps one of the seven worthies of the preceding chapter. We might translate 石門 by 'Stony-gate.' It seems to have been one of the passes between Ch'i and Lû. 孔氏, 'the K'ung,' or Mr. K'ung. Observe the force of the final 與.

42. THE JUDGMENT OF A RETIRED WORTHY ON CONFUCIUS'S COURSE, AND REMARK OF CONFUCIUS THEREON. 1. The *ch'ing* was one of the eight musical instruments of the Chinese; see Med-

hurst's dictionary, in *voc.* 過, 1st tone, 'to go

於冢宰三年。然君薨，百官總己以聽。曰：何必高宗？古之人皆陰三年不言，何謂也？子張曰：書云：高宗諒難矣。淺則揭，子曰：果哉！末之也斯已而已矣。深則厲，曰：鄙哉！硜硜乎！莫己知。曰：有心哉！擊磬乎！既而

of the house where Confucius was, and said, 'His heart is full who so beats the musical stone.'

2. A little while after, he added, 'How contemptible is the one-ideaed obstinacy those sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment. "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."'

3. The Master said, 'How determined is he in his purpose! But this is not difficult!'

CHAP. XLIII. 1. Tsze-chang said, 'What is meant when the Shū says that Kào-tsung, while observing the usual imperial mourning, was for three years without speaking?'

2. The Master said, 'Why must Kào-tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years.'

by.' Meaning 'to go beyond,' 'to exceed,' it is in the 4th tone. 有心哉擊磬乎 is to be read as one sentence, and understood as if there were a 之 after the 哉. 2. 硜硜乎, —see XIII. xx. 3. The 備旨 interprets this clause also, as if a 之 were after the 哉, and 硜硜 had reference to the sounds of the ch'ing. 深則云云, —see the Shih, I. iii. 9, stanza 1. The quotation was intended to illustrate that we must act according to circumstances. 3. 末 = 無. 之 seems to be a mere expletive. The case is one where the meaning is plain while the characters

can hardly be construed satisfactorily. I have not found this example of 之 in Wang Yin-chih.

43. HOW GOVERNMENT WAS CARRIED ON DURING THE THREE YEARS OF SILENT MOURNING BY THE SOVEREIGN. 1. 書云, —see the Shū, IV.

viii. Sect. I. 1, but the passage there is not exactly as in the text. It is there said that Kào-tsung, after the three years' mourning, still did not speak. 高宗 was the honorary

title of the king Wū-ting (武丁, B.C. 1324-

1264). 諒 (Shū, 亮) 陰 (read an), according to the dictionary, means 'the shed where the mourner lived the three years.' Chū Hsi does not know the meaning of the terms. —

子曰：上好禮，則民
 易使也。
子路問：君子曰：

CHAP. XLIV. The Master said, 'When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service.'

CHAP. XLV. Tsze-lû asked what constituted the superior man. The Master said, 'The cultivation of himself in reverential carefulness.' 'And is this all?' said Tsze-lû. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?' again asked Tsze-lû. The Master said, 'He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:—even Yáo and Shun were still solicitous about this.'

CHAP. XLVI. Yüan Zang was squatting on his heels, and Tsze-chang was perplexed to know how government could be carried on during so long a period of silence. 2. 古之人,—the 人 embraces the sovereigns, and subordinate princes who had their own petty courts. 總

已,—in the 備旨 it is said,—總攝也，不敢放縱意也，總 is to manage. The meaning is, that they did not dare to allow themselves any license.' The expression is not an easy one. I have followed the paraphrasts.

44. HOW A LOVE OF THE RULES OF PROPRIETY IN RULERS FACILITATES GOVERNMENT.

45. REVERENT SELF-CULTIVATION THE DISTINGUISHING CHARACTERISTIC OF THE CHÜN-TSZE.

以敬, it is said, are not to be taken as the *wherewith* of the Chün-tsze in cultivating himself, but as the chief thing which he keeps before him in the process. I translate 以, therefore, by *in*, but in the other sentences, it indicates the realizations, or consequences, of the 修己. 百姓,—the hundred surnames, as a designation for the mass of the people, occurs as early as in the Yáo-tien (堯

典). It is = 百家姓, 'the surnames of the hundred families,' into which number the families of the people were perhaps divided at a very early time. The surnames of the Chinese now amount to several hundreds. The small work 百家姓帖, made in the Sung dynasty, contains nearly 450. The number of them given in an appendix to Williams's Syllabic Dictionary, as compiled by the Rev. Dr. Blodget, is 1863. In the 集證, *in loc.*, we find a ridiculous reason given for the surnames being a hundred, to the effect that the ancient sages gave a surname for each of the five notes of the scale in music, and of the five great relations of life and of the four seas; consequently $5 \times 5 \times 4 = 100$. It is to be observed, that in the Shù we find 'a hundred surnames,' interchanged with 萬姓, 'ten thousand surnames,' and it would seem needless, therefore, to seek to attach a definite explanation to the number. 堯舜其猶病諸,—see VI. xxviii.

46. CONFUCIUS'S CONDUCT TO AN UNMANNERLY OLD MAN OF HIS ACQUAINTANCE. Yüan Zang was an old acquaintance of Confucius, but had adopted

而不孫弟，長而無
述焉。老而不死，是
爲賊。以杖叩其脛。
關黨童子將命。
或問之曰：益者與？
子曰：吾見其居於
位也，見其與先生
並行也，非求益者
也，欲速成者也。

so waited the approach of the Master, who said to him, 'In youth, not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest.' With this he hit him on the shank with his staff.

CHAP. XLVII. 1. A youth of the village of Ch'üeh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, 'I suppose he has made great progress.'

2. The Master said, 'I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.'

the principles of Láo-tse, and gave himself extraordinary license in his behaviour.—See an instance in the Li Chi, II. Sect. II. iii. 24, and the note there. 夷俟,—the dictionary explains

the two words together by 展足箕坐, but

that is the meaning of 夷 alone, and 俟 = 待,

'to wait for.' So, the commentators, old and new.

The use of 夷 in this sense is thus explained:—

'The 鳴鳥 is fond of squatting, and is there-

fore called the squatting *ch'ih* (蹲鳴), but it

is called by some the *ch'ih* (鳴夷), and

hence 夷 is used for 蹲, to squat!' See the

集證, in loc. 孫 for 遜, and 弟 for 悌.

賊,—in the sense of 賊害, = our 'pest,'

rather than 'thief.' The address of Confucius

might be translated in the 2nd person, but it is

perhaps better to keep to the 3rd, leaving the

application to be understood. From several

references to Yüan Zang in the Li Chi, it appears

he was a very old acquaintance of Confucius, and mentally somewhat weak. Confucius felt kindly to him, but was sometimes provoked by him to very candid expressions of his judgment about him,—as here.

47. CONFUCIUS'S EMPLOYMENT OF A FORWARD

YOUTH. 1. 關黨,—there is a tradition that

Confucius lived and taught in 關里, but it is

much disputed. 將命謂傳賓主之

言, '將命' means to convey the messages

between visitors and the host. '益者與,—

the inquirer supposed that Confucius's employ-

ment of the lad was to distinguish him for the

progress which he had made. 2. According to

the rules of ceremony, a youth must sit in the

corner, the body of the room being reserved for

full-grown men;—see the Li Chi, II. Sect. I. i. 18.

In walking with an elder, a youth was required

to keep a little behind him;—see the Li Chi,

I. Sect. I. ii. chap. 4. 7. Confucius's employ-

ment of the lad, therefore, was to teach him

the courtesies required by his years.

BOOK XV. WEI LING KUNG.

斯濫矣。曰君子固窮，小人窮
 斯濫矣。曰君子亦有窮乎？子
 病莫能興。子路慍見
 遂行。在陳絕糧，從者
 之事，未之學也。明日
 事，則嘗聞之矣。軍旅
 子。孔子對曰：俎豆之
 第二節 衛靈公第十五

CHAPTER I. 1. The duke Ling of Wei asked Confucius about tactics. Confucius replied, 'I have heard all about sacrificial vessels, but I have not learned military matters.' On this, he took his departure the next day.

2. When he was in Chăn, their provisions were exhausted, and his followers became so ill that they were unable to rise.

3. Tsze-lû, with evident dissatisfaction, said, 'Has the superior man likewise to endure *in this way*?' The Master said, 'The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license.'

HEADING OF THIS BOOK.—衛靈公第十五, 'The duke Ling of Wei, No. 15.' The contents of the Book, contained in forty chapters, are as miscellaneous as those of the former. Rather they are more so, some chapters bearing on the public administration of government, several being occupied with the superior man, and others containing lessons of practical wisdom. 'All the subjects,' says Hsing Ping, 'illustrate the feeling of the sense of shame and consequent pursuit of the correct course, and therefore the Book immediately follows the preceding one.'

1. CONFUCIUS REFUSES TO TALK ON MILITARY AFFAIRS. IN THE MIDST OF DISTRESS, HE SHOWS THE DISCIPLES HOW THE SUPERIOR MAN IS ABOVE DISTRESS. 1. 陳, read *chăn*, in 4th tone, 'the arrangement of the ranks of an army,' here = tactics generally. 俎豆之事,—comp.

簋豆之事, VIII. iv. 3. The 俎 was a dish, 18 inches long and 8 inches broad, on a stand 8½ inches high, upon which the flesh of victims was laid, but the meaning is sacrificial vessels generally, = the business of ceremonies. It is said of Confucius, in the 'Historical Records,' that when a boy, he was fond of playing at 俎 and 豆. He wished by his reply and departure, to teach the duke that the rules of propriety, and not war, were essential to the government of a State. 2. From Wei, Confucius proceeded to Chăn, and there met with the distress here mentioned. It is probably the same which is referred to in XI. ii. 1, though there is some chronological difficulty about the subject. (See the note by Chü Hsi in his preface to the Analects.) 3. 固 = 'yes, indeed,' with reference to Tsze-lû's question. Some take it in its sense of 'firm.'—The superior man firmly endures want.—Duke Ling,—see XIV. xx, also in Chwang-tsze, xxv. 9, et al.

信、行、篤、敬、雖蠻貊之邦、
 三章 子曰、賜也、女以予爲
 多學而識之者與、對曰、
 然、非與、曰、非也、予一以
 貫之。
 三章 子曰、由、知德者鮮矣。
 四章 子曰、無爲而治者、其
 舜也與、夫何爲哉、恭己
 正南面而已矣。
 五章 子張問行、子曰、言忠

CHAP. II. 1. The Master said, 'Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?'

2. Tsze-kung replied, 'Yes,—but perhaps it is not so?'

3. 'No,' was the answer; 'I seek a unity all-pervading.'

CHAP. III. The Master said, 'Yü, those who know virtue are few.'

CHAP. IV. The Master said, 'May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat.'

CHAP. V. 1. Tsze-chang asked how a man should conduct himself, *so as to be everywhere appreciated*.

2. The Master said, 'Let his words be sincere and truthful, and his actions honourable and careful;—such conduct may be practised among the rude tribes of the South or the North. If his words be

2. HOW CONFUCIUS AIMED AT THE KNOWLEDGE OF AN ALL-PERVADING UNITY. This chapter is to be compared with IV. xv; only, says Chü Hsi, 'that is spoken with reference to practice, and this with reference to knowledge.' But the design of Confucius was probably the same in them both; and I understand the first paragraph here as meaning—'Ts'ze, do you think that I am aiming, by the exercise of memory, to acquire a varied and extensive knowledge?' Then the 3rd paragraph is equivalent to:—'I am not doing this. My aim is to know myself,—the mind which embraces all knowledge, and regulates all practice.' This is the view of the chapter given in the 日講:

此一章書言學貴乎知要, 'This chapter teaches that what is valuable in learning is the knowledge of that which is important.'

3. FEW REALLY KNOW VIRTUE. This is under-

stood as spoken with reference to the dissatisfaction manifested by Tsze-lü in chapter i. If he had possessed a right knowledge of virtue, he would not have been so affected by distress.

4. HOW SHUN WAS ABLE TO GOVERN WITHOUT PERSONAL EFFORT. 恭己, 'made himself

reverent.' 正南面, 'correctly adjusted his southwards face;' see VI. i. Shun succeeding Yáo, there were many ministers of great virtue and ability to occupy all the offices of the government. All that Shun did was by his grave and sage example. This is the lesson,—the influence of a ruler's personal character.

5. CONDUCT THAT WILL BE APPRECIATED IN ALL PARTS OF THE WORLD. 1. We must supply a good deal to bring out the meaning here. Chü Hsi compares the question with that other of Tsze-chang about the scholar who may be called 達; see XII. xx. 2. 貊 may be regarded as

行矣。言不忠信，行不篤敬。雖州里，行乎哉？立則見其參於前也，在輿則見其倚於衡也。夫然後行。^{四節}子張書諸紳。^{二節}子曰：「直哉史魚！邦有道如矢，邦無道如矢。君^{二節}子哉！蘧伯玉，邦有道則仕，邦無道則可卷而懷之。」

not sincere and truthful, and his actions not honourable and careful, will he, with such conduct, be appreciated, even in his neighbourhood?

3. 'When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice.'

4. Tsze-chang wrote these counsels on the end of his sash.

CHAP. VI. 1. The Master said, 'Truly straightforward was the historiographer Yü. When good government prevailed in his State, he was like an arrow. When bad government prevailed, he was like an arrow.'

2. 'A superior man indeed is Chü Po-yü! When good government prevails in his State, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast.'

another name for the 北狄, the rude tribes on the North (III. v). 2500 families made up a 州, and 25 made up a 里, but the meaning of the phrase is that given in the translation.

3. 其, 'them,' i.e. such words and actions.—Let him see them 參於前, 'before him, with himself making a trio.' 輿 is properly 'the bottom of a carriage,' planks laid over wheels, a simple 'hackery,' but here it = 'a carriage.' 4. 紳 denotes the ends of the sash that hang down.

6. THE ADMIRABLE CHARACTERS OF TSZE-YÜ AND CHÜ PO-YÜ. 1. 子魚 was the designation of 魚子, the historiographer of Wei.

generally styled Shih Ch'ü. On his deathbed, he left a message for his prince, and gave orders that his body should be laid out in a place and manner likely to attract his attention when he paid the visit of condolence. It was so, and the message then delivered had the desired effect. Perhaps it was on hearing this that Confucius made this remark. 如矢, 'as an arrow,' i.e. straight and decided. 2. Chü Po-yü,—see XIV. xxvi. 可 = 能. 卷而懷之, —之 is to be understood as referring to 'his principles,' or perhaps the clause = 'he could roll himself up and keep himself to himself,' i.e. he kept aloof from office.—Commentators say that Tsze-yü's uniform straightforwardness was not equal to Po-yü's rightly adapting himself to circumstances.—Chwang-tze continually mentions Tsäng Shän and Shih Yü together.

第七章 子曰：可與言，而不與之言，

失人，不可與言，而與之言，失

言，知者不失人，亦不失言。

第八章 子曰：志士，仁人，無求生以

害仁，有殺身以成仁。

第九章 子貢問爲仁。子曰：工欲善

其事，必先利其器，居是邦也，

事其大夫之賢者，友其士之

仁者。

第十章 顏淵問爲邦。子曰：行夏之

CHAP. VII. The Master said, 'When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'

CHAP. VIII. The Master said, 'The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.'

CHAP. IX. Tsze-kung asked about the practice of virtue. The Master said, 'The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any State, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.'

CHAP. X. 1. Yen Yüan asked how the government of a country should be administered.

2. The Master said, 'Follow the seasons of Hsiâ.

7. THERE ARE MEN WITH WHOM TO SPEAK, AND MEN WITH WHOM TO KEEP SILENCE. THE WISE KNOW THEM. 失言

may be translated, literally and properly, — 'to lose our words,' but in English we do not speak of 'losing men.'

8. HIGH NATURES VALUE VIRTUE MORE THAN LIFE. The two different classes here are much the same as in IV. ii. The first word of the second sentence may be naturally translated—

'They will kill themselves.' No doubt suicide is included in the expression (see K'ung An-kwo's explanation, given by Ho Yen), and Confucius here justifies that act, as in certain cases expressive of high virtue.

9. HOW INTERCOURSE WITH THE GOOD AIDS THE PRACTICE OF VIRTUE. Compare 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.'

10. CERTAIN RULES, EXEMPLIFIED IN THE ANCIENT

時^{三節}乘殷之輅^{四節}服周之冕^{五節}樂則韶舞^{六節}放鄭聲遠佞人鄭聲淫佞人殆。
 子^三曰人無遠慮必有近憂。
 子^三曰已矣乎吾未見好德如好色者也。
 子^三曰臧文仲其竊位者與知柳下惠之

3. 'Ride in the state carriage of Yin.
4. 'Wear the ceremonial cap of Cháu.
5. 'Let the music be the Sháo with its pantomimes.
6. 'Banish the songs of Chǎng, and keep far from specious talkers.

The songs of Chǎng are licentious; specious talkers are dangerous.'

CHAP. XI. The Master said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

CHAP. XII. The Master said, 'It is all over! I have not seen one who loves virtue as he loves beauty.'

CHAP. XIII. The Master said, 'Was not Tsang Wǎn like one who had stolen his situation? He knew the virtue and the talents

DYNASTIES, TO BE FOLLOWED IN GOVERNING:—A REPLY TO YEN YÜAN. 1. The disciple modestly put his question with reference to the government of a State (邦), but the Master answers it according to the disciple's ability, as if it had been about the ruling of the kingdom (治天下). 2. The three great ancient dynasties began the year at different times. According to an ancient tradition, 'Heaven was opened at the time 子; Earth appeared at the time 丑; and Man was born at the time 寅.' 子 commences in our December, at the winter solstice; 丑 a month later; and 寅 a month after 丑. The Cháu dynasty began its year with 子; the Shang with 丑; and the Hsiâ with 寅. As human life thus began, so the year, in reference to human labours, naturally proceeds from the spring, and Confucius approved the rule of the Hsiâ dynasty. His decision has been the law of all dynasties since the Ch'in. See the 'Discours Préliminaire, Chap. I,' in Gaubil's Shû-ching. 3. The state carriage of the Yin

dynasty was plain and substantial, which Confucius preferred to the more ornamented one of Cháu. 4. Yet he does not object to the more elegant cap of that dynasty, 'the cap,' says Chû Hsi, 'being a small thing, and placed over all the body.' 5. The sháo was the music of Shun; see III. xxv. 舞, —the 'dancers,' or 'pantomimes,' who kept time to the music. See the Shû-ching, II. ii. 21. 6. 鄭聲, 'the sounds of Chǎng,' meaning both the songs of Chǎng, and the music to which they were sung. Those songs form the 7th book of the 1st division of the Shih-ching, and are here characterized justly.

11. THE NECESSITY OF FORETHOUGHT AND PRECAUTION.

12. THE RARITY OF A TRUE LOVE OF VIRTUE. 已矣乎, —see V. xxvi; the rest is a repetition of IX. xvii, said to have been spoken by Confucius when he was in Wei and saw the duke riding out openly in the same carriage with Nan-tsze.

13. AGAINST JEALOUSY OF OTHERS' TALENTS:—THE CASE OF TSANG WǎN, AND HUI OF LIÜ-HSIÄ. Tsang Wǎn-chung, —see V. xvii. 竊位 is explained—'as if he had got it by theft, and

賢而不與立也。
 子曰：躬自厚而薄責
 於人，則遠怨矣。
 子曰：不曰如之何，如
 之何者，吾末如之何也
 已矣。
 子曰：群居終日，言不
 及義，好行小慧，難矣哉。
 子曰：君子義以為質，
 禮以行之，孫以出之，信

of Hui of Liù-hsiâ, and yet did not procure that he should stand with him in court.'

CHAP. XIV. The Master said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

CHAP. XV. The Master said, 'When a man is not in the habit of saying—"What shall I think of this? What shall I think of this?" I can indeed do nothing with him!'

CHAP. XVI. The Master said, 'When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;—theirs is indeed a hard case.'

CHAP. XVII. The Master said, 'The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'

secretly held possession of it.' Tsang Wân would not recommend Hui because he was an abler and better man than himself. Hui is a famous name in China. He was an officer of Lü, so styled after death, whose name was 展獲, and designation 禽. He derived his revenue from a town called Liù-hsiâ, or from a liù or willow-tree, overhanging his house, which made him be called Liù-hsiâ Hui—'Hui that lived under the willow-tree.' See Mencius, II. Pt. i. chap. 9.

14. THE WAY TO WARD OFF RESENTMENTS. 責, it is said, is here 'to require from,' and not 'to reprove.'

15. NOTHING CAN BE MADE OF PEOPLE WHO

TAKE THINGS EASILY, NOT GIVING THEMSELVES THE TROUBLE TO THINK. Compare VII. viii.

16. AGAINST FRIVOLOUS TALKERS AND SUPERFICIAL SPECULATORS. Chü explains 難矣

哉 by 'they have no ground from which to become virtuous, and they will meet with calamity.' Ho Yen gives Chü's explanation, 'they will never complete anything.' Our nearly literal translation appears to convey the meaning. 'A hard case,' i.e. they will make nothing out, and nothing can be made of them.

17. THE CONDUCT OF THE SUPERIOR MAN IS RIGHTEOUS, COURTEOUS, HUMBLE, AND SINCERE. 質 is explained by Chü Hsi by 'the substance and stem;' and in the 'Complete Digest' by

以成之君子哉。
 子曰：君子病無能焉，不病人之不已知也。
 子曰：君子疾沒世而名不稱焉。
 子曰：君子求諸己，小人求諸人。
 子曰：君子矜而不爭，群而不黨。
 子曰：君子不以言舉人，不以

CHAP. XVIII. The Master said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

CHAP. XIX. The Master said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

CHAP. XX. The Master said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

CHAP. XXI. The Master said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partizan.'

CHAP. XXII. The Master said, 'The superior man does not promote a man *simply* on account of his words, nor does he put aside good words because of the man.'

'foundation.' The antecedent to all the 之 is 義, or rather the thing, whatever it be, done righteously.

18. OUR OWN INCOMPETENCY, AND NOT OUR REPUTATION, THE PROPER BUSINESS OF CONCERN TO US. See XIV. xxxii, *et al.*

19. THE SUPERIOR MAN WISHES TO BE HAD IN REMEMBRANCE. Not, say the commentators, that the superior man cares about fame, but fame is the invariable concomitant of merit. He cannot have been the superior man, if he be not remembered. 沒世, —see 大學傳,

II. In the 備旨, 日講, and many other

paraphrases, 沒世 is taken as = 終身; 'all his life.' Still, I let the translation suggested by the use of the phrase in the 'Great Learning' keep its place.

20. HIS OWN APPROBATION IS THE SUPERIOR MAN'S RULE. THE APPROBATION OF OTHERS IS THE MEAN MAN'S. Compare XIV. xxv.

21. THE SUPERIOR MAN IS DIGNIFIED AND AFFABLE, WITHOUT THE FAULTS TO WHICH THOSE QUALITIES OFTEN LEAD. Compare II. xiv and VII. xxx. 2. 矜 is here = 莊以持己, 'grave in self-maintenance.'

22. THE SUPERIOR MAN IS DISCRIMINATING IN HIS EMPLOYMENT OF MEN AND JUDGING OF STATEMENTS.

人廢言。

子貢問曰，有一言而可以終身行之者乎？子曰，其恕乎？己所不欲，勿施於人。子節子曰，吾之於人也，誰毀，誰譽，如有所譽者，其有所試矣。斯民也，三代之所以直道而行也。子蓋子曰，吾猶及史之闕文也。有馬者，借人乘之，今亡已夫。

CHAP. XXIII. Tsze-kung asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' The Master said, 'Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.'

CHAP. XXIV. 1. The Master said, 'In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual.'

2. 'This people supplied the ground why the three dynasties pursued the path of straightforwardness.'

CHAP. XXV. The Master said, 'Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things.'

23. THE GREAT PRINCIPLE OF RECIPROCITY IS THE RULE OF LIFE. Compare V. xi. It is singular that Tsze-kung professes there to act on the principle here recommended to him. *Altruism* may be substituted for *reciprocity*.

24. CONFUCIUS SHOWED HIS RESPECT FOR MEN BY STRICT TRUTHFULNESS IN AWARDING PRAISE OR CENSURE. 1. I have not marked 'beyond what is proper' with italics, because there is really that force in the verbs—毀 and 譽. 'Ground for it in my examination of the individual;—i.e. from my examination of him I believe he will yet verify my words. 2. 斯民也, re-

sumes the 人 of the 1st paragraph, which the 也 indicates. 所以 is to be taken as = 'the reason why,' and 行 as a neuter verb of general application. 三代, 'the three dynasties,' with special reference to their great founders, and the principles which they inaugurated.—The truth-approving nature of the people was a rule even to those sages. It was the same to Confucius.

25. INSTANCES OF THE DEGENERACY OF CONFUCIUS'S TIMES. Most paraphrasts supply a 見 after 及;—'even in my time I have seen.'

子曰：巧言亂德。
 小不忍，則亂大謀。
 子曰：衆惡之，必察焉；衆好之，必察焉。
 子曰：人能弘道，非道弘人。
 子曰：過而不改，是謂過矣。
 子曰：吾嘗終日

CHAP. XXVI. The Master said, 'Specious words confound virtue. Want of forbearance in small matters confounds great plans.'

CHAP. XXVII. The Master said, 'When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case.'

CHAP. XXVIII. The Master said, 'A man can enlarge the principles which he follows; those principles do not enlarge the man.'

CHAP. XXIX. The Master said, 'To have faults and not to reform them,—this, indeed, should be pronounced having faults.'

CHAP. XXX. The Master said, 'I have been the whole day

The appointment of the historiographer is referred to Hwang-ti, or 'The Yellow sovereign,' the inventor of the cycle. The statutes of Cháu mention no fewer than five classes of such officers. They were attached also to the feudal courts, and what Confucius says, is that, in his early days, a historiographer, on any point about which he was not sure, would leave a blank; so careful were they to record only truth.

吾猶及 extends on to 有馬云云.

This second sentence is explained in Ho Yen:—'If any one had a horse which he could not tame, he would lend it to another to ride and exercise it!'—The commentator Hù (胡氏) says well, that the meaning of the chapter must be left in uncertainty (the second part of it especially).

26. THE DANGER OF SPECIOUS WORDS, AND OF IMPATIENCE. 小不忍 is not 'a little impatience,' but impatience in little things; 'the hastiness,' it is said, 'of women and small people.'

27. IN JUDGING OF A MAN, WE MUST NOT BE GUIDED BY HIS BEING GENERALLY LIKED OR DISLIKED. Compare XIII. xxiv.

28. PRINCIPLES OF DUTY AN INSTRUMENT IN THE HAND OF MAN. This sentence is quite mystical in its sententiousness. The 翼註 says:—

'道 here is the path of duty, which all men, in their various relations, have to pursue, and man

has the three virtues of knowledge, benevolence, and fortitude, wherewith to pursue that path, and so he enlarges it. That virtue remote, occupying an empty place, cannot enlarge man, needs not to be said.' That writer's account of 道

here is probably correct, and 'duty unapprehended,' 'in an empty place,' can have no effect on any man; but this is a mere truism. Duty apprehended is constantly enlarging, elevating, and energizing multitudes, who had previously been uncognizant of it. The first clause of the chapter may be granted, but the second is not in accordance with truth. Generally, however, man may be considered as the measure of the truth in morals and metaphysics which he holds; but after all, systems of men are for the most part beneath the highest capacities of the model men, the Chün-tse.

29. THE CULPABILITY OF NOT REFORMING KNOWN FAULTS. Compare I. viii. Chü Hsi's commentary appears to make the meaning somewhat different. He says:—'If one having faults can change them, he comes back to the condition of having no faults. But if he do not change them, then they go on to their completion, and will never come to be changed.'

30. THE FRUITLESSNESS OF THINKING, WITHOUT READING. Compare II. xv, where the dependence of acquisition and reflection on each other is set forth.—Many commentators say that Confucius merely transfers the things which he here mentions to himself for the sake of others, not that it ever was really thus with himself.

不食終夜不寢以思無益不如學也。
 子曰君子謀道不謀食耕也餒在其中矣學也祿在其中矣君子憂道不憂貧。
 子曰知及之仁不能守之雖得之必失之知及之仁能守之不莊以涖之則民不敬。知及之仁能守之莊以涖之動之不以禮未善也。

without eating, and the whole night without sleeping:—occupied with thinking. It was of no use. The better plan is to learn.

CHAP. XXXI. The Master said, 'The object of the superior man is truth. Food is not his object. There is ploughing;—even in that there is *sometimes* want. So with learning;—emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.'

CHAP. XXXII 1. The Master said, 'When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:—full excellence is not reached.'

31. THE SUPERIOR MAN SHOULD NOT BE MERCENARY, BUT HAVE TRUTH FOR HIS OBJECT. Here again we translate 道 by 'truth,' as the best

term that offers. 餒, 'hunger,' = want. 'Want may be in the midst of ploughing,'—i.e. husbandry is the way to plenty, and yet a famine or scarcity sometimes occurs. The application of this to the case of learning, however, is not

apt. Is the emolument that sometimes comes with learning a calamity like famine? The contrast of the two cases is not well maintained.

32. HOW KNOWLEDGE WITHOUT VIRTUE IS NOT LASTING, AND TO KNOWLEDGE AND VIRTUE A RULER SHOULD ADD DIGNITY AND THE RULES OF PROPRIETY. 1. Here the various *chih* and the two first in the other paragraphs have *le*, or principle, for their reference. In Ho Yen,

師。子。曰。當。仁。不。讓。於。仁。而。死。者。也。未。見。蹈。而。死。者。矣。甚。於。水。火。水。火。吾。見。也。子。曰。民。之。於。仁。也。也。不。可。大。受。而。可。小。知。知。而。可。大。受。也。小。人。不。可。大。受。而。可。小。知。子。曰。君。子。不。可。小。

CHAP. XXXIII. The Master said, 'The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little matters.'

CHAP. XXXIV. The Master said, 'Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.'

CHAP. XXXV. The Master said, 'Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher.'

however, Pao Hsien says:— 'A man may have knowledge equal to the management of his office (治其官), but if he have not virtue which can hold it fast, though he get it, he will lose it.' 2. In 渚之, and 動之

below, 之指民言, 'the 之 have 民, or people, for their reference.' 3. The phrase—'to move the people' is analogous to several others, such as 鼓之, 舞之, 興之, 'to drum the people, 'to dance them, 'to rouse them.'

33. HOW TO KNOW THE SUPERIOR MAN AND THE MEAN MAN; AND THEIR CAPACITIES. Chü Hsi

says—知, 我知之, 'the knowing here is our knowing the individuals.' The 'little matters' are ingenious but trifling arts and accomplishments, in which a really great man may sometimes be deficient, while a small man will be familiar with them. The 'knowing' is not that the parties are chün-tse and hsião-zän, but what attainments they have, and for what they are fit. The difficulty, on this view, is

with the conclusion—而可小知.—Ho Yen says:— 'The way of the chün-tse is profound and far-reaching. He will not let his

knowledge be small, and he may be trusted with what is great. The way of the hsião-zän is shallow and near. He will let his knowledge be small, and he may not be trusted with what is great.'

34. VIRTUE MORE TO MAN THAN WATER OR FIRE, AND NEVER HURTFUL TO HIM. 民 is here = 人,

'man,' as in VI. xx. 民之於仁也— 'the people's relation to, or dependence on, virtue.' The case is easily conceivable of men's suffering death on account of their virtue. There have been martyrs for their loyalty and other virtues, as well as for their religious faith. Chü Hsi provides for this difference in his remarks:— 'The want of fire and water is hurtful only to man's body, but to be without virtue is to lose one's mind (the higher nature), and so it is more to him than water or fire.' See on IV. viii.

35. VIRTUE PERSONAL AND OBLIGATORY ON EVERY MAN. The old interpreters take 當 in the sense of 'ought.' Chü Hsi certainly improves on them by taking it in the sense of 擔當, as in the translation. A student at first takes 當 to be in the 2nd person, but the 不 following recalls him to the 3rd.

階也。及席。子曰。席也。
 四章 師冕見。及階。子曰。
 四章 子曰。辭達而已矣。
 爲謀。
 四章 子曰。道不同。不相
 而後其食。
 四章 子曰。事君敬其事。
 諒。
 四章 子曰。君子貞而不

CHAP. XXXVI. The Master said, 'The superior man is correctly firm, and not firm merely.'

CHAP. XXXVII. The Master said, 'A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.'

CHAP. XXXVIII. The Master said, 'In teaching there should be no distinction of classes.'

CHAP. XXXIX. The Master said, 'Those whose courses are different cannot lay plans for one another.'

CHAP. XL. The Master said, 'In language it is simply required that it convey the meaning.'

CHAP. XLI. 1. The Music-master, Mien, having called upon him, when they came to the steps, the Master said, 'Here are the steps.' When they came to the mat for the guest to sit upon, he

36. THE SUPERIOR MAN'S FIRMNESS IS BASED ON RIGHT. 貞 is used here in the sense which it has throughout the Yi-ching. Both it and 諒 imply firmness, but 貞 supposes a moral and intelligent basis which may be absent from 諒; see XIV. xviii. 3.

37. THE FAITHFUL MINISTER. The 其 refers not to 君, but to the individual who 事君. We have to supply the subject—'a minister,' 後, as in VI. xx.

38. THE COMPREHENSIVENESS OF TEACHING. Chü Hsi says on this:—'The nature of all men is good, but we find among them the different classes of good and bad. This is the effect of physical constitution and of practice. The superior man, in consequence, employs his teaching, and all may be brought back to the state of good, and there is no necessity (the

language is 不當復論其類之惡) of speaking any more of the badness of some.' This is extravagant. Teaching is not so omnipotent.—The old interpretation is simply that in teaching there should be no distinction of classes.

39. AGREEMENT IN PRINCIPLE NECESSARY TO CONCORD IN PLANS. 爲 is the 4th tone, but I do not see that there would be any great difference in the meaning, if it were read in its usual 2nd tone.

40. PERSPICUITY THE CHIEF VIRTUE OF LANGUAGE. 辭 may be used both of speech and of style.

41. CONSIDERATION OF CONFUCIUS FOR THE BLIND. 1. 師, —i. q. 太師, III. xxiii. Anciently, the blind were employed in the offices of music, partly because their sense of hearing was more than ordinarily acute, and partly that they might be made of some use in

皆坐。子告之曰：「某在斯，某在斯。」師冕出。子張問曰：「與師言之道，與固相師之道也。」

said, 'Here is the mat.' When all were seated, the Master informed him, saying, 'So and so is here; so and so is here.'

2. The Music-master, Mien, having gone out, Tsze-chang asked, saying, 'Is it the rule to tell those things to the Music-master?'

3. The Master said, 'Yes. This is certainly the rule for those who lead the blind.'

the world; see the 集證, *in loc.* 見, —4th tone. Mien had come to Confucius's house, under the care of a guide, but the sage met him, and undertook the care of him himself. 2. 之 is governed by 言, and refers to the words of Confucius to Mien in the preceding paragraph.

BOOK XVI. KE SHE.

第十六季氏將伐顓臾。季路見於孔子，曰：「季氏將有事，於顓臾。」

CHAPTER I. 1. The head of the Chî family was going to attack Chwan-yü.

2. Zan Yü and Chî-lü had an interview with Confucius, and said, 'Our chief, Chî, is going to commence operations against Chwan-yü.'

HEADING OF THIS BOOK. —季氏第十六, 'The chief of the Chi, No. 16.' Throughout this Book, Confucius is spoken of as 孔子, 'The philosopher K'ung,' and never by the designation 子, or 'The Master.' Then, the style of several of the chapters (iv-xi) is not like the utterances of Confucius to which we have been accustomed. From these circumstances, one commentator, Hung Kwo (洪适), supposed that it belonged to the Ch'i (齊) *recensus* of these Analects; the other Books belonging to the Lû (魯) *recensus*. This supposition, however, is not otherwise supported.

1. CONFUCIUS EXPOSES THE PRESUMPTUOUS AND IMPOLITIC CONDUCT OF THE CHIEF OF THE CHÎ FAMILY IN PROPOSING TO ATTACK A MINOR STATE, AND REBUKES ZAN YÜ AND TSZE-LÜ FOR ABETTING THE DESIGN. 1. 季氏 and 季孫 below,—see III. i. Chwan-yü was a small territory in Lû, whose ruler was of the 子, or 4th order of nobility. It was one of the States called 附庸, or 'attached,' whose chiefs could not appear in

三節 孔子曰：求，無乃爾是過與？
 四節 夫顓臾，昔者先王以爲東
 蒙主，且在邦域之中矣。
 五節 是社稷之臣也，何以伐爲？
 六節 冉有曰：夫子欲之，吾二臣者，
 皆不欲也。孔子曰：求，周任
 有言曰：陳力就列，不能者
 止；危而不持，顛而不扶，則
 將焉用彼相矣？
 七節 且爾言過矣。虎兕出於柙，龜玉毀於

3. Confucius said, 'Ch'ü, is it not you who are in fault here?'

4. 'Now, in regard to Chwan-yü, long ago, a former king appointed its ruler to preside over *the sacrifices* to the eastern Mäng; moreover, it is in the midst of the territory of our State; and its ruler is a minister in direct connexion with the sovereign:—What has *your chief* to do with attacking it?'

5. Zan Yü said, 'Our master wishes the thing; neither of us two ministers wishes it.'

6. Confucius said, 'Ch'ü, there are the words of Cháu Zǎn,—“When he can put forth his ability, he takes his place in the ranks of *office*; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?”'

7. 'And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository:—whose is the fault?'

the presence of the sovereign, excepting in the train of the prince within whose jurisdiction they were embraced. Their existence was not from a practice like the sub-infeudation, which belonged to the feudal system of Europe. They held of the lord paramount or king, but with the restriction which has been mentioned, and with a certain subservience also to their immediate superior. Its particular position is fixed by its proximity to Pi, and to the Mäng hill. 伐 is not merely 'to attack,' but 'to attack and punish,' an exercise of judicial authority, which could emanate only from the sovereign. The term is used here, to show the

nefarious and presumptuous character of the contemplated operations. 2. There is some difficulty here, as, according to the 'Historical Records,' the two disciples were not in the service of the Chi family at the same time. We may suppose, however, that Tsze-lü, returning with the sage from Wei on the invitation of duke Ai, took service a second time, and for a short period, with the Chi family, of which the chief was then Chi K'ang. This brings the time of the transaction to B. c. 483, or 482.

將有事,—literally, 'is going to have an affair.' 3. Confucius addresses himself only to Ch'ü, as he had been a considerable time, and

積中是誰之過與冉
 有曰今夫顓臾固而
 近於費今不取後世
 必爲子孫憂孔子曰
 求君子疾夫舍曰欲
 之而必爲之辭丘也
 聞有國有家者不患
 寡而患不均不患貧
 而患不安蓋均無貧
 和無寡安無傾夫如

8. Zǎn Yü said, 'But at present, Chwan-yü is strong and near to Pi; if *our chief* do not now take it, it will hereafter be a sorrow to his descendants.'

9. Confucius said, 'Ch'ü, the superior man hates that declining to say—"I want such and such a thing," and framing explanations *for the conduct*.

10. 'I have heard that rulers of States and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose *among the people in their several places*. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a *contented* repose, there will be no rebellious upsettings.

11. 'So it is.—Therefore, if remoter people are not submissive, all

very active, in the Chi service. 4. It was the prerogative of the princes to sacrifice to the hills and rivers within their jurisdictions;—here was the chief of Chwan-yü, royally appointed (the 'former king' is probably 成, the second sovereign of the Cháu dynasty) to be the lord of the Mäng mountain, that is, to preside over the sacrifices offered to it. This raised him high above any mere ministers or officers of Lü. The mountain Mäng is in the present district of Pi, in the department of Í-cháu. It was called eastern, to distinguish it from another of the same name in Shen-hsi, which was the western Mäng. 且在邦域之中,—this is mentioned, to show that Chwan-yü was so situated as to give Lü no occasion for apprehension. 社稷之臣, 'a minister of the altars to the spirits of the land and grain.' To those spirits only, the prince had the preroga-

tive of sacrificing. The chief of Chwan-yü having this, how dared an officer of Lü to think of attacking him? The 臣 is used of his relation to the king. Chü Hsi makes the phrase = 公家之臣, 'a minister of the ducal house,' saying that the three families had usurped all the dominions proper of Lü, leaving only the chiefs of the attached States to appear in the ducal court. I prefer the former interpretation. 何以伐爲 must be understood with reference to the Chi. See Wang Yin Chih on Wei as a 語助, where he quotes this text (2nd chapter of his treatise on the Particles). 5. 夫子, our 'master,' i.e. the chief of the Chi family. 6. Cháu Zàn is by Chü Hsi simply called—'a good historiographer of ancient times.' Some trace him

是故遠人不服，則修文德以來之。既來之，則安之。^{〇十二節}今由與求也，相夫子，遠人不服，而不能來也，邦分崩離析而不能守也。^{〇十二節}而謀動干戈於邦內，吾恐季孫之憂，不在顓臾，而在蕭牆之內也。

the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. 'Now, here are you, Yû and Ch'îû, assisting your chief. Remoter people are not submissive, and, *with your help*, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, *with your help*, he cannot preserve it.

13. 'And yet he is planning these hostile movements within the State.—I am afraid that the sorrow of the Ch'î-sun family will not be on account of Chwan-yü, but will be found within the screen of their own court.'

back to the Shang dynasty, and others only to the early times of the Ch'au. There are other weighty utterances of his in vogue, besides that in the text. 7. Ch'ü Hsi explains 兕 by 野牛, 'a wild bull.' The dictionary says it is like an ox, and goes on to describe it as 'one-horned.' The 本草, 獸部, says that 兕 and 犀 are different terms for the same animal, i. e. the rhinoceros. I cannot think that 龜 here is the living tortoise. That would not be kept in a 櫃, or 'coffer, like a gem. Perhaps the character is, by mistake, for 圭. 9. The regimen of 疾 extends down to the end of the paragraph. 夫, —as in XI. xxiv. 爲之辭 is the same idiom as 爲之宰, V. vii. 10. Confucius uses the term 患 here with reference to the 憂 in par. 8. 均, 'equality. 謂各得其分 means —'every one getting his own proper name and

place.' From this point, Confucius speaks of the general disorganization of Lû under the management of the three families, and especially of the Ch'î. By 遠人 we can hardly understand the people of Chwan-yü. 11. 來 is to be understood with a hiphil force, 'to make to come,' 'to attract.' 12. 不能來, 不能守 are to be understood of the Head of the Ch'î family, as controlling the government of Lû, and as being assisted by the two disciples, so that the reproof falls heavily on them. 13. 在蕭牆之內, — Ch'ü Hsi simply says 蕭牆屏也, 'hsiiao-ch'iang means a screen.' In the dictionary, after Ho Yen, hsiiao in this passage = 肅, 'reverent,' and 牆 alone means 'screen,' and the phrase is thus explained:— 'Officers, on reaching the screen, which they had only to pass to find themselves in the presence of their ruler, were supposed to become more reverential;' and hence, the expression in the text = 'among his own immediate officers.'

第二節
第三節
第一節
 孔子曰：天下有道，則
 禮樂征伐，自天子出；天
 下無道，則禮樂征伐，自
 諸侯出；自諸侯出，蓋十
 世希不失矣；自大夫出，
 五世希不失矣；陪臣執
 國命，三世希不失矣。第二節
 天下有道，則政不在大夫。
 天下有道，則庶人不議。第三節

CHAP. II. 1. Confucius said, 'When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the Great officers of the princes, as a rule, the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers of the Great officers hold in their grasp the orders of the State, as a rule, the cases will be few in which they do not lose their power in three generations.'

2. 'When right principles prevail in the kingdom, government will not be in the hands of the Great officers.'

3. 'When right principles prevail in the kingdom, there will be no discussions among the common people.'

2. THE SUPREME AUTHORITY OUGHT EVER TO MAINTAIN ITS POWER. THE VIOLATION OF THIS RULE ALWAYS LEADS TO RUIN, WHICH IS SPEEDIER AS THE RANK OF THE VIOLATOR IS LOWER.—In these utterances, Confucius had reference to the disorganized state of the kingdom, when 'the son of Heaven' was fast becoming an empty name, the princes of States were in bondage to their Great officers, and those again at the mercy of their family ministers. 1. 有道，無道，—compare XIV. i. 征伐 are to be taken together, as in the translation. We read of four 征, i. e. expeditions,—east, west, north, and south; and of nine 伐, i. e. nine grounds

on which the sovereign might order such expeditions. On the royal prerogatives, see the 中庸, XXVIII. 蓋 is here = 大約, 'generally speaking,' 'as a rule.' 陪臣 = 家臣, 'family ministers.' 國命 are the same as the previous 禮樂征伐, but having been usurped by the princes, and now again snatched from them by their officers, they can no longer be spoken of as royal affairs, but only as 國之事, 'State matters.' 3. 議 = 私議, 'private discussions;' i. e. about the state of public affairs.

損者三樂。樂節禮樂。[三]孔子曰：益者三樂，
 友善柔，友便佞，損矣。
 友多聞，益矣；友便辟，
 損者三友：友直，友諒，
 [四]孔子曰：益者三友，
 之子孫微矣。夫，四世矣，故夫三桓
 室，五世矣，政逮於大

CHAP. III. Confucius said, 'The revenue of the State has left the ducal House now for five generations. The government has been in the hands of the Great officers for four generations. On this account, the descendants of the three Hwan are much reduced.'

CHAP. IV. Confucius said, 'There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation:—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued:—these are injurious.'

CHAP. V. Confucius said, 'There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in

3. ILLUSTRATION OF THE PRINCIPLES OF THE LAST CHAPTER. In the year B. C. 609, at the death of duke Wăn, his rightful heir was killed, and the son of a concubine raised to the ruler's place. He is in the annals as duke Hsüan (宣), and

after him came Ch'ang, Hsiang, Ch'ao, and Ting, in whose time this must have been spoken. These dukes were but shadows, pensionaries of their Great officers, so that it might be said the revenue had gone from them. Observe that here and in the preceding chapter 世 is used for 'a reign.' 'The three Hwan' are the three families, as being all descended from duke Hwan; see on II. v.—Chü Hsi appears to have fallen into a mistake in enumerating the four heads of the Chi family who had administered the government of Lû as Wû, Tào, P'ing, and Hwan, as Tào (悼) died before his father, and would not be said therefore to have the government in his hands. The right enumeration is

Wăn (文), Wû (武), P'ing (平), and Hwan (桓). See the 拓餘說, III. xxvi.

4. THREE FRIENDSHIPS ADVANTAGEOUS, AND THREE INJURIOUS. In the 備旨 it is said—三友下各友字俱作交字看，是我去友人，'after 三友, the character 友 is always verbal and = 交, "to have intercourse with." 'It is as well to translate the term by 'friendship' throughout. 諒 is 'sincere,' without the subtractions required in XIV. xviii. 3, XV. xxxvi. 便, here = 習熟, 'practised.' 善柔 = 善柔之工, '善 is skilfulness in being bland.'

5. THREE SOURCES OF ENJOYMENT ADVANTAGEOUS, AND THREE INJURIOUS. Here we have 樂 with three pronunciations and in three different

樂道人之善，樂多賢友，
 益矣。樂驕樂，樂佚遊，樂
 宴樂，損矣。
 子曰：侍於君子有三愆，言未及之而言，謂
 之躁；言及之而不言，謂
 之隱；未見顏色而言，謂
 之瞽。
 子曰：君子有三戒，
 少之時，血氣未定，戒之

speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious.

CHAP. VI. Confucius said, 'There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance of their superior;—this is called blindness.'

CHAP. VII. Confucius said, 'There are three things which the superior man guards against. In youth, when the physical powers

meanings. The leading word is read *áo*, 4th tone, 'to have enjoyment in,' as in VI. xxi. In 禮樂, it is *yó*, 'music.' The two others are 樂, *lè* or *lě*, 'joy,' 'to delight in.' 節禮樂—節=節之, i.e. it is a verb, 'to discriminate,' 'to mark the divisions of.' The idea is that ceremonies and music containing in them the principles of propriety and harmony, the study of them could not but be beneficial to the student himself, as having to exemplify both of those things. 驕, primarily, 'a tall horse,' often used for 'proud,' here = vain and extravagant self-indulgence. 宴, 'feasting,' including, says a gloss, 'eating, drinking, music, women, &c.'

6. THREE ERRORS IN REGARD TO SPEECH TO BE AVOIDED IN THE PRESENCE OF THE GREAT. 君子, according to Chü Hsi, denotes here 'a man both

of rank and virtue.' 'Without looking at the countenance,'—i. e. to see whether he is paying attention or not.—The general principle is that there is a time to speak. Let that be observed, and these three errors will be avoided.

7. THE VICES WHICH YOUTH, MANHOOD, AND AGE RESPECTIVELY HAVE TO GUARD AGAINST. 血氣,

'blood and breath.' In the 中庸, XXI, 凡有血氣者 = 'all human beings.' Here the phrase is equivalent to 'the physical powers.

On 未定, 'not yet settled,' the gloss in the 備旨 is—方動之時, 'the time when they are moving most.' As to what causal relation Confucius may have supposed to exist between the state of the physical powers, and the several vices indicated, that is not developed. Hsing Ping explains the first caution thus:—'Youth embraces all the period below 29. Then the physical powers are still weak,

上也學而知之者次也。
 剛戒之在鬪及其老也。
 血氣既衰戒之在得。
 畏天命畏大人畏聖人
 之言。小人不知天命而
 不畏也。狎大人侮聖人
 之言。孔子曰：生而知之者，
 孔子曰：君子有三畏，

are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigour, he guards against quarrelsome-ness. When he is old, and the animal powers are decayed, he guards against covetousness.

CHAP. VIII. 1. Confucius said, 'There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

2. 'The mean man does not know the ordinances of Heaven, and *consequently* does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.

CHAP. IX. Confucius said, 'Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, *readily*, get possession of knowledge, are the next.

and the sinews and bones have not reached their vigour, and indulgence in lust will injure the body.' By the superior man's guarding against these three things, I suppose it is meant that he teaches that they are to be guarded against.

8. CONTRAST OF THE SUPERIOR AND THE MEAN MAN IN REGARD TO THE THREE THINGS OF WHICH THE FORMER STANDS IN AWE. 天命, according

to Chü Hsi, means the moral nature of man, conferred by Heaven. High above the nature of other creatures it lays him under great responsibility to cherish and cultivate himself. The old interpreters take the phrase to indicate Heaven's moral administration by rewards and punishments. The 'great men' are men high in position and great in wisdom and virtue, the royal instructors, who have been raised up by Heaven for the training and ruling of mankind.

So, the commentators; but the 狎 suggests at once a more general and a lower view of the phrase.

9. FOUR CLASSES OF MEN IN RELATION TO KNOWLEDGE. On the 1st clause, see on VII. xix, where Confucius disclaims for himself being ranked in the first of the classes here mentioned. The modern commentators say, that men are differenced here by the difference of their 氣質 or 氣稟, on which see Morrison's Dictionary, part II, vol. i, character 質. 困, in the dictionary, and by commentators, old and new, is explained by 不通, 'not thoroughly understanding.' It is not to be joined with 學, as if the meaning were—'they

困而學之，又其次也。困而不學，民斯爲下矣。
三章孔子曰：君子有九思：視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。
二節孔子曰：見善如不及，見不善如探湯。吾見其人矣，吾聞其語矣。
二節隱居

Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;—they are the lowest of the people.'

CHAP. X. Confucius said, 'The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (*his anger may involve him in*). When he sees gain to be got, he thinks of righteousness.'

CHAP. XI. 1. Confucius said, 'Contemplating good, and pursuing it, as if they could not reach it; contemplating evil, and shrinking from it, as they would from thrusting the hand into boiling water:—I have seen such men, as I have heard such words.

2. 'Living in retirement to study their aims, and practising

learn with painful effort,' although such effort will be required in the case of the 困.

10. NINE SUBJECTS OF THOUGHT TO THE SUPERIOR MAN:—VARIOUS INSTANCES OF THE WAY IN WHICH HE REGULATES HIMSELF. The conciseness of the text contrasts here with the verbosity of the translation, and yet the many words of the latter seem necessary.

11. THE CONTEMPORARIES OF CONFUCIUS COULD ESCHEW EVIL, AND FOLLOW AFTER GOOD, BUT NO

ONE OF THE HIGHEST CAPACITY HAD APPEARED AMONG THEM. 1. The two first clauses here and in the next paragraph also, are quotations of old sayings, current in Confucius's time. 'Such men' were several of the sage's own disciples.

2. 求其志, 'seeking for their aims;' i. e. meditating on them, studying them, fixing them, to be prepared to carry them out, as in the next clause. Such men among the ancients were the great ministers 伊 Yin and 太公 T'ai-kung.

以求其志，行義以達其道。
 吾聞其語矣，未見其人也。
 齊景公有馬千駟，死之日，民無德而稱焉。伯夷叔齊餓于首陽之下，民到于今稱之。其斯之謂與。
 陳亢問於伯魚曰：子亦有異聞乎？對曰：未也。嘗獨立，鯉趨而過庭，曰：學詩乎？對曰：未也。不學詩，無以言。

righteousness to carry out their principles:—I have heard these words, but I have not seen such men.

CHAP. XII. 1. The duke Ching of Ch'í had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Po-í and Shû-ch'í died of hunger at the foot of the Shâu-yang mountain, and the people, down to the present time, praise them.

2. 'Is not that saying illustrated by this?'

CHAP. XIII. 1. Ch'án K'ang asked Po-yü, saying, 'Have you heard any lessons from your father different from what we have all heard?'

2. Pö-yü replied, 'No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, "Have you learned the Odes?" On my replying "Not yet," he added, "If you do not learn the Odes, you will not be fit to converse with." I retired and studied the Odes.

Such might the disciple Yen Hui have been, but an early death snatched him away before he could have an opportunity of showing what was in him.

12. WEALTH WITHOUT VIRTUE AND VIRTUE WITHOUT WEALTH;—THEIR DIFFERENT APPRECIATIONS. This chapter is plainly a fragment. As it stands, it would appear to come from the compilers and not from Confucius. Then the 2nd paragraph implies a reference to something which has been lost. Under XII. x, I have referred to the proposal to transfer to this place the last paragraph of that chapter which might be explained, so as to harmonize with the sen-

timent of this.—The duke Ching of Ch'í,—see XII. xi. Po-í and Shû-ch'í,—see VI. xxii. The mountain Shâu-yang is to be found probably in the department of 蒲州 in Shan-lsi.

13. CONFUCIUS'S INSTRUCTION OF HIS SON NOT DIFFERENT FROM HIS INSTRUCTION OF THE DISCIPLES GENERALLY. 1. Ch'án K'ang is the Tszech'in of I. x. When Confucius's eldest son was born, the duke of Lû sent the philosopher a present of a carp, on which account he named the child 鯉 (the carp), and afterwards gave him the designation of 伯魚 子亦有

鯉退而學詩他日又獨
 立。鯉趨而過庭曰學禮
 乎。對曰未也不學禮無
 以立。鯉退而學禮。聞斯
 二者。陳亢退而喜曰問
 一得三。聞詩聞禮又聞
 君子之遠其子也。
 國邦君之妻君稱之曰
 夫人夫人自稱曰小童
 邦人稱之曰君夫人稱

○三節

四節

3. 'Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, "Have you learned the rules of Propriety?" On my replying "Not yet," *he added*, "If you do not learn the rules of Propriety, your character cannot be established." I then retired, and learned the rules of Propriety.

4. 'I have heard only these two things from him.'

5. Ch'ân K'ang retired, and, quite delighted, said, 'I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son.'

CHAP. XIV. The wife of the prince of a State is called by him FŪ-ZĀN. She calls herself HSIĀO TUNG. The people of the State call

異聞乎, 'Have you *also* (i.e. as being his son) heard different instructions?' 2. On 詩 here, and 禮 next paragraph, see on VII. xvii. Before 不學, here and below, we must supply a 曰. 3. 立, --see VIII. viii. 4. The force of the 者 is to make the whole = 'what I have heard from him are only these two remarks.' 5. Confucius is, no doubt, intended by 君子, but it is best to translate it generally. 14. APPELLATIONS FOR THE WIFE OF A RULER. This chapter may have been spoken by Confucius to rectify some disorder of the times, but there is no intimation to that effect. The different appellations may be thus explained:—
 妻 is 與己齊者, 'she who is her husband's equal.' The 夫 in 夫人 is taken as = 扶, 'to support,' 'to help,' so that that designation is equivalent to 'help-meet.' 童 means either 'a youth,' or 'a girl.' The wife modestly calls herself 小童, 'the little girl.' The old interpreters take—most naturally—君夫人 as = 君之夫人, 'our prince's help-meet,' but the modern commentators take 君 adjectively, as = 主, with reference to the office of the wife to 'preside over the internal economy of the palace.' On this view 君夫人 is 'the domestic help-meet.' The ambassador of a prince spoke of him by the style of 寡君, 'our prince of small virtue.' After

人。君亦稱邦君、寡邦、諸
夫曰之、人異小曰異

her CHÜN FŪ-ZĀN, and, to the people of other States, they call her K'WA HSIĀO CHÜN. The people of other States also call her CHÜN FŪ-ZĀN.

that example of modesty, his wife was styled | had no reason to imitate her subjects in that, to the people of other States, 'our small prince | and so they styled her—'your prince's help of small virtue.' The people of other States | meet,' or 'the domestic help-meet.'

BOOK XVII. YANG HO.

乎。曰。不可。好從
迷。其。邦。可。謂。仁
言。曰。懷。其。寶。而
子。曰。來。予。與。爾
之。遇。諸。塗。謂。孔
其。亡。也。而。往。拜
孔。子。豚。孔。子。時
子。孔。子。不。見。歸
陽。貨。欲。見。孔
陽。貨。第。十。七

CHAPTER I. 1. Yang Ho wished to see Confucius, but Confucius would not go to see him. *On this*, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects *for the gift*. He met him, *however*, on the way.

2. *Ho* said to Confucius, 'Come, let me speak with you.' He then asked, 'Can he be called benevolent who keeps his jewel in his

HEADING OF THIS BOOK.—陽貨第十七

'Yang Ho, No. 17.'—As the last Book commenced with the presumption of the Head of the Chi family, who kept his prince in subjection, this begins with an account of an officer, who did for the Head of the Chi what he did for the duke of Lù. For this reason—some similarity in the subject-matter of the first chapters—this Book, it is said, is placed after the former. It contains 26 chapters.

1. CONFUCIUS'S POLITE BUT DIGNIFIED TREATMENT OF A POWERFUL, BUT USURPING AND UNWORTHY, OFFICER. 1. Yang Ho, known also as Yang Hù (虎), was nominally the principal minister of the Chi family, but its chief was entirely in his hands, and he was scheming to arrogate the whole authority of the State of Lù to himself. He first appears in the Chronicles of Lù, acting against the exiled duke Ch'ao; in B. C. 505, we find him keeping his own chief.

事而亟失時可
謂知乎曰不可
日月逝矣歲不
我與孔子曰諾
吾將仕矣
子曰性相近
也習相遠也
子曰唯上知
與下愚不移

bosom, and leaves his country to confusion?' *Confucius* replied, 'No.' 'Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?' *Confucius* again said, 'No.' 'The days and months are passing away; the years do not wait for us.' *Confucius* said, 'Right; I will go into office.'

CHAP. II. The Master said, 'By nature, men are nearly alike; by practice, they get to be wide apart.'

CHAP. III. The Master said, 'There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed.'

Chi Hwan, a prisoner, and, in 501, he is driven out, on the failure of his projects, a fugitive into Ch'i. At the time when the incidents in this chapter occurred, Yang Ho was anxious to get, or appear to get, the support of a man of Confucius's reputation, and finding that the sage would not call on him, he adopted the expedient of sending him a pig, at a time when Confucius was not at home, the rules of ceremony requiring that when a great officer sent a present to a scholar, and the latter was not in his house on its arrival, he had to go to the officer's house to acknowledge it. See the Li Chi, XI. Sect. iii. 20. 歸 is in the sense of 饋, 'to present food,' properly 'before a superior.' Confucius, however, was not to be entrapped. He also timed (時, as a verb) Hū's being away from home (亡), and went to call on him.

2. 迷其邦, 'deludes, confuses, his country,' but the meaning is only negative, = 'leaves his country to confusion.' 亟, read K'i, in 4th tone, 'frequently.' 日月—我與—all this is to be taken as the remark of Yang Ho, and a 曰 supplied before 日. 我與: 與, in the dictionary, and by the old interpreters, is here explained, as in the translation, by 待, 'to wait for.'

2. THE DIFFERENCES IN THE CHARACTERS OF

MEN ARE CHIEFLY OWING TO HABIT. 性, it is contended, is here not the moral constitution of man, absolutely considered, but his complex, actual nature, with its elements of the material, the animal, and the intellectual, by association with which, the perfectly good moral nature is continually being led astray. The moral nature is the same in all, and though the material organism and disposition do differ in different individuals, they are, at first, more nearly alike than they subsequently become. In the 註疏 we read:—'The nature is the constitution received by man at birth, and is then still. While it has not been acted on by external things, men are all like one another; they are 近. After it has been acted on by external things, then practice forms, as it were, a second nature. He who practises what is good, becomes the superior man; and he who practises what is not good, becomes the mean man:—men become 相遠.'—No doubt, it is true that many—perhaps most—of the differences among men are owing to habit. This chapter is incorporated with the San Tsze Ching at its commencement.

3. ONLY TWO CLASSES WHOM PRACTICE CANNOT CHANGE. This is a sequel to the last chapter with which it is incorporated in Ho Yen's edition. The case of the 下愚 would seem to be inconsistent with the doctrine of the perfect goodness of the moral nature of all men. Modern

子欲往。子路不說曰：「末
 章 公山弗擾以費畔，召
 戲之耳。」
 三子偃之言是也。前言
 學道則易使也。子曰：「二
 君子學道則愛人，小人
 昔者偃也聞諸夫子曰：『
 雞焉用牛刀？』」游對曰：『
 聲夫子莞爾而笑曰：『割
 一節 子之武城，聞絃歌之

CHAP. IV. 1. The Master having come to Wû-ch'ang, heard there the sound of stringed instruments and singing.

2. Well pleased and smiling, he said, 'Why use an ox-knife to kill a fowl?'

3. Tsze-yü replied, 'Formerly, Master, I heard you say,—“When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled.”'

4. The Master said, 'My disciples, Yen's words are right. What I said was only in sport.'

CHAP. V. 1. Kung-shan Fû-zào, when he was holding Pî, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tsze-lû was displeased, and said, 'Indeed you cannot go! Why must you think of going to see Kung-shan?'

commentators, to get over the difficulty, say that they are the 自暴者 and 自棄者 of Mencius, IV. Pt. I. x.

4. HOWEVER SMALL THE SPHERE OF GOVERNMENT, THE HIGHEST INFLUENCES OF PROPRIETIES AND MUSIC SHOULD BE EMPLOYED. 1. Wû-ch'ang was in the district of Pî. Tsze-yü appears as the commandant of it, in VI. xii. 弦, 'the silken string of a musical instrument,' used here for stringed instruments generally. In the 備

旨 we read, 'The town was named Wû (武), from its position, precipitous and favourable to military operations, but Tsze-yü had been able, by his course, to transform the people, and make them change their mail and helmets for stringed instruments and singing. This was what made the Master glad.' 2. 莞 (read *huan*,

3rd tone) 爾, 'smilingly.' 'An ox-knife,' a large instrument, and not necessary for the death of a fowl. Confucius intends by it the high principles of government employed by Tsze-yü. 3. 君子 and 小人 are here indicative of rank, and not of character. 易使, 'are easily employed,' i. e. 安分從上, 'they rest in their lot, and obey their superiors.' 4. 二三子, as in VII. xxiii, *et al.* Observe the force of the final 耳, = 'only.'

5. THE LENGTHS TO WHICH CONFUCIUS WAS INCLINED TO GO, TOGETH WITH HIS PRINCIPLES CARRIED INTO PRACTICE. Kung-shan Fû-zào, called also Kung-shan Fû-niú (狙), by designation 子洩, was a confederate of Yang Ho (ch. i), and according

之也。已何必公山氏之
 之也。子曰：夫召我者，而
 豈徒哉？如有用我者，吾
 其爲東周乎。
 子曰：能行五者於天下
 爲仁矣。請問之。曰：恭、寬、
 信、敏、惠。恭則不侮，寬則
 得衆，信則人任焉，敏則
 有功，惠則足以使人。

3. The Master said, 'Can it be without some reason that he has invited ME? If any one employ me, may I not make an eastern Cháu?'

CHAP. VI. Tsze-chang asked Confucius about perfect virtue. Confucius said, 'To be able to practise five things everywhere under heaven constitutes perfect virtue.' He begged to ask what they were, and was told, 'Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.'

to K'ung Ân-kwo, and the 日講, it was after the imprisonment by them, in common, of Chi Hwan, that Fû-zào sent this invitation to Confucius. Others make the invitation subsequent to Ho's discomfiture and flight to Ch'i. See the 歷代統紀表, B. C. 501. We must conclude, with Tsze-lü, that Confucius ought not to have thought of accepting the invitation of such a man. 2. The first and last 之 are the verb. 末 = 無. 末之也已 = 'There is no going there. Indeed there is not.' 何必公山氏之之也, 'why must there be going to (之 here = to) that (such is the force of 氏) Kung-shan?' 3. 夫召我者, 一者 is to be taken here as referring expressly

to Fû-zào, while its reference below is more general. The 我 in 用我, and 吾, are emphatic. The original seat of the Cháu dynasty lay west from Lü, and the revival of the principles and government of Wán and Wü in Lü, or even in Pi, which was but a part of it, might make an eastern Cháu, so that Confucius would perform the part of king Wán.—After all, the sage did not go to Pi.

6. FIVE THINGS THE PRACTICE OF WHICH CONSTITUTES PERFECT VIRTUE. 於天下, 'in under heaven' is simply = 'anywhere.' 信則人任, 一任, in 4th tone, is explained by Chü Hsi by 倚仗, 'to rely upon,' a meaning of the term not found in the dictionary. See XX. i. 9.

也哉。焉能繫而不食。罔而不緇。吾豈匏瓜。磨而不磷。不曰白乎。有是言也。不曰堅乎。往也。如之何。子曰。然。佛。佛。以中牟畔。子之不善者。君子不入也。夫子曰。親於其身。爲路曰。昔者由也。聞諸佛。佛。召。子欲往。子

CHAP. VII. 1. Pi Hsi inviting him to visit him, the Master was inclined to go.

2. Tsze-lû said, 'Master, formerly I have heard you say, "When a man in his own person is guilty of doing evil, a superior man will not associate with him." Pi Hsi is in rebellion, holding possession of Chung-mâu; if you go to him, what shall be said?'

3. The Master said, 'Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?'

4. 'Am I a bitter gourd! How can I be hung up out of the way of being eaten?'

7. CONFUCIUS, INCLINED TO RESPOND TO THE ADVANCES OF AN UNWORTHY MAN, PROTESTS AGAINST HIS CONDUCT BEING JUDGED BY ORDINARY RULES. Compare chap. v; but the invitation of Pi Hsi was subsequent to that of Kung-shan Fû-zão, and after Confucius had given up office in Lü.

1. 佛 (read Pi) Hsi was commandant of Chung-mâu, for the chief of the Cháo family, in the State of Tsin. 2. 親於其身爲不善者, —'he who himself, in his own person, does what is not good.' 不入, —according to K'ung Ân-kwo, = 不入其國, 'does not enter his State'; according to Chü Hsi, it = 不入其黨, 'does not enter his party.' There were two places of the name of Chung-mâu, one belonging to the State of Cháng, and the other to the State of Tsin (晉), which is that intended here, and is referred to the present district of 湯陰, department of 彰德, in Ho-nan province. 3. 不曰 is to be

taken interrogatively, as in the translation.

Ping's paraphrase is—人豈不曰, 'do not men say?' 堅乎云云, —'Is a thing

hard, then,' &c. Nieh is explained—'black earth in water, which may be used to dye a black colour.' The application of these strange proverbial sayings is to Confucius himself, as, from his superiority, incapable of being affected by evil communications. 4. This paragraph is variously explained. By some, 匏瓜 is taken as the name of a star; so that the meaning is—'Am I, like such and such a star, to be hung up, &c.?' But we need not depart from the proper meaning of the characters. Chü Hsi, with Ho Yen, takes 不食 actively:—'A gourd can be hung up, because it does not need to eat. But I must go about north, south, east, and west, to get food.' This seems to me very unnatural. The expression is taken passively, as in the translation, in the 日講 and other Works.

子曰：由也，女聞六言
蔽矣乎？對曰：未也。居。
吾語女：好仁不好學，其
蔽也愚；好智不好學，其
蔽也蕩；好信不好學，其
蔽也賊；好直不好學，其
蔽也絞；好勇不好學，其
蔽也亂；好剛不好學，其
蔽也狂。

CHAP. VIII. 1. The Master said, 'Yü, have you heard the six words to which are attached six becloudings?' Yü replied, 'I have not.'

2. 'Sit down, and I will tell them to you.'

3. 'There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;—the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct.'

8. KNOWLEDGE, ACQUIRED BY LEARNING, IS NECESSARY TO THE COMPLETION OF VIRTUE, BY PRESERVING THE MIND FROM BEING BECLOUDED.

1. 六言是六字，'The six 言 are six characters:' see the 備旨. They are, therefore, the benevolence, knowledge, sincerity, straightforwardness, boldness, and firmness, mentioned below, all virtues, but yet each, when pursued without discrimination, tending to becloud the mind. 蔽 = 遮掩, 'to cover and screen;' the primary meaning of it is said to be 小草, 'small plants.'

2. 居 = 'sit down.' Tze-lü had risen, according to the rules of propriety, to give his answer; see the Li Chi, I. Sect. I. iii. 4. 21; and Confucius tells him to re-

sume his seat. 3. I give here the paraphrase of the 日講 on the first virtue and its beclouding, which may illustrate the manner in which the whole paragraph is developed:—'In all matters, there is a perfectly right and unchangeable principle, which men ought carefully to study, till they have thoroughly examined and apprehended it. Then their actions will be without error, and their virtue may be perfected. For instance, loving is what rules in benevolence. It is certainly a beautiful virtue, but if you only set yourself to love men, and do not care to study to understand the principle of benevolence, then your mind will be beclouded by that loving, and you will be following a man into a well to save him, so that both he and you will perish. Will not this be foolish simplicity?'

子曰小子何莫學夫
 詩詩可以興可以觀可
 以群可以怨邇之事父
 遠之事君多識於鳥獸
 草木之名
 子曰謂伯魚曰女爲周
 南召南矣乎人不爲
 周南召南其猶正牆面
 而立也與

CHAP. IX. 1. The Master said, 'My children, why do you not study the Book of Poetry?

2. 'The Odes serve to stimulate the mind.
3. 'They may be used for purposes of self-contemplation.
4. 'They teach the art of sociability.
5. 'They show how to regulate feelings of resentment.
6. 'From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.
7. 'From them we become largely acquainted with the names of birds, beasts, and plants.'

CHAP. X. The Master said to Po-yü, 'Do you give yourself to the Châu-nan and the Shâo-nan. The man who has not studied the Châu-nan and the Shâo-nan, is like one who stands with his face right against a wall. Is he not so?'

9. BENEFITS DERIVED FROM STUDYING THE BOOK OF POETRY. 1. 小子;—see V. xxi, VIII. iii.

I translate 詩 here by 'the Book of Poetry,' because the lesson is supposed to have been given with reference to the compilation of the Odes. The 夫 is that, as in XI. ix. 1, et al. 2. The descriptions in them of good and evil may have this effect. 3. Their awarding of praise and blame may show a man his own character. 4. Their exhibitions of gravity in the midst of pleasure may have this effect. 羣, as in XV. xxi. 5. Their blending of pity and earnest desire with reproofs may teach how to regulate our resentments. 7. 草木, 'grasses and trees,' = plants generally.

10. THE IMPORTANCE OF STUDYING THE CHÂU-NAN AND SHÂO-NAN. Châu-nan and Shâo-nan are

the titles of the first two Books in the Songs of the States, or first part of the Shih-ching. For the meaning of the titles, see the Shih-ching, I. i. and I. ii. They are supposed to inculcate important lessons about personal virtue and family government. Chü Hsi explains 爲 by 學, 'to learn,' 'to study.' It denotes the entire mastery of the studies. 女(for 汝)爲云云 is imperative, the 乎 at the end not being interrogative. 正面牆而立 is for 正面對牆而立. In such a situation, one cannot advance a step, nor see anything. I have added—'Is he not so?' to bring out the force of the 與.—This chapter in the old editions is incorporated with the preceding one.

三子曰禮云禮云玉帛
 云乎哉樂云樂云鐘鼓
 云乎哉
 三子曰色厲而內荏譬
 諸小人其猶穿窬之盜
 也與
 三子曰鄉原德之賊也
 子曰道聽而塗說德
 之棄也

CHAP. XI. The Master said, "It is according to the rules of propriety," they say.—"It is according to the rules of propriety," they say. Are gems and silk all that is meant by propriety? "It is music," they say.—"It is music," they say. Are bells and drums all that is meant by music?"

CHAP. XII. The Master said, 'He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people;—yea, is he not like the thief who breaks through, or climbs over, a wall?'

CHAP. XIII. The Master said, 'Your good, careful people of the villages are the thieves of virtue.'

CHAP. XIV. The Master said, 'To tell, as we go along, what we have heard on the way, is to cast away our virtue.'

11. IT IS NOT THE EXTERNAL APPURTENANCES WHICH CONSTITUTE PROPRIETY, NOR THE SOUND OF INSTRUMENTS WHICH CONSTITUTES MUSIC.

禮云=所稱為禮者, 'as to what they say is propriety.' The words approach the quotation of a common saying. So 樂云. Having thus given the common views of propriety and music, he refutes them in the questions that follow, 樂 and 禮 being present to the mind as the expressions of respect and harmony.

12. THE MEANNESS OF PRESUMPTION AND PUSILLANIMITY CONJOINED. 色 is here not the countenance merely, but the whole outward appearance. 小人 is explained by 細民, and the latter clause shows emphatically to whom, among the low, mean people, the individual spoken of is like—a thief, namely, who is in constant fear of being detected.

13. CONTENTMENT WITH VULGAR WAYS AND VIEWS INJURIOUS TO VIRTUE. See the sentiment of this chapter explained and expanded by Mencius, VII. Pt. II. xxxvii. 7, 8. 原, 4th tone, the same as 愿. See the dictionary, character 愿. 賊, as in XIV. xlvii, though it may be translated here, as generally, by the term 'thief.'

14. SWIFTNESS TO SPEAK INCOMPATIBLE WITH THE CULTIVATION OF VIRTUE. It is to be understood that what has been heard contains some good lesson. At once to be talking of it without revolving it, and striving to practise it, shows an indifference to our own improvement. 道 is 'the way' or 'road.' 塗 is the same 'way,' a little farther on.—The glossarist on Ho Yen's work explains 德之棄 as meaning—'is what the virtuous do not do.' But this is evidently incorrect.

也。詐而已矣。○
 戾古之愚也直。今之愚
 之矜也廉。今之矜也忿
 狂也肆。今之狂也蕩。古
 今也。或是之亡也。古之
 疾。子曰。古者民有三疾。
 得之。既得之。患失之。苟
 患失之。無所不至矣。
 也與哉。其未得之也。患
 子曰。鄙夫可與事君。

CHAP. XV. 1. The Master said, 'There are those mean creatures! How impossible it is along with them to serve one's prince!

2. 'While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. 'When they are anxious lest such things should be lost, there is nothing to which they will not proceed.'

CHAP. XVI. 1. The Master said, 'Anciently, men had three failings, which now perhaps are not to be found.

2. 'The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit.'

15. THE CASE OF MERCENARY OFFICERS, AND HOW IT IS IMPOSSIBLE TO SERVE ONE'S PRINCE ALONG WITH THEM. 1. 與字作共字看, '與

=共,' i.e. 'together with.' 與哉是深慨其不可與意, 與哉 = a deep

felt lamentation on the unfitness of such persons to be associated with.' So, the 備旨. But as the remaining paragraphs are all occupied with describing the mercenaries, we must understand Confucius's object as being to condemn the employment of such creatures, rather than to set forth the impossibility of serving

with them. 2. The 之 here, and in par. 3, are all to be understood of place and emolument.

16. THE DEFECTS OF FORMER TIMES BECOME VICES IN THE TIME OF CONFUCIUS. 1. 疾, 'bodily sickness,' here used metaphorically for 'errors,'

'vices.' 或是之亡 (wú), — 'perhaps there is the absence of them.' The next paragraph shows that worse things had taken their place. 2. That 肆 is only 'a disregard of smaller matters,' or conventionalisms, appears

from its opposition to 蕩, which has a more intense signification than in chap. viii. 矜,

子曰、巧言令色鮮矣
 仁。子曰、惡紫之奪朱也、
 惡鄭聲之亂雅樂也、惡
 利口之覆邦家者。
 子曰、予欲無言。
 子曰、子欲無言、子貢
 曰、子如不言、則小子何
 述焉。子曰、天何言哉、四
 時行焉、百物生焉、天何
 言哉。

CHAP. XVII. The Master said, 'Fine words and an insinuating appearance are seldom associated with virtue.'

CHAP. XVIII. The Master said, 'I hate the manner in which purple takes away *the lustre of* vermillion. I hate the way in which the songs of Chǎng confound the music of the Yá. I hate those who with their sharp mouths overthrow kingdoms and families.'

CHAP. XIX. 1. The Master said, 'I would prefer not speaking.'

2. Tsze-kung said, 'If you, Master, do not speak, what shall we, your disciples, have to record?'

3. The Master said, 'Does Heaven speak? The four seasons pursue their courses, and all things are *continually* being produced, but does Heaven say anything?'

as in XV. xxi, also with an intenser meaning. 廉, 'an angular corner,' which cannot be impinged against without causing pain. It is used for 'purity,' 'modesty,' but the meaning here appears to be that given in the translation.

17. A repetition of I. iii.

18. CONFUCIUS'S INDIGNATION AT THE WAY IN WHICH THE WRONG OVERCAME THE RIGHT. 紫之奪朱.—see X. vi. 2. 朱 is here as 'a correct' colour, though it is not among the five such colours mentioned in the note there. 紫 I have here translated—'purple.' 'Black and carnation mixed,' it is said, 'give 紫.' 'The songs or sounds of Chǎng,'—see XV. x. 'The yá,'—see on IX. xiv. 國家 is a common

designation for 'a State,' the 國, or kingdom of the prince, embracing the 家, 'families or clans,' of his great officers. For 國 we here have 邦.

19. THE ACTIONS OF CONFUCIUS WERE LESSONS AND LAWS, AND NOT HIS WORDS MERELY. Such is the scope of this chapter, according to Chū Hsi and his School. The older commentators say that it is a caution to men to pay attention to their conduct rather than to their words. This interpretation is far-fetched, but, on the other hand, it is not easy to defend Confucius from the charge of presumption in comparing himself to Heaven. 3. 天何言哉, 'Does Heaven speak,'—better than 'what does Heaven say?'

三孺悲欲見孔子，孔子
 辭以疾，將命者出戶，取
 瑟而歌，使之聞之。
 三宰我問三年之喪，期
 已久矣。君子三年不為
 禮，禮必壞；三年不為樂，
 樂必崩。舊穀既沒，新穀
 既升，鑽燧改火，期可已
 矣。四子曰：食夫稻，衣夫錦，

CHAP. XX. Zú Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the master) took his lute and sang to it, in order that Pei might hear him.

CHAP. XXI. 1. Tsái Wo asked about the three years' mourning for parents, saying that one year was long enough.

2. 'If the superior man,' said he, 'abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined.'

3. 'Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop.'

4. The Master said, 'If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?' 'I should,' replied Wo.

20. HOW CONFUCIUS COULD BE 'NOT AT HOME,' AND YET GIVE INTIMATION TO THE VISITOR OF HIS PRESENCE. Of Zú Pei little is known. He was a small officer of Lú, and had at one time been in attendance on Confucius to receive his instructions. There must have been some reason—some fault in him—why Confucius would not see him on the occasion in the text; and that he might understand that it was on that account, and not because he was really sick, that he declined his visit, the sage acted as we are told;—see the Li Chi, XVIII. Sect. II. i. 22. It is said that his fault was in trying to see the Master without using the services of an internuncius (將命者);—see XIV. xl-ii.

I translate the last 之 by *him*, but it refers generally to the preceding sentence, and might be left untranslated.

21. THE PERIOD OF THREE YEARS' MOURNING FOR PARENTS; IT MAY NOT ON ANY ACCOUNT BE SHORTENED; THE REASON OF IT. 1. We must understand a 日, either before 三, or, as I prefer, before 期, which is read *chi*, in 1st tone, the same as 替, XIII. x. On the three years' mourning, see the 35th Book of the Li Chi. Nominally extending to three years, that period compre-

其父母乎。喪也。予也。有三年之愛於懷。夫三年之喪。天下之通生三年。然後免於父母之我出。子曰。予之不仁也。子不爲也。今女安。則爲之宰。六節
 於女安乎。曰。安女安。則爲之。夫君子之居喪。食旨不甘。聞樂不樂。居處不安。故

5. The Master said, 'If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do *what you propose*. But now you feel at ease and may do it.'

6. Tsai Wo then went out, and the Master said, 'This shows Yü's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yü enjoy the three years' love of his parents?'

hended properly but 25 months, and at most 27 months. 2. 此以人事言之,—

Tsze-wo finds here a reason for his view in the necessity of 'human affairs.' 3. 此以天

時言之,—he finds here a reason for his view in 'the seasons of heaven.' 燧 means

either 'a piece of metal,'—a speculum, with which to take fire from the sun, or 'a piece of wood,' with which to get fire by friction or 'boring' (鑽).

It has here the latter meaning. Certain woods were assigned to the several seasons, to be employed for this purpose, the elm and willow, for instance, to spring, the date and almond trees to summer, &c. 鑽燧

改火=鑽燧以取火,又改乎四

時之木. 'In boring with the 燧 to get fire,

we have changed from wood to wood through the trees appropriate to the four seasons.' 4.

Coarse food and coarse clothing were appropriate, though in varying degree, to all the period of mourning. Tsze-wo is strangely insensible to the home-put argument of the

Master. 稻 is to be understood here as 穀

之美者, 'the most excellent grain.' The

夫 are demonstrative. 6. 予之不仁

也 responds to all that has gone before, and

forms a sort of *apodosis*. Confucius added, it is

said, the remarks in this paragraph that they

might be reported to Tsai Wo (called also Tsze-wo), lest he should 'feel at ease' to go and do

as he said he could. Still the reason which the

Master finds for the statute-period of mourning for parents must be pronounced puerile.

子曰，飽食終日，無所用心，難矣哉！不有博奕者乎？爲之，猶賢乎已。

子曰，路曰：君子尚勇乎？子曰：君子義以爲上，君子有勇而無義，爲亂；小人

有勇而無義，爲盜。人有勇而無義，爲盜。

子曰，貢曰：君子亦有惡乎？子曰：有惡，惡稱人之惡者，惡居下流而訕上

CHAP. XXII. The Master said, 'Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything *good*! Are there not gamesters and chessplayers? To be one of these would still be better than doing nothing at all.'

CHAP. XXIII. Tsze-lû said, 'Does the superior man esteem valour?' The Master said, 'The superior man holds righteousness to be of highest importance. A man in a superior situation, having valour without righteousness, will be guilty of insubordination; one of the lower people, having valour without righteousness, will commit robbery.'

CHAP. XXIV. 1. Tsze-kung said, 'Has the superior man his hatreds also?' The Master said, 'He has his hatreds. He hates those who proclaim the evil of others. He hates the man who,

22. THE HOPELESS CASE OF GLUTTONY AND IDLENESS. 難矣哉.—XV. xvi. 博 and 弈 are

two things. To the former I am unable to give a name; but see some account of it quoted in the 集證, *in loc.* 弈 is 'to play at chess,' of which there are two kinds,—the 圍棋, played with 361 pieces, and referred to the ancient Yáo as its inventor, and the 象棋, or ivory chess, played with 32 pieces, and having a great analogy to our European game. Its invention is attributed to the emperor Wû, of the later Cháu dynasty, in our 6th century. It was probably borrowed from India. 爲之，

—之 refers to 博奕. 賢 for 勝, as in

XI. xv. 1.

23. VALOUR TO BE VALUED ONLY IN SUBORDINATION TO RIGHTEOUSNESS; ITS CONSEQUENCES APART FROM THAT. The first two 君子 are to be understood of the man superior in virtue. The third brings in the idea of rank, with 小人 as its correlate.

24. CHARACTERS DISLIKED BY CONFUCIUS AND TSZE-KUNG. 1. Tsze-kung is understood to have intended Confucius himself by 'the superior man.' 流 is here in the sense of 'class.' 下流—下位之人, 'men of low station.' In 君子亦有惡乎 the force of 亦 is to oppose 惡 to 愛, 'hatreds,' to 'loves.'

2. Hsing Ping takes 子貢 as the nominative to 曰.—'he went on to say, I, Ts'ze, also,' &c.

者，惡勇而無禮者，惡果敢而窒者。曰：賜也，亦有惡乎？惡徼以為知者，惡不孫以為勇者，惡訐以為直者。蓋子曰：唯女子與小人為難養也，近之則不孫，遠之則怨。惡焉，其終也已。

being in a low station, slanders his superiors. He hates those who have valour *merely*, and are unobservant of propriety. He hates those who are forward and determined, and, *at the same time*, of contracted understanding.

2. *The Master then inquired, 'Ts'ze, have you also your hatreds?' Tsze-kung replied, 'I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward.'*

CHAP. XXV. The Master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'

CHAP. XXVI. The Master said, 'When a man at forty is the object of dislike, he will always continue what he is.'

The modern commentators, however, more correctly, understand 子, 'the Master,' as nominative to 曰, and supply another 曰 before 惡徼.

25. THE DIFFICULTY HOW TO TREAT CONCUBINES AND SERVANTS. 女子 does not mean *women* generally, but girls, i.e. concubines. 小人, in the same way, is here boys, i.e. servants. 養, 'to nourish,' 'to keep,' = to behave to. The force of 唯, 'only,' is as indicated in

the translation.—We hardly expect such an utterance, though correct in itself, from Confucius.

26. THE DIFFICULTY OF IMPROVEMENT IN ADVANCED YEARS. According to Chinese views, at forty a man is at his best in every way. After 惡 we must understand 于君子, — 'the object of dislike to the superior man.' 其終 = 其終于此, 'he will end in this. — Youth is doubtless the season for improvement, but the sentiment of the chapter is too broadly stated.

BOOK XVIII. WEI TSZE.

黜一節枉道而事人何
事人焉往而不三
以去乎曰直道而
三黜人曰子未可
柳下惠爲士師
仁焉死孔子曰殷有三
爲之奴比干諫而
微子去之箕子
微子一節第十八

CHAPTER I. 1. The viscount of Wei withdrew from the court. The viscount of Chî became a slave to Cháu. Pî-kan remonstrated with him and died.

2. Confucius said, 'The Yin dynasty possessed these three men of virtue.'

CHAP. II. Hûi of Liù-hsiâ being chief criminal judge, was thrice dismissed from his office. Some one said to him, 'Is it not yet time for you, Sir, to leave this?' He replied, 'Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated

HEADING OF THIS BOOK.—微子第十八, 'The viscount of Wei, No. 18.' This Book, consisting of only eleven chapters, treats of various individuals famous in Chinese history, as eminent for the way in which they discharged their duties to their sovereign, or for their retirement from public service. It commemorates also some of the worthies of Confucius's days, who lived in retirement rather than be in office in so degenerate times. The object of the whole is to illustrate and vindicate the course of Confucius himself.

1. THE VISCOUNTS OF WEI AND CHÎ, AND Pî-KAN :—THREE WORTHIES OF THE YIN DYNASTY. I. Wei-tsze and Chi-tsze are continually repeated by Chinese, as if they were proper names. But Wei and Chi were the names of two small States, presided over by chiefs of the Tsze, or fourth, degree of nobility, called viscounts, for want of a more exact term. They both appear to have been within the limits of the present Shan-hsi, Wei being referred to the district of 潞城, department 潞安, and Chi to 榆社, department 遼州. The chief of Wei was an elder brother (by a concubine) of the tyrant Cháu,

the last sovereign of the Yin dynasty, B.C. 1154-1122. The chief of Chi, and Pî-kan, were both uncles of the tyrant. The first, seeing that remonstrances availed nothing, withdrew from court, wishing to preserve the sacrifices of their family amid the ruin which he saw was impending. The second was thrown into prison, and, to escape death, feigned madness. He was used by Cháu as a buffoon. Pî-kan, persisting in his remonstrances, was put barbarously to death, the tyrant having his heart torn out, that he might see, he said, a sage's heart. The 之 in 去之 is explained by 其位, 'his place.' Its reference may also be to 紂, the tyrant himself. On 爲之奴, compare 爲之宰, V. vii. 3, et al.

2. HOW HÛI OF LIÛ-HSIÂ, THOUGH OFTEN DISMISSED FROM OFFICE, STILL CLAVE TO HIS COUNTRY. Liù-hsiâ Hûi,—see XV. xiii. The office of the 士師 is described in the Cháu-li, XXXIV.

iii. He was under the 司寇, or minister of Crime, but with many subordinate magistrates under him. 三, 4th tone, as in V. xix. XI. v.

必去父母之邦。
 齊景公待孔子曰，
 若季氏，則吾不能以
 季孟之閒待之。曰，吾
 老矣，不能用也。孔子
 行。
 齊人歸女樂。季桓
 子受之，三日不朝。孔
 子行。
 楚狂接輿歌而過

dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?

CHAP. III. The duke Ching of Ch'i, with reference to the manner in which he should treat Confucius, said, 'I cannot treat him as I would the chief of the Chî family. I will treat him in a manner between that accorded to the chief of the Chî, and that given to the chief of the Măng family.' He also said, 'I am old; I cannot use his doctrines.' Confucius took his departure.

CHAP. IV. The people of Ch'i sent to Lû a present of female musicians, which Chî Hwan received, and for three days no court was held. Confucius took his departure.

CHAP. V. I. The madman of Ch'ü, Chieh-yü, passed by Confucius, singing and saying, 'O FANG! O FANG! How is your

We may translate 黜, 'was dismissed from office,' or 'retired from office.' 人=或人.

—Some remarks akin to that in the text are ascribed to Hui's wife. It is observed by the commentator Hû (胡), that there ought to be another paragraph, giving Confucius's judgment upon Hui's conduct, but it has been lost.

3. HOW CONFUCIUS LEFT CH'I, WHEN THE DUKE COULD NOT APPRECIATE AND EMPLOY HIM. It was in the year B. C. 517 that Confucius went to Ch'i. The remarks about how he should be treated, &c., are to be understood as having taken place in consultation between the duke and his ministers, and being afterwards reported to the sage. The Măng family (see II. v) was in the time of Confucius much weaker than the Chi. The chief of it was only the 下卿,

lowest noble of Lû, while the Chi was the highest. Yet for the duke of Ch'i to treat Confucius better than the duke of Lû treated the chief of the Măng family, was not dishonouring the sage. We must suppose that Confucius left Ch'i because of the duke's concluding remarks.

4. HOW CONFUCIUS GAVE UP OFFICIAL SERVICE IN LÜ. In the ninth year of the duke Ting, Confucius reached the highest point of his official service. He was minister of Crime, and also, according to the general opinion, acting premier. He effected in a few months a wonderful renovation of the State, and the neighbouring countries began to fear that under his administration, Lû would overtop and subdue them all. To prevent this, the duke of Ch'i sent a present to Lû of fine horses and of 80 highly accomplished beauties. The duke of Lû was induced to receive these by the advice of the Head of the Chi family, Chi Sze (斯), or Chi Hwan. The sage was forgotten; government was neglected. Confucius, indignant and sorrowful, withdrew from office, and for a time, from the country too. 歸 as in XVII. i. 1.

齊人, 'the people of Ch'i,' is to be understood of the duke and his ministers.

5. CONFUCIUS AND THE MADMAN OF CH'Ü, WHO BLAMES HIS NOT RETIRING FROM THE WORLD. I. Chieh-yü was the designation of one Lü Tung (陸通), a native of Ch'ü, who feigned him-

孔子曰鳳兮鳳兮何德之衰往者不可諫來者猶可追已而已而今之從政者殆而孔子下欲與之言趨而辟之不得與之言

集證 長沮桀溺耦而耕孔子過之使子路問津焉長沮曰夫執輿者爲誰子路曰爲孔丘曰是魯孔丘與曰是也曰是知津矣問於桀

virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up *your vain pursuit*. Give up *your vain pursuit*. Peril awaits those who now engage in affairs of government.

2. Confucius alighted and wished to converse with him, but Chieh-yü hastened away, so that he could not talk with him.

CHAP. VI. 1. Ch'ang-tsü and Chieh-nî were at work in the field together, when Confucius passed by them, and sent Tsze-lü to inquire for the ford.

2. Ch'ang-tsü said, 'Who is he that holds the reins in the carriage there?' Tsze-lü told him, 'It is K'ung Ch'ü.' 'Is it not K'ung Ch'ü of Lü?' asked he. 'Yes,' was the reply, to which the other rejoined, 'He knows the ford.'

3. Tsze-lü then inquired of Chieh-nî, who said to him, 'Who

self mad, to escape being importuned to engage in public service. There are several notices of him in the 集證, in loc. It must have been about the year B.C. 489 that the incident in the text occurred. By the *fāng*, which we commonly translate by *phantax*, his satirizer or adviser intended Confucius; see IX. viii. The three 而 in the song are simply expletives, pauses for the voice to help out the rhythm. 追, 'to overtake,' generally with reference to the past, but here it has reference to the future. In the dictionary, with reference to this passage, it is explained by 及, 'to come up to,' and 救, 'to save,' = to provide against.

6. CONFUCIUS AND THE TWO RECLUSES, CH'ANG-TSÜ AND CHIEH-NÎ; WHY HE WOULD NOT WITHDRAW FROM THE WORLD. 1. The surnames and names of these worthies are not known. It is supposed that they belonged to Ch'ü, like the hero of the last chapter, and that the interview with them occurred about the same time. The designations in the text are descriptive of their character, and = 'the long Rester (沮者止而不出)' and 'the firm Recluse (溺者沉而不返)'. What kind of field labour is here denoted by 耕 cannot be determined.

2. 執輿者, 'he who holds the carriage,' =

溺。桀溺曰。子爲誰。曰。爲仲由。曰。是魯孔丘之徒與。對曰。然。曰。滔滔者天下皆是也。而誰以易之。且而與其從辟人之士也。豈若從辟世之士哉。耒而不輟。子路行以告。夫子憮然曰。鳥獸不可與同群。吾非斯人之徒與而誰與。天下有道。丘不與易也。

are you, Sir?' He answered, 'I am Chung Yü.' 'Are you not the disciple of K'ung Ch'ü of Lû?' asked the other. 'I am,' replied he, and then Chieh-nî said to him, 'Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you?' Then follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?' *With this* he fell to covering up the seed, and proceeded with his work, without stopping.

4. Tsze-lû went and reported their remarks, when the Master observed with a sigh, 'It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state.'

執轡在車者, as in the translation.

It is supposed that it was the remarkable appearance of Confucius which elicited the inquiry. In 是知津, 是 = 'he,' i. e. he, going about everywhere, and seeking to be employed, ought to know the ford. 3. 滔滔者天下,—the speaker here probably pointed to the surging waters before them, for the ford to cross which the travellers were asking. Translating literally, we should say—'swelling and surging, such is all the empire.' 且而,—而 = 汝, 'you.' 辟人, 辟世,—comp.

XIV. xxxix. 耒, 'an implement for drawing

the soil over the seed.' It may have been a hoe, or a rake. 4. 徒 is here = 類, 'class.'

吾非斯人之徒與而誰與, = 'If I am not to associate with the class of these men, i. e. with mankind, with whom am I to associate? I cannot associate with birds and beasts.' 丘不與易,—不與, it is said, 作無用,—'there would be no use.' Literally, 'I should not have for whom to change the state of the empire.'—The use of 夫子 in this paragraph is remarkable. It must mean 'his Master' and not 'the Master.' The compiler of this chapter can hardly have been a disciple of the sage.

至、則行矣。^{五節}子路曰、不仕。
 隱者也。使子路反見之。
 明日、子路行以告。子曰、
 泰而食之、見其二子焉。
 而立止。子路宿、殺鷄、爲
 子。植其杖而芸。^{三節}子路拱
 不勤。五穀不分、孰爲夫
 見夫子乎。丈人曰、四體
 以杖荷蓀。子路問曰、子
 子路從而後、遇丈人、

CHAP. VII. 1. Tsze-lû, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds. Tsze-lû said to him, 'Have you seen my master, Sir!' The old man replied, 'Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain:—who is your master?' With this, he planted his staff in the ground, and proceeded to weed.

2. Tsze-lû joined his hands across his breast, and stood before him.

3. The old man kept Tsze-lû to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.

4. Next day, Tsze-lû went on his way, and reported his adventure. The Master said, 'He is a recluse,' and sent Tsze-lû back to see him again, but when he got to the place, the old man was gone.

5. Tsze-lû then said to the family, 'Not to take office is not

7. TSZE-LÛ'S RENCONTRE WITH AN OLD MAN, A RECLUSE: HIS VINDICATION OF HIS MASTER'S COURSE. This incident in this chapter was probably nearly contemporaneous with those which occupy the two previous ones. Some say that the old man belonged to Sheh, which was a part of Ch'ü.

1. 後, as in XI. xxii, — 顏淵後。丈人 is used for 'an old man' as early as in the Yi-ching, hexagram 師; perhaps by taking 丈 as = 杖, 'a staff,' the phrase comes to have that signification. 蓀 is simply called by Ch'ü Hsi—竹器, 'a bamboo basket.' The 說文 defines it as in the translation, — 芸田器。四體, 'the four bodies,' i.e. the

arms and legs, the four limbs of the body. 'The five grains' are 稻, 黍, 稷, 麥, and 菽, 'rice, millet, panniced millet, wheat, and pulse.' But they are sometimes otherwise enumerated. We have also 'the six kinds,' 'the eight kinds,' 'the nine kinds,' and perhaps other classifications. 2. Tsze-lû, standing with his arms across his breast, indicated his respect, and won upon the old man. 3. 食 (tsze), the 4th tone, 'entertained,' 'feasted.' The dictionary defines it with this meaning, 以食與人, 'to give food to people.' 5. Tsze-lû is to be understood as here speaking the sentiments of the Master, and vindicating his course. 長幼之節 refers to the manner in which the old man had introduced his sons to him the evening before, and

無義長幼之節不可廢也。君臣之義如之何其廢之？欲潔其身而亂大倫。君子之仕也，行其義也。道之不行，已知之矣。

逸民。伯夷、叔齊、虞仲、夷逸、朱張、柳下惠、少連。子曰：「不降其志，不辱其身，伯夷、叔齊與？」三節謂柳下惠少連降志辱身矣。言

righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that.'

CHAP. VIII. 1. The men who have retired to privacy from the world have been Po-i, Shû-ch'î, Yü-chung, Î-yî, Chû-chang, Hûi of Liû-hsiâ, and Shâo-lien.

2. The Master said, 'Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were Po-i and Shû-ch'î.

3. It may be said of Hûi of Liû-hsiâ, and of Shâo-lien, that they surrendered their wills, and submitted to taint in their persons,

to all the orderly intercourse between old and young, which he had probably seen in the family. 何其廢之，—其 refers to the old man, but there is an indefiniteness about the Chinese construction, which does not make it so personal as our 'he.' So Confucius is intended by 君子, though that phrase may be taken in its general acceptance. 'He is aware of that;—but will not therefore shrink from his righteous service.

8. CONFUCIUS'S JUDGMENT OF FORMER WORTHIES WHO HAD KEPT FROM THE WORLD. HIS OWN GUIDING PRINCIPLE. 1. 逸民.—'retired people.'

民 is used here just as we sometimes use people, without reference to the rank of the

dividuals spoken of. The 備旨 quotes, upon the phrase, from the 說統 to the following effect:—'逸 here is not the 逸 of seclusion, but is characteristic of men of large souls, who cannot be measured by ordinary rules. They may display their character by retiring from the world. They may display it also in the manner of their discharge of office.' The phrase is guarded in this way, I suppose, because of its application to Hûi of Liû-hsiâ, who did not obstinately withdraw from the world. Po-i and Shû-ch'î,—see V. xxii. Yü-chung should probably be Wû (吳)-chung. He was the brother of T'ai-po, called Chung-yung (仲雍), and is mentioned in the note on VIII. 1.

缺適秦。鼓方叔。
 飯綽適蔡。四飯。
 亞飯干適楚。三。
 大^{一節}師摯適齊。
 無可無不可。
 權。我則異於是。
 言身中清。廢中。
 仲夷逸。隱居放。
 斯而已矣。謂虞。
 中倫。行中慮。其

but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

It may be said of Yü-chung and I-yi, that, while they hid themselves in their seclusion, they gave a license to their words; but, in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

5. 'I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined.'

CHAP. IX. 1. The grand music-master, Chih, went to Ch'î.

2. Kan, the master of the band at the second meal, went to Ch'ü. Lião, the band-master at the third meal, went to Ts'ai. Chüeh, the band-master at the fourth meal, went to Ch'in.

3. Fang-shü, the drum-master, withdrew to the north of the river.

He retired with T'ai-po among the barbarous tribes, then occupying the country of Wü, and succeeded to the chieftaincy of them on his brother's death. 'I-yi and Chü-chang,' says Chü Hsi, 'are not found in the *ching* and *chuan* (經傳).'

See, however, the 集證, in loc. From a passage in the Li Chi, XVIII. ii. 14, it appears that Shào-lien belonged to one of the barbarous tribes on the east, but was well acquainted with, and observant of, the rules of Propriety, particularly those relating to mourning.

3. The 謂 at the beginning of this paragraph and the next are very perplexing. As there is neither 謂 nor 曰 at the beginning of par. 5, the 子曰 of par. 2 must evidently be carried on to the end of the chapter. Commentators do not seem to have felt the difficulty, and understand 謂 to be in the 3rd person.—'He, i. e. the Master, said,' &c. I have made the best of it I could. 倫=義理之次第, 'the order and series of righteousness and principles.'

慮=人心之思慮, 'the thoughts and solicitudes of men's hearts.' 4. 'Living in retirement, they gave a license to

their words,'—this is intended to show that in this respect they were inferior to Hui and Shào-lien, who 言中倫. 權,—see note on IX.

xxix. 5. Confucius's openness to act according to circumstances is to be understood as being always in subordination to right and propriety.

9. THE DISPERSION OF THE MUSICIANS OF LÜ. The dispersion here narrated is supposed to have taken place in the time of duke Ai. When once Confucius had rectified the music of Lü (IX. xiv), the musicians would no longer be assisting in the prostitution of their art; and so, as the disorganization and decay proceeded, the chief among them withdrew to other States, or from society altogether. 1. 大=太, as op-

posed to 少, par. 5, 'grand,' and 'assistant.

'The music-master, Chih,'—see VIII. xv. 2. The princes of China, it would appear, had music at their meals, and a separate band performed at each meal, or, possibly, the band might be the same, but under the superintendence of a separate officer at each meal. The king had four meals a day, and the princes of States only three, but it was the prerogative of the duke of Lü to use the ceremonies of the royal court. Nothing is said here of the band-master at the first meal perhaps because he

入於河。播鼗武入於漢。
 少師陽擊磬襄入於海。
 周公謂魯公曰君子
 不施其親不使大臣怨
 乎不以故舊無大故則
 不棄也無求備於一人。
 周有八士伯達伯适
 仲突仲忽叔夜叔夏季
 隨季騮。

4. Wû, the master of the hand-drum, withdrew to the Han.

5. Yang, the assistant music-master, and Hsiang, master of the musical stone, withdrew to *an island in the sea*.

CHAP. X. The duke of Cháu addressed *his son*, the duke of Lû, saying, 'The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment.'

CHAP. XI. To Cháu belonged the eight officers, Po-tâ, Po-did not leave Lû, or nothing may have been known of him. 3. 'The river' is, of course, 'the Yellow river.' According to the 四書釋地, article LVII, the expressions 入於河, 入於漢 are to be taken as meaning simply, 'lived on the banks of the Ho, the Han.' The interpretation in the translation is after Chû Hsi, who follows the glossarist Hsing Ping. The ancient sovereigns had their capitals mostly north and east of 'the river,' hence, the country north of it was called 河內, and to the south of it was called 河外. I do not see, however, the applicability of this to the Han, which is a tributary of the Yang-tsze, flowing through Hû-pei. 5. It was from Hsiang that Confucius learned to play on the 琴.

10. INSTRUCTIONS OF CHÂU-KUNG TO HIS SON ABOUT GOVERNMENT; A GENEROUS CONSIDERATION OF OTHERS TO BE CHERISHED. 周公,—see VII.

v. The facts of the case seem to be that the duke of Cháu was himself appointed to the principality of Lû, but being detained at court

by his duties to the young king 成, he sent his son 伯禽, here called 'the duke of Lû,' to that State as his representative. 君子 contains here the ideas both of rank and virtue. 施 is read in the 3rd tone, with the same meaning as 弛. Chû Hsi, indeed, seems to think that 弛 should be in the text, but we have 施 in Ho Yen, who gives K'ung Ân-kwo's interpretation:—施易也, 不以他人之親易己之親, '施 is to change. He does not substitute the relatives of other men in the room of his own relatives.' 以,—here = 用, 'to use,' 'to employ.' 求備,—see XIII. xxv.

11. THE FRUITFULNESS OF THE EARLY TIME OF THE CHÂU DYNASTY IN ABLE OFFICERS. The eight individuals mentioned here are said to have been brothers, four pairs of twins by the same mother. This is intimated in their names, the

kwô, Chung-tû, Chung-hwû, Shû-yâ, Shû-hsiâ, Chî-sui, and Chî-kwa.

two first being 伯, or *primi*, the next pair 仲, or *secundi*, the third 叔, or *terti*, and the last two 季. One mother, bearing twins four times in succession, and all proving distinguished men, showed the vigour of the early days of the dynasty in all that was good.—It is disputed to what reign these brothers belonged, nor is their surname ascertained. 達, 适, 突, 云云 seem to be honorary designations.

BOOK XIX. TSZE-CHANG.

子張第十九
 第三子張曰士見
 危致命見得思
 義祭思敬喪思
 哀其可已矣。
 第三子張曰執德
 不弘信道不篤
 焉能爲有焉能
 爲亡。

CHAPTER I. Tsze-chang said, 'The scholar, *trained for public duty*, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief *which he should feel*. Such a man commands our approbation indeed.'

CHAP. II. Tsze-chang said, 'When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?'

HEADING OF THIS BOOK.—子張第十
 九, 'Tsze-chang, No. 19.' Confucius does not appear personally in this Book at all. Chû Hsi says:—'This Book records the words of the disciples, Tsze-hsiâ being the most frequent speaker, and Tsze-kung next to him. For in the Confucian school, after Yen Yüan there was no one of such discriminating understanding as Tsze-kung, and after Tsang Shân no one of such firm sincerity as Tsze-hsiâ.' The disciples deliver their sentiments very much after the manner of their master, and yet we can discern a falling off from him.

about the scholar-officer. 見危,—the danger is to be understood as threatening his country. Hsing Ping, indeed, confines the danger to the person of the sovereign, for whom the officer will gladly sacrifice his life. 致命 is the same as 致其身 in I. vii. 已 is not to be explained by 止, as in 而已. The combination 已矣 has occurred before, and = 也已 in I. xiv. It greatly intensifies the preceding 可.

1. TSZE-CHANG'S OPINION OF THE CHIEF ATTRIBUTES OF THE TRUE SCHOLAR. 士,—see note on XII. xx. 1. Tsze-chang there asks Confucius

2. TSZE-CHANG ON NARROW-MINDEDNESS AND A HESITATING FAITH. Hsing Ping interprets this chapter in the following way:—'If a man grasp hold of his virtue, and is not widened and

子夏之門人問交於子張。子張曰：「子夏云何？」對曰：「子夏曰：『可者與之，其不可者拒之。』」子張曰：「異乎吾所聞！君子尊賢而容衆，嘉善而矜不能，我之大賢與，於人何所不容？我之不賢與，人將拒我，如之何其拒人也？」子夏曰：「雖小道，必有

CHAP. III. The disciples of Tsze-hsiâ asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, 'What does Tsze-hsiâ say on the subject?' They replied, 'Tsze-hsiâ says:—"Associate with those who can *advantage you*. Put away from you those who cannot *do so*."' Tsze-chang observed, 'This is different from what I have learned. The superior man honours the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue?—who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?'

CHAP. IV. Tsze-hsiâ said, 'Even in inferior studies and employments there is something worth being looked at; but if it be

enlarged by it, although he may believe good principles, he cannot be sincere and generous.' But it is better to take the clauses as co-ordinate, and not dependent on each other. With **執德不弘** we may compare XV. xxviii, which suggests the taking **弘** actively. The two last clauses are perplexing. Chû Hsi, after Ân-kwo apparently, makes them equivalent to—'is of no consideration in the world' (**猶言不足輕重**).

3. THE DIFFERENT OPINIONS OF TSZE-HSIÂ AND TSZE-CHANG ON THE PRINCIPLES WHICH SHOULD REGULATE OUR INTERCOURSE WITH OTHERS. On the disciples of Tsze-hsiâ, see the **集證**, *in loc.* It is strange to me that they should begin their answer to Tsze-chang with the designation **子夏**, instead of saying **夫子**, 'our

Master.' **交**,—see V. xvi. In **可者不可者**, the **可** is taken differently by the old interpreters and the new. Hsing Ping expounds:—'If the man be worthy, fit for you to have intercourse with, then have it; but if he be not worthy,' &c. On the other hand, we find:—'If the man will advantage you, he is a fit person (**是可者**); then maintain intercourse with him,' &c. This seems to be merely carrying out Confucius's rule, I. viii. 3. Chû Hsi, however, approves of Tsze-chang's censure of it, while he thinks also that Tsze-chang's own view is defective.—Pao Hsien says,—"Our intercourse with friends should be according to Tsze-hsiâ's rule; general intercourse according to Tsze-chang's."

4. TSZE-HSIÂ'S OPINION OF THE INAPPLICABILITY OF SMALL PURSUITS TO GREAT OBJECTS. Gardening, husbandry, divining, and the healing art, are

可觀者焉，致遠恐泥，是以君子不爲也。

子夏曰：日知其所亡，月無忘其所能，可謂好學也已矣。

子夏曰：博學而篤志，切問而近思，仁在其中矣。

子夏曰：百工居肆以成其事，君子學以致其道。

attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practise them.'

CHAP. V. Tsze-hsiâ said, 'He, who from day to day recognises what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn.'

CHAP. VI. Tsze-hsiâ said, 'There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application:—virtue is in such a course.'

CHAP. VII. Tsze-hsiâ said, 'Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles.'

all mentioned by Chû Hsi as instances of the 小道, 'small ways,' here intended, having their own truth in them, but not available for higher purposes, or what is beyond themselves. 致 is imperative and emphatic, = 推極, 'push them to an extreme.' What is intended by 遠 is the far-reaching object of the *Chün-tsze*, 'to cultivate himself and regulate others.' 泥, in the 4th tone, explained in the dictionary by 滯, 'water impeded.'—Ho Yen makes the 小道 to be 異端, 'strange principles.'

5. THE INDICATIONS OF A REAL LOVE OF LEARNING:—BY TSZE-HSIÂ.

6. HOW LEARNING SHOULD BE PURSUED TO LEAD TO VIRTUE:—BY TSZE-HSIÂ. K'ung Ân-kwo ex-

plains 志 as if it were 識, 'to remember.' On 切問而近思, the 備旨 says—所問, 皆切己之事, 所思, 皆身心之要, 'what are inquired about are things essential to one's self; what are thought about are the important personal duties.' Probably it is so, but all this cannot be put in a translation. On 近思, compare VI. xxviii. 3. 仁在其中,—compare VII. xv; XIII. xviii.

7. LEARNING IS THE STUDENT'S WORKSHOP:—BY TSZE-HSIÂ. 肆 is here 'a place for the display and sale of goods.' A certain quarter was assigned anciently in Chinese towns and cities for mechanics, and all of one art were required

子曰夏曰小人過也
 必文。
 子曰夏曰君子有三變
 望之儼然即之也溫聽
 其言也厲。
 子曰夏曰君子信而後
 勞其民未信則以爲厲
 已也信而後諫未信則
 以爲謗已也。
 子曰夏曰大德不踰閑

CHAP. VIII. Tsze-hsiâ said, 'The mean man is sure to gloss his faults.'

CHAP. IX. Tsze-hsiâ said, 'The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided.'

CHAP. X. Tsze-hsiâ said, 'The superior man, having obtained their confidence, may then impose labours on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence of his prince, one may then remonstrate with him. If he have not gained his confidence, the prince will think that he is vilifying him.'

CHAP. XI. Tsze-hsiâ said, 'When a person does not transgress the boundary-line in the great virtues, he may pass and repass it in the small virtues.'

to have their shops together. This is still very much the case. A son must follow his father's profession, and, seeing nothing but the exercise of that around him, it was supposed that he would not be led to think of anything else, and become very proficient in it.

8. GLOSSING HIS FAULTS THE PROOF OF THE MEAN MAN:—BY TSZE-HSIÂ. Literally, 'The faults of the mean man, must gloss,' i. e. he is sure to gloss. *Wân*, in this sense, a verb, in the 4th tone.

9. CHANGING APPEARANCES OF THE SUPERIOR MAN TO OTHERS:—BY TSZE-HSIÂ. Tsze-hsiâ probably intended Confucius by the *Chün-tszé*, but there is a general applicability in his language and sentiments. 望之即之, literally, 'look towards him,' 'approach him.'—The description is about equivalent to our 'fortiter in re, suaviter in modo.'

10. THE IMPORTANCE OF ENJOYING CONFIDENCE TO THE RIGHT SERVING OF SUPERIORS AND ORDERING OF INFERIORS:—BY TSZE-HSIÂ. Chü Hsi gives to 信 here the double meaning of 'being sincere,' and 'being believed in.' The last is the proper force of the term, but it requires the possession of the former quality.

11. THE GREAT VIRTUES DEMAND THE CHIEF ATTENTION, AND THE SMALL ONES MAY BE SOMEWHAT VIOLATED:—BY TSZE-HSIÂ. The sentiment here is very questionable. A different turn, however, is given to the chapter in the older interpreters. Hsing Ping, expanding Kung Ân-kwo, says:—'Men of great virtue never go beyond the boundary-line; it is enough for those who are virtuous in a less degree to keep near to it, going beyond and coming back.' We adopt the more natural interpretation of Chü

小德出入可也。
 子曰游曰子夏之門人
 小子當洒掃應對進退
 則可矣抑末也本之則
 無如之何子夏聞之曰
 噫言游過矣君子之道
 孰先傳焉孰後倦焉譬
 諸草木區以別矣君子
 之道焉可誣也有始有
 卒者其惟聖人乎。

CHAP. XII. 1. Tsze-yû said, 'The disciples and followers of Tsze-hsiâ, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left ignorant of what is essential.—How can they be acknowledged as sufficiently taught?'

2. Tsze-hsiâ heard of the remark and said, 'Alas! Yen Yû is wrong. According to the way of the superior man in teaching, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?'

Hsi. 閑, 'a piece of wood, in a doorway, obstructing ingress and egress;' then, 'an inclosure' generally, 'a railing,' whatever limits and confines.

12. TSZE-HSIÂ'S DEFENCE OF HIS OWN GRADUATED METHOD OF TEACHING:—AGAINST TSZE-YÛ. 1. 小

子 is to be taken in apposition with 門人, being merely, as we have found it previously, an affectionate method of speaking of the disciples. The sprinkling, &c., are the things which boys were supposed anciently to be taught, the rudiments of learning, from which they advanced to all that is inculcated in the 大學. But as Tsze-hsiâ's pupils were not boys, but men, we should understand, I suppose, these specifications as but a contemptuous reference to his instructions, as embracing

merely what was external. 洒, read shái and shâ, 1st tone, 'to sprinkle the ground before sweeping.' 應, in the 4th tone, 'to answer a call.' 對, 'to answer a question.' 抑=

'but,' as in VII. xxxiii. 本之 is expanded by the paraphrasts—若本之所在, 'as to that in which the root (or, what is essential) is.' This is, no doubt, the meaning, but the phrase itself is abrupt and enigmatical. 如之何=如之何其可哉, in opposition to the 則可矣 above. 2. The general scope of Tsze-hsiâ's reply is sufficiently plain, but the old interpreters and new differ in explaining the several sentences. After dwelling

子夏曰仕而優則學學
 子游曰喪致乎哀而止
 子游曰吾友張也爲難
 能也然而未仁
 曾子曰堂堂乎張也難
 與並爲仁矣
 曾子曰吾聞諸夫子人
 未有自致者也必也親喪
 乎

CHAP. XIII. Tsze-hsiâ said, 'The officer, *having discharged all his duties*, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer.'

CHAP. XIV. Tsze-hsiâ said, 'Mourning, having been carried to the utmost degree of grief, should stop with that.'

CHAP. XV. Tsze-hsiâ said, 'My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous.'

CHAP. XVI. The philosopher Tsäng said, 'How imposing is the manner of Chang! It is difficult along with him to practise virtue.'

CHAP. XVII. The philosopher Tsäng said, 'I heard this from our Master:—"Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents."'

long on it, I have agreed generally with the new school, and followed Chü Hsi in the translation.

區 is explained in the dictionary by 類, 'classes.'

13. THE OFFICER AND THE STUDENT SHOULD ATTEND EACH TO HIS PROPER WORK IN THE FIRST INSTANCE:—BY TSZE-HSIÂ. 優 = 有餘力, in I. vi.—The saying needs to be much supplemented in translating, in order to bring out its meaning.

14. THE TRAPPINGS OF MOURNING MAY BE DISPENSED WITH:—BY TSZE-YÜ. The sentiment here is perhaps the same as that of Confucius in III. iv, but the sage guards and explains his utterance.—K'ung An-kwo, following an expression in the 孝經, makes the meaning

to be that the mourner may not endanger his health or life by excessive grief and abstinence.

15. TSZE-YÜ'S OPINION OF TSZE-CHANG, AS MINDING HIGH THINGS TOO MUCH.

16. THE PHILOSOPHER TSÄNG'S OPINION OF TSZE-CHANG, AS TOO HIGH-PITCHED FOR FRIENDSHIP.

堂堂 is explained in the dictionary by 盛也, 正也, 'exuberant,' 'correct.' It is to be understood of Chang's manner and appearance, keeping himself aloof from other men in his high-pitched course.

17. HOW GRIEF FOR THE LOSS OF PARENTS BRINGS OUT THE REAL NATURE OF MAN:—BY TSÄNG SHÄN.

自 is said to indicate the ideas both of 自己, 'one's self,' and 自然, 'naturally.' 自致, 'to put forth one's self to the utmost,' as we

曾子曰：吾聞諸夫子，
 孟莊子之孝也，其他可
 能也，其不改父之臣與
 父之政，是難能也。
 孟氏使陽膚爲士師，
 問於曾子。曾子曰：上失
 其道，民散久矣，如得其
 情，則哀矜而勿喜。
 子貢曰：紂之不善，不
 如是之甚也，是以君子

CHAP. XVIII. The philosopher Tsäng said, 'I have heard this from our Master:—"The filial piety of Mäng Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to."'

CHAP. XIX. The chief of the Mäng family having appointed Yang Fû to be chief criminal judge, the latter consulted the philosopher Tsäng. Tsäng said, 'The rulers have failed in their duties, and the people consequently have been disorganised, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

CHAP. XX. Tsze-kung said, 'Châu's wickedness was not so great as that name implies. Therefore, the superior man hates to dwell

should say—"to come out fully," i. e. in one's proper nature and character. On the construction of 必也，親喪乎，compare XII.

xiii. 吾聞諸夫子—諸 seems to = 之, it, so that 諸 and 夫子 are like two objectives, both governed by 聞.

18. THE FILIAL PIETY OF MÄNG CHWANG:—BY TSÄNG SHÄN. Chwang was the honorary epithet of Sü (速), the head of the Mäng family, not long anterior to Confucius. His father, according to Chü Hsi, had been a man of great merit, nor was he inferior to him, but his virtue especially appeared in what the text mentions.—Ho Yen gives the comment of Mä Yung, that though there were bad men among his father's ministers, and defects in his government, yet Chwang made no change in the one or the other,

during the three years of mourning, and that it was this which constituted his excellence.

19. HOW A CRIMINAL JUDGE SHOULD CHERISH COMPASSION IN HIS ADMINISTRATION OF JUSTICE:—BY TSÄNG SHÄN. Seven disciples of Tsäng Shän are more particularly mentioned, one of them being this Yang Fû. 散 is to be understood of the moral state of the people, and not, physically, of their being scattered from their dwellings. 情 has occurred before in the sense of—"the truth," which it has here.

20. THE DANGER OF A BAD NAME:—BY TSZE-KUNG. 如是之甚, 'so very bad as this';—the this (是) is understood by Hsing Ping as referring to the epithet—紂, which cannot be called honorary in this instance. According to the rules for such terms, it means—殘忍損

惡居下流，天下之惡皆歸焉。
 子曰：「貢曰：『君子之過也，如日月之食焉。過也，人皆見之；更也，人皆仰之。』」
 三章 衛公孫朝問於子貢曰：「仲尼焉學？」子貢曰：「文武之道，未墜於地，在人；賢者識其大者，不賢者識其小者，莫不有文；武之道焉，夫子焉不學，而亦何常師之有？」

in a low-lying situation, where all the evil of the world will flow in upon him.

CHAP. XXI. Tsze-kung said, 'The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him.'

CHAP. XXII. 1. Kung-sun Ch'áo of Wei asked Tsze-kung, saying, 'From whom did Chung-ni get his learning?'

2. Tsze-kung replied, 'The doctrines of Wán and Wú have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wán and Wú. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?'

義, 'cruel and unmerciful, injurious to righteousness.' If the 是 does not in this way refer to the name, the remark would seem to have occurred in a conversation about the wickedness of Cháu. 下流 is a low-lying situation, to which the streams flow and waters drain, representing here a bad reputation, which gets the credit of every vice.

21. THE SUPERIOR MAN DOES NOT CONCEAL HIS ERRORS, NOR PERSIST IN THEM:—BY TSZE-KUNG. Such is the lesson of this chapter, as expanded in the 日講 The sun and the moon being

here spoken of together, the 食 must be confined to 'eclipses,' but the term is also applied to the ordinary waning of the moon.

22. CONFUCIUS'S SOURCES OF KNOWLEDGE WERE THE RECOLLECTIONS AND TRADITIONS OF THE PRINCIPLES OF WÁN AND WÚ:—BY TSZE-KUNG. 1. Of the questioner here we have no other memorial. His surname indicates that he was a descendant of some of the dukes of Wei. Observe how he calls Confucius by his designation of 仲尼 or 'Ni secundus.' (There was an elder brother, a concubine's son, who was called 伯

乎。或寡矣，夫子之云，不亦宜
 之美，百官之富，得其門者
 不得其門而入，不見宗廟
 室家之好，夫子之牆，數仞，
 宮牆，賜之牆也，及肩，窺見
 伯以告子貢。子貢曰：「譬之
 曰：子貢賢於仲尼。」
 叔孫武叔語大夫於朝

CHAP. XXIII. 1. Shû-sun Wû-shû observed to the great officers in the court, saying, 'Tsze-kung is superior to Chung-nî.'

2. Tsze-fû Ching-po reported the observation to Tsze-kung, who said, 'Let me use the comparison of a house and its *encompassing* wall. My wall *only* reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments.'

3. 'The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array.'

4. 'But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?'

尼) 仲尼焉學, 'How did Chung-ni learn?' but the 'how' = 'from whom?' The expression, however, in par. 2, 一夫子焉不學, expounded as in the translation, might suggest, from 'what quarter?' rather than 'from what person?' as the proper rendering. The last clause is taken by modern commentators, as asserting Confucius's connate knowledge, but Ân-kwo finds in it only a repetition of the statement that the sage found teachers everywhere.

23. TSZE-KUNG REPUDIATES BEING THOUGHT SUPERIOR TO CONFUCIUS, AND, BY THE COMPARISON OF A HOUSE AND WALL, SHOWS HOW ORDINARY PEOPLE COULD NOT UNDERSTAND THE MASTER.

1. 武 was the honorary epithet of Cháu Ch'au (州仇), one of the chiefs of the Shû-sun family. From a mention of him in the 家語,

顏回篇, we may conclude that he was given to envy and detraction. 賢,—used here as in XI. xv. 1. 2. Tsze-fû Ching-po,—see XIV. xxxviii. 譬之宮牆—宮 is to be taken generally for a house or building, and not in its now common acceptance of 'a palace.'

It is a poor house, as representing the disciple, and a ducal mansion as representing his master. Many commentators make the wall to be the sole object in the comparison, and 宮牆=宮之牆. It is better, with the 合講, to take both the house and the wall as members of the comparison, and 宮牆=宮與牆. The wall is not a part of the house, but one enclosing it. 3. 仞 means 7 cubits. I have translated it—'fathoms.'

4. The 夫子 here refers to Wû-shû.

國叔孫武叔毀仲尼。子貢曰，
 無以爲也。仲尼不可毀也。他
 人之賢者，丘陵也，猶可踰也。
 仲尼，日月也，無得而踰焉。人
 雖欲自絕，其何傷於日月乎？
 多見其不知量也。
 一節
 陳子禽謂子貢曰：子爲恭
 也。仲尼豈賢於子乎？子貢曰：
 君子一言以爲知，一言以爲
 不知，言不可不慎也。夫子之

CHAP. XXIV. Shû-sun Wû-shû having spoken revilingly of Chung-nî, Tsze-kung said, 'It is of no use doing so. Chung-nî cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-nî is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun or moon? He only shows that he does not know his own capacity.'

CHAP. XXV. 1. Ch'ân Tsze-ch'in, addressing Tsze-kung, said, 'You are too modest. How can Chung-nî be said to be superior to you?'

2. Tsze-kung said to him, 'For one word a man is *often* deemed to be wise, and for one word he is *often* deemed to be foolish. We ought to be careful indeed in what we say.'

3. 'Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair.'

24. CONFUCIUS IS LIKE THE SUN OR MOON, HIGH ABOVE THE REACH OF DEPRECIATION:—BY TSZE-KUNG. 無以爲 is explained by Chû Hsi (and the gloss of Hsing Ping is the same) as = 無用爲此, 'it is of no use to do this.' 他人之賢者, —他人 is to be understood, according to the 備旨, as embracing all other sages. 自絕, —I have supplied 'from the sage,' after most modern paraphrasts.

Hsing Ping, however, supplies 'from the sun and moon.' The meaning comes to the same. Chû Hsi says that 多 here is the same with 祇, 'only,' and Hsing Ping takes it as = 適, 'just.' This meaning of the character is not given in the dictionary, but it is necessary here; —see supplement to Hsing Ping's 疏, in loc.

25. CONFUCIUS CAN NO MORE BE EQUALLED THAN THE HEAVENS CAN BE CLIMBED:—BY TSZE-KUNG. We find it difficult to conceive of the sage's disciples speaking to one another, as Tsze-ch'in does

不可及也。猶天之不可階而升也。夫子之得邦家者，所謂立之斯立，道之斯行，綏之斯來，動之斯和，其生也榮，其死也哀，如之何其可及也。

4. 'Were our Master in the position of the ruler of a State or the chief of a Family, we should find verified the description *which has been given of a sage's rule*:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith *multitudes* would resort to *his dominions*; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?'

here to Tsze-kung, and Hsing Ping says that this was not the disciple Tsze-ch'in, but another man of the same surname and designation. But this is inadmissible, especially as we find the same parties, in I. x, talking about the character of their Master. 1. 子爲恭, 'you are doing the modest.' 2. 君子 has here its lightest meaning. The 備旨 makes it = 學者, 'a student,' but 'a man,' as in

the translation, is quite as much as it denotes. Compare its use in I. viii, *et al.* 4. 夫子之得邦家者 must be understood hypothetically, because he never was in the position here assigned to him. 斯,—as in X. x. 1. 道 is for 導, as in I. v. 來,—as in XVI. i. 11. 動之,—as in XV. xxxii. 3. 之, *them*, 'the people' being always understood.

BOOK XX. YÄO YÜEH.

無以萬方萬方有罪
 簡在帝心朕躬有罪
 罪不敢赦帝臣不蔽
 昭告于皇皇后帝有
 小子履敢用玄牡敢
 終二節舜亦以命禹三節曰予
 中四海困窮天祿永
 曆數在爾躬允執其
 堯二節堯曰咨爾舜天之
 堯曰第二十

CHAPTER I. 1. Yáo said, 'Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Since ly hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end.'

2. Shun also used the same language in giving charge to Yü.

3. T'ang said, 'I, the child Lí, presume to use a dark-coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offences, they are not to be attributed to you, *the people of the myriad regions*. If you in the myriad regions commit offences, these offences must rest on my person.'

HEADING OF THIS BOOK.—堯曰第二

十, 'Yáo said, No. 20.' Hsing Ping says:—'This Book records the words of the two sovereigns, the three kings, and of Confucius, throwing light on the excellence of the ordinances of Heaven, and the transforming power of government. Its doctrines are all those of sages, worthy of being transmitted to posterity. On this account, it brings up the rear of all the other Books, without any particular relation to the one immediately preceding.'

1. PRINCIPLES AND WAYS OF YÄO, SHUN, YÜ, T'ANG, AND WÜ. The first five paragraphs here are mostly compiled from different parts of the Shü-ching. But there are many variations of language. The compiler may have thought it sufficient, if he gave the substance of the original in his quotations, without seeking to observe a

verbal accuracy, or, possibly, the Shü-ching, as it was in his days, may have contained the passages as he gives them, and the variations be owing to the burning of most of the classical books by the founder of the Ch'in dynasty, and their recovery and restoration in a mutilated state. 1. We do not find this address of Yáo to Shun in the Shü-ching, Pt. I, but the different sentences may be gathered from Pt. II. ii. 14, 15, where we have the charge of Shun to Yü. Yáo's reign commenced B.C. 2357, and after reigning 73 years, he resigned the administration to Shun. He died B.C. 2257, and, two years after, Shun occupied the throne, in obedience to the will of the people. 天之曆數, literally, 'the represented and calculated numbers of heaven,' i.e. the divisions of the

罪在朕躬。四節周有大賚，善人是富。五節雖有周親，不如仁人。百姓有過，在予一人。六節謹權量，審法度，修廢官，四方之政行焉。七節興滅國，繼絕世，舉逸民，天下之民歸心焉。八節所重，民食，喪祭。九節寬則得衆，信則民狂焉，敏則有功，公則說。

4. Châu conferred great gifts, and the good were enriched.

5. 'Although he has his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the One man.'

6. He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course.

7. He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to, were the food of the people, the duties of mourning, and sacrifices.

9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

year, its terms, months, and days, all described in a calendar, as they succeed one another with determined regularity. Here, ancient and modern interpreters agree in giving to the expression the meaning which appears in the translation. I may observe here, that Chü Hsi differs often from the old interpreters in explaining these passages of the Shü-ching, but I have followed him, leaving the correctness or incorrectness of his views to be considered in the annotations on the Shü-ching. 3. Before 曰 here we must understand 湯, the designation of the founder of the Shang dynasty. The sentences here may in substance be collected from the Shü-ching, Pt. IV. iii. 4, 8. Down to 簡在帝心 is a prayer addressed

to God by T'ang, on his undertaking the overthrow of the Hsiâ dynasty, which he rehearses to his nobles and people, after the completion of his work. T'ang's name was 履. We do not find in the Shü-ching the remarkable designation of God—**皇皇后帝**. For the grounds on which I translate 帝 by God, see my work on 'The Notions of the Chinese concerning God and Spirits.' 后, now generally used for 'empress,' was anciently used for 'sovereign,' and applied to the kings. Here it is an adjective, or in apposition with 帝. The sinner is Chieh (桀), the tyrant, and last

三子張問於孔子曰：何如斯可以從政矣？子曰：尊五美，屏四惡，斯可以從政矣。子曰：君何謂五美？子曰：君子惠而不費，勞而不怨，欲而不貪，泰而不驕，威而不猛。子張曰：何謂惠而不費？子曰：因民之所利而利之。

CHAP. II. 1. Tsze-chang asked Confucius, saying, 'In what way should a person in authority act in order that he may conduct government properly?' The Master replied, 'Let him honour the five excellent, and banish away the four bad, things;—then may he conduct government properly.' Tsze-chang said, 'What are the five by the five excellent things?' The Master said, 'When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce.'

2. Tsze-chang said, 'What is meant by being beneficent without great expenditure?' The Master replied, 'When the person in authority makes more beneficial to the people the things from which

sovereign of the Hsia dynasty. 'The ministers of God' are the able and virtuous men, whom Tang had called, or would call, to office. By 簡在帝心, Tang indicates that, in his punishing or rewarding, he only wanted to act in harmony with the mind of God. 無以萬方=萬方小民何預焉, as in the translation. In the dictionary, it is said that 以 and 與 are interchanged. This is a case in point. 4. In the Shū-ching, Pt. V. iii. 9, we find king Wū saying 大賚於四海而萬姓悅服, 'I distributed great rewards through the kingdom, and all the people were pleased and submitted.' 5. See the Shū-ching, Pt. V. i. sect. II. 6, 7. The subject in 雖有周親 is 受 or 紂, tyrant of the Yin dynasty. 周—in the sense of 至. 過 is used in the sense of 咎, 'to blame.'—The people found fault with him, because he did

not come to save them from their sufferings by destroying their oppressor. The remaining paragraphs are descriptive of the policy of king Wū, but cannot, excepting the 8th one, be traced in the present Shū-ching. 任, paragraph 9, is in the 4th tone. See XVII. vi, which chapter, generally, resembles this paragraph.

2. HOW GOVERNMENT MAY BE CONDUCTED WITH EFFICIENCY, BY HONOURING FIVE EXCELLENT THINGS, AND PUTTING AWAY FOUR BAD THINGS:—A CONVERSATION WITH TSZE-CHANG. It is understood that this chapter, and the next, give the ideas of Confucius on government, as a sequel to those of the ancient sages and emperors, whose principles are set forth in the preceding chapter, to show how Confucius was their proper successor. 1. On 從政, see VI. vi, but the gloss of the 備旨 says—從政只泛說行政, 不作爲大夫, '從政 here denotes generally the practice of government. It is not to be taken as indicating a minister.' We may, however, retain the proper

斯不亦惠而不費乎。擇可
 勞而勞之。又誰怨。欲仁而
 得仁。又焉貪。君子無衆寡。
 無小大。無敢慢。斯不亦泰
 而不驕乎。君子正其衣冠。
 尊其瞻視。儼然人望而畏
 之。斯不亦威而不猛乎。
 張曰。何謂四惡。子曰。不教
 而殺。謂之虐。不戒視成。謂
 之暴。慢令致期。謂之賊。猶

they naturally derive benefit;—is not this being beneficent without *great* expenditure? When he chooses the labours which are proper, and makes them labour on them, who will repine? When his desires are set on benevolent *government*, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect;—is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;—is not this to be majestic without being fierce?’

3. Tsze-chang then asked, ‘What are meant by the four bad things?’ The Master said, ‘To put the people to death without having instructed them;—this is called cruelty. To require from them, *suddenly*, the full tale of work, without having given them warning;—this is called oppression. To issue orders as if without urgency, *at first*, and, when the time comes, *to insist on them with severity*;—this is called injury. And, generally, in the giving *pay*

meaning of the phrase, Confucius describing principles to be observed by all in authority, and which will find in the highest their noblest embodiment. The 日講 favours this view. See its paraphrase *in loc.* I have therefore translated 君子 by—‘a person in authority.’

勞而不怨—see IV. xviii, though the application of the terms there is different. 泰

而不驕—see XIII. xxvi. 威而不

猛—see VII. xxxvii. 2. 因民云云 is instanced by the promotion of agriculture. 擇可勞云云 is instanced by the employment of the people in advantageous public works. 欲仁云云 is explained:—‘Desire for what is not proper is covetousness, but if, while the wish to have the kingdom overshadowed by his benevolence has not reached to universal advantaging, his desire does not cease, then, with a heart impatient of people’s evils, he administers a government impatient

知人也。知言無以立也。不知禮無爲君子也。知命無以_二子_一曰不_二謂之有司_一。出納之吝。之與人也。

or rewards to men, to do it in a stingy way;—this is called acting the part of a mere official.

CHAP. III. I. The Master said, 'Without recognising the ordinances of Heaven, it is impossible to be a superior man.

2. 'Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. 'Without knowing the force of words, it is impossible to know men.'

of those evils. What he desires is benevolence; and what he gets is the same;—how can he be regarded as covetous?' 3. 視 is explained here

by 責, 'to require from.' We may get that meaning out of the character, which = 'to examine,' 'to look for.' A good deal has to be supplied, here and in the sentences below, to bring out the meaning as in the translation.

猶之 is explained by 均之, and seems to me to be nearly = our 'on the whole.'

出納, —'giving out,' i.e. from this, and 'presenting,' i.e. to that. The whole is understood to refer to rewarding men for their services, and doing it in an unwilling and stingy manner.

3. THE ORDINANCES OF HEAVEN, THE RULES OF PROPRIETY, AND THE FORCE OF WORDS, ALL NECESSARY TO BE KNOWN. I. 知 here is not only

'knowing,' but 'believing and resting in.' 命 is 'he will of Heaven regarding right and wrong, of which man has the standard in his own moral nature. If this be not recognised, a man is the slave of passion, or the sport of feeling.

2. Compare VIII. viii. 2. 3. 知 here supposes much thought and examination of principles. Words are the voice of the heart. To know a man, we must attend well to what and how he thinks.

THE GREAT LEARNING.

大學

子程子曰大學
孔氏之遺書而
初學入德之門
也於今可見古
人爲學次第者
獨賴此篇之存
而論孟次之學
者必由是而學
焉則庶乎其不

My master, the philosopher Ch'ang, says:—‘The Great Learning is a Book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error.’

TITLE OF THE WORK.—大學, ‘The Great Learning.’ I have pointed out, in the prolegomena, the great differences which are found among Chinese commentators on this Work, on almost every point connected with the criticism and interpretation of it. We encounter them here on the very threshold. The name itself is simply the adoption of the two commencing characters of the treatise, according to the custom noticed at the beginning of the Analects; but in explaining those two characters, the old and new schools differ widely. Anciently, 大

was read as 太, and the oldest commentator whose notes on the work are preserved, Ch'ang K'ang-ch'ang, in the last half of the 2nd century, said that the Book was called 大學, 以其記博學, 可以爲政, ‘because it recorded that extensive learning, which was available for the administration of government.’ This view is approved by K'ung Ying-ta (孔穎達), whose expansion of K'ang-ch'ang's notes, written in the first half of the 7th century, still remains. He says—大學, 至道矣, ‘大學 means the highest principles.’ Ch'ü Hsi's definition, on the contrary, is—大學者大人之學也, ‘大學 means the Learning of Adults.’ One of the

paraphrasts who follow him says—大是大人, 與小子對, ‘大 means adults, in opposition to children.’ The grounds of Ch'ü Hsi's interpretation are to be found in his very elegant preface to the Book, where he tries to make it out, that we have here the subjects taught in the advanced schools of antiquity. I have contented myself with the title—‘The Great Learning,’ which is a literal translation of the characters, whether read as 太學 or 大學.

THE INTRODUCTORY NOTE.—I have thought it well to translate this, and all the other notes and supplements appended by Ch'ü Hsi to the original text, because they appear in nearly all the editions of the work, which fall into the hands of students, and his view of the classics is what must be regarded as the orthodox one. The translation, which is here given, is also, for the most part, according to his views, though my own differing opinion will be found freely expressed in the notes. Another version, following the order of the text, before it was transposed by him and his masters, the Ch'ang, and without reference to his interpretations, will be found in the translation of the Li Ch'ü.—子程子, — see note to the Analects, I i. r. The Ch'ang here is the second of the two brothers, to whom reference is made in the prolegomena. 孔氏, ‘Confucius,’ — the Ch'ang,

后能靜，而定而有止，至善止於至親，明德在明，道在學之，大^師差矣。

THE TEXT OF CONFUCIUS

1. What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.
2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation,

as 季氏 is found continually in the Analects for the Chi, i.e. the chief of the Chi family. For how can we say that 'The Great Learning' is a work left by Confucius? Even Chū Hsi ascribes only a small portion of it to the Master, and makes the rest to be the production of the disciple Tsang, and before his time, the whole work was attributed generally to the sage's grandson. I must take 孔氏 as 孔門, the Confucian school.

THE TEXT OF CONFUCIUS. Such Chū Hsi, as will be seen from his concluding note, determines this chapter to be, and it has been divided into two sections (段), the first containing three paragraphs, occupied with the heads (綱領) of the Great Learning, and the second containing four paragraphs, occupied with the particulars (條目) of those.

Par. 1. The heads of the Great Learning. 大學之道，'the way of the Great Learning,' 道 being = 修爲之方法, 'the methods of cultivating and practising it,'—the Great Learning, that is. 在, 'is in.' The first 明 is used as a verb; the second as an adjective, qualifying 德. The illustrious virtue is the virtuous nature which man derives from Heaven. This is perverted as man grows up, through defects of the physical constitution, through inward lusts, and through outward seductions; and the great business of life should be, to bring the nature back to its original purity.—'To renovate the people,'—this object of the Great Learning is made out, by changing the character 親 of the old text into 新. The Ch'ang first proposed the alteration, and Chū Hsi approved of it. When a man has entirely illustrated his own illustrious nature, he has to proceed to bring about the same result in every other man, till 'under heaven' there be not an individual, who is

not in the same condition as himself.—'The highest excellence' is understood of the two previous matters. It is not a third and different object of pursuit, but indicates a perseverance in the two others, till they are perfectly accomplished.—According to these explanations, the objects contemplated in the Great Learning are not three, but two. Suppose them realised, and we should have the whole world of mankind perfectly good, every individual what he ought to be!

Against the above interpretation, we have to consider the older and simpler. 德 is there not the nature, but simply virtue, or virtuous conduct, and the first object in the Great Learning is the making of one's self more and more illustrious in virtue, or the practice of benevolence, reverence, filial piety, kindness, and sincerity. See the 故本大學註辨, in loc.—There is nothing, of course, of the renovating of the people, in this interpretation. The second object of the Great Learning is 親民 = 親愛於民, 'to love the people.'—The third object is said by Ying-tā to be 'in resting in conduct which is perfectly good (在止處於至善之行),' and here also, there would seem to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 新, and their unsatisfactoriness. 'To love the people' is, doubtless, the second thing taught by the Great Learning.—Having the heads of the Great Learning now before us, according to both interpretations of it, we feel that the student of it should be a sovereign, and not an ordinary man.

Par. 2. The mental process by which the point of rest may be attained. I confess that I do not well understand this paragraph, in the relation of its parts in itself, nor in relation to the rest of the chapter. Chū Hsi says:—'止 is the ground where we ought to rest;'—namely, the highest excellence mentioned above. But if

靜而后能安，安而后能慮，慮而后能得。^{三節}物有本末，事有終始，知所先後，則近道矣。^{四節}古之欲明明德於天下者，先治其國，欲治其國者，先齊其家，欲齊其家者，先脩其身，欲脩其身者，先正

and that deliberation will be followed by the attainment of the desired end.

3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the *Great Learning*.

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts.

this be known in the outset, where is the necessity for the 慮, or 'careful deliberation,' which issues in its attainment? The paraphrasts make 知止 to embrace even all that is understood by 格物致知 below.—

Ying-tā is perhaps rather more intelligible. He says:—'When it is known that the rest is to be in the perfectly good, then the mind has fixedness. So it is free from concupiscence, and can be still, not engaging in disturbing pursuits. That stillness leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs (能思慮於事), and thence it results that what is right in affairs is attained.' Perhaps, the paragraph just intimates that the objects of the Great Learning being so great, a calm, serious thoughtfulness is required in proceeding to seek their attainment.

Par. 3. The order of things and methods in the two preceding paragraphs. So, according to Chü Hsi, does this paragraph wind up the two preceding. 'The illustration of virtue,' he says, 'is the root, and the renovation of the people is the completion (literally, the branches). Knowing where to rest is the beginning, and being able to attain is the end. The root and the beginning are what is first. The completion and end are what is last.'—The adherents of the old commentators say, on the contrary, that this paragraph is introductory to the succeeding ones. They

contend that the illustration of virtue and renovation of the people are *doings* (事), and not *things* (物). According to them, the things are the person, heart, thoughts, &c., mentioned below, which are 'the root,' and the family, kingdom, and empire, which are 'the branches. The affairs or doings are the various processes put forth on those things.—This, it seems to me, is the correct interpretation.

Par. 4. The different steps by which the illustration of illustrious virtue throughout the kingdom may be brought about. 明明德於天下 is understood by the school of Chü Hsi as embracing the two first objects of the Great Learning, the illustration, namely, of virtue, and the renovation of the people. We are not aided in determining the meaning by the synthetic arrangement of the different steps in the next paragraph, for the result arrived at there is simply—天下平, 'the whole kingdom was made tranquil.'—Ying-tā's comment is—章明己之明德使徧於天下, 'to display illustriously their own illustrious virtue (or virtues), making them reach through the whole kingdom.' But the influence must be very much transformative. Of the several steps described, the central one is 修身, 'the cultivation of the person,' which, indeed, is called 本, 'the root,' in par. 6. This re-

而物知其者誠其者正其
 后物^{五節}在知先其意欲誠心欲
 知格格致致意欲誠心欲

Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their

quires 'the heart to be correct,' and that again 'that the thoughts be sincere.' Chü Hsi defines 心 as 身之所主, 'what the body has for its lord,' and 意 as 心之所發, 'what the 心 sends forth.' Ying-tā says:—總包萬慮謂之心, 'that which comprehends and embraces all considerations is called the 心;' 爲情所意念謂之意, 'the thoughts under emotion are what is called 意.' 心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when its activity is aroused, then we have thoughts and purposes relative to what affects it. The 'being sincere' is explained by 實, 'real.' The sincerity of the thoughts is to be obtained by 致知, which means, according to Chü Hsi, carrying our knowledge to its utmost extent, with the desire that there may be nothing which it shall not embrace. This knowledge, finally, is realised 在格物. The same authority takes 物, 'things,' as embracing, 事, 'affairs,' as well. 格 sometimes = 至, 'to come or extend to,' and assuming that the 'coming to' here is by study, he makes it = 窮究 'to examine exhaustively,' so that '格物' means exhausting by examination the principles of things and affairs, with the desire that their uttermost point may be reached.—We feel that this explanation cannot be correct, or that, if it be correct, the teaching of the Chinese sage is far beyond and above the condition and capacity of men. How can we suppose that, in order to secure sincerity of thought and our self-cultivation, there is necessarily the study of all the phenomena of physics and metaphysics, and of the events of history? Moreover, Chü Hsi's view of the two last clauses is a consequence of the alterations which he adopts in the order of the text.

As that exists in the Li Chi, the 7th paragraph of this chapter is followed by 此爲知本, which he has transferred and made the 5th chapter of annotations. Ying-tā's comment on it is:—'The root means the person. The person (i.e. personal character) being regarded as the root, if one can know his own person, this is the knowledge of the root; yea, this is the very extremity of knowledge.' If we apply this conclusion to the clauses under notice, it is said that wishing to make our thoughts sincere we must first carry to the utmost our self-knowledge, and this extension of self-knowledge 在格物. Now, the change of the style indicates that the relation of 致知 and 格物 is different from that of the parts in the other clauses. It is not said that to get the one thing we must first do the other. Rather it seems to me that the 格物 is a consequence of 致知, that in it is seen the other. Now, 式, 'a rule or pattern,' and 正, 'to correct,' are accepted meanings of 格, and 物 being taken generally and loosely as = things, 在格物 will tell us that, when his self-knowledge is complete, a man is a law to himself, measuring, and measuring correctly, all things with which he has to do, not led astray or beclouded by them. This is the interpretation strongly insisted on by 羅仲藩, the author of the

古本大學註辨. It is the only view into any sympathy with which I can bring my mind. In harmony with it, I would print 致知在格物 as a paragraph by itself, between the analytic and synthetic processes described in paragraphs 4. 5. Still there are difficulties connected with it, and I leave the vexed questions, regretting my own inability to clear them up.

Par. 5. The synthesis of the preceding processes. Observe the 致 of the preceding paragraph is

至知至而后意誠意誠而后心正心正而后身脩身脩而后家齊家齊而后國治國治而后天下平自天子以至於庶人壹是皆以脩身爲本。七節其本亂而末治者否矣其所厚者薄而其所薄者厚未之有也。

thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of *everything besides*.

7. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

changed into 至, and how 治 (the second, or lower first tone) now becomes 治, the 4th tone. 治 is explained by 攻理, 'the work of ruling,' and 治 by 理效, 'the result.' 后 is used for 後, as in par. 2.

Par. 6. *The cultivation of the person is the prime, radical thing required from all. I have said above that the Great Learning is adapted only to a sovereign, but it is intimated here that the people also may take part in it in their degree.*

天子, 'Son of Heaven,' a designation of the sovereign, 以其命于天, 'because he is ordained by Heaven.' 壹是 = 一切, 'all.' Ch'ang K'ang-ch'ang, however, says: 壹是, 專行是也, '壹是 means that they uniformly do this.'

Par. 7. *Reiteration of the importance of attending*

to the root. Chû Hsi makes the root here to be the person, but according to the preceding paragraph, it is 'the cultivation of the person' which is intended. By the 末 or 'branches' is intended the proper ordering of the family, the State, the kingdom. 'The family,' however, must be understood in a wide sense, as meaning not a household, but a clan, embracing all of the same surname. 厚薄, 'thick,' and 'thin,'—used here metaphorically. 所厚, according to Chû Hsi, means 'the family,' and 所薄, 'the State and the kingdom,' but that I cannot understand. 所厚 is the same as the root. Mencius has a saying which may illustrate the second part of the paragraph.—於所厚薄, 無所不薄, 'He, who is careless in what is important, will be careless in everything.'

第二章

右經一章，蓋孔子之言，而曾子述之，其傳十章，則曾子之意，而門人記之也。舊本頗有錯簡，今因程子所定，而更考經文，別爲序次如左。康誥曰：克明德。

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Tsāng. The ten chapters of explanation which follow contain the views of Tsāng, and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablets. But now, availing myself of the decisions of the philosopher Ch'ang, and having examined anew the classical text, I have arranged it in order, as follows:—

COMMENTARY OF THE PHILOSOPHER TSĀNG.

CHAPTER I. 1. In the Announcement to K'ang, it is said, 'He was able to make his virtue illustrious.'

CONCLUDING NOTE. It has been shown in the prolegomena that there is no ground for the distinction made here between so much *ching* attributed to Confucius, and so much 傳, or commentary, ascribed to his disciple Tsāng. The invention of paper is ascribed to Ts'ai Lun (蔡倫), an officer of the Han dynasty, in the time of the emperor Hwo (和), A. D. 89-105. Before that time, and long after also, slips of wood and of bamboo (簡) were used to write and engrave upon. We can easily conceive how a collection of them might get disarranged, but whether those containing the Great Learning did so is a question vehemently disputed. 右經一章, 'the chapter of classic on the right;' 如左, 'on the left;'—these are expressions = our 'preceding,' and 'as follows,' indicating the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

COMMENTARY OF THE PHILOSOPHER TSĀNG.

1. THE ILLUSTRATION OF ILLUSTRIOUS VIRTUE. The student will do well to refer here to the text of 'The Great Learning,' as it appears in the Li Chi. He will then see how a considerable portion of it has been broken up, and transposed to form this and the five succeeding

chapters. It was, no doubt, the occurrence of 明, in the four paragraphs here, and of the phrase 明德, which determined Chü Hsi to form them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. 1. See the Shü-ching, V. ix. 3. The words are part of the address of king Wü to his brother Fāng (封), called also K'ang-shü (康叔; 康, the honorary epithet) on appointing him to the marquisate of 衛. The subject of 克 is king Wān, to whose example K'ang-shü is referred.—We cannot determine, from this paragraph, between the old interpretation of 德, as = 'virtues,' and the new which understands by it, — 'the heart or nature, all-virtuous.' 2. See the Shü-ching, IV. v. Sect. I. 2. Chü Hsi takes 謔 as = 此, 'this,' or 審, 'to judge,' 'to examine.' The old interpreters explain it by 正, 'to correct.' The sentence is part of the address of the premier, Î Yin, to T'ai-chia, the second emperor of the Shang dynasty, B. C. 1753-1719. The subject of 顧 is T'ai-chia's father, the great T'ang. Chü Hsi

故君子無所用其
 雖舊邦其命維新
 誥曰作新民詩曰周
 新日日新又日新康
 湯之盤銘曰苟日
 明德
 右傳之首章釋明
 皆自明也
 命帝典曰克明峻德
 大甲曰顧諟天之明

2. In the T'ai Chiá, it is said, 'He contemplated and studied the illustrious decrees of Heaven.'

3. In the Canon of the emperor (Yáo), it is said, 'He was able to make illustrious his lofty virtue.'

4. These passages all show how those sovereigns made themselves illustrious.

The above first chapter of commentary explains the illustration of illustrious virtue.

CHAP. II. 1. On the bathing-tub of T'ang, the following words were engraved:— 'If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.'

2. In the Announcement to K'ang, it is said, 'To stir up the new people.'

3. In the Book of Poetry, it is said, 'Although Cháu was an ancient State, the ordinance which lighted on it was new.'

4. Therefore, the superior man in everything uses his utmost endeavours.

understands by 明命, the Heaven-given, illustrious nature of man. The other school take the phrase more generally, = the 顯道, 'displayed ways' of Heaven. 3. See the Shü-ching, I i. 2. It is of the emperor Yáo that this is said. 4. The 皆 must be referred to the three quotations.

2. THE RENOVATION OF THE PEOPLE. Here the character 新, 'new,' 'to renovate,' occurs five times, and it was to find something corresponding to it at the commencement of the work, which made the Ch'ang change the 親 of 親民 into 新. But the 新 here have nothing to do with the renovation of the people. This

is self-evident in the 1st and 3rd paragraphs. The description of the chapter, as above, is a misnomer. 1. This fact about T'ang's bathing-tub had come down by tradition. At least, we do not now find the mention of it anywhere but here. It was customary among the ancients, as it is in China at the present day, to engrave, all about them, on the articles of their furniture, such moral aphorisms and lessons. 2. See the K'ang Káo, par. 7, where K'ang-shü is exhorted to assist the king 'to settle the decree of Heaven, and 作新民,' which may mean to make the bad people of Yin into good people, or to stir up the new people, i. e. new, as recently subjected to Cháu. 3. See the Shih-ching, III. i. Ode I. st. 1. The subject of the ode is the praise of king Wán, whose virtue led to the possession of the kingdom by his

極。

右傳之二章，釋新民。

詩

云

邦畿千里，惟民所

止。

詩

云：緝蠻黃鳥，止于丘

隅。

子曰：於止，知其所止，可

以人而不如鳥乎？詩云：穆

穆文王，於緝熙敬止。爲人

君，止於仁；爲人臣，止於敬；

爲人子，止於孝；爲人父，止

於慈；與國人交，止於信。詩

The above second chapter of commentary explains the renovating of the people.

CHAP. III. 1. In the Book of Poetry, it is said, 'The royal domain of a thousand li is where the people rest.'

2. In the Book of Poetry, it is said, 'The twittering yellow bird rests on a corner of the mound.' The Master said, 'When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?'

3. In the Book of Poetry, it is said, 'Profound was king Wān. With how bright and unceasing a feeling of reverence did he regard his resting-places!' As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, 'Look at that winding-course

House, more than a thousand years after its first rise. 4. 君子 is here the man of rank and office probably, as well as the man of virtue; but I do not, for my own part, see the particular relation of this to the preceding paragraphs, nor the work which it does in relation to the whole chapter.

3. ON RESTING IN THE HIGHEST EXCELLENCE. The frequent occurrence of 止 in these paragraphs, and of 至善, in par. 4, led Chū Hsi to combine them in one chapter, and connect them with the last clause in the opening paragraph of the work. 1. See the Shih-ching, IV. iii. Ode III. st. 4. The ode celebrates the

rise and establishment of the Shang or Yin dynasty. 畿 is the 1000 li around the capital, and constituting the royal demesne. The quotation shows, according to Chū Hsi, that 物

各有所當止之處, 'everything has the place where it ought to rest.' But that surely is a very sweeping conclusion from the words. 2. See the Shih-ching, II. viii. Ode VI. st. 2, where we have the complaint of a down-trodden man, contrasting his position with that of a bird. For 緝 here, we have 綿 in the Shih-ching. 緝蠻 are intended to express the

云、瞻彼淇澳、棗竹猗猗、
有斐君子、如切如磋、如
琢如磨、瑟兮僩兮、赫兮
喧兮、有斐君子、終不可
誼兮、如切如磋者、道學
也、如琢如磨者、自脩也、
瑟兮僩兮者、恂慄也、赫
兮喧兮者、威儀也、有斐
君子、終不可誼兮者、道
盛德至善、民之不能忘

of the Ch'î, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: *so has he cultivated himself.* How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten.' *That expression—* 'As we cut and then file,' indicates the work of learning. 'As we chisel and then grind,' indicates that of self-culture. 'How grave is he and dignified!' indicates the feeling of cautious reverence. 'How commanding and distinguished!' indicates an awe-inspiring deportment. 'Our elegant and accomplished prince never can be forgotten,' indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

sound of the bird's singing or chattering. 'The yellow bird' is known by a variety of names. A common one is 倉庚, or, properly, 鷦鷯 (ts'ang kang). It is a species of oriole. The 子曰 are worthy of observation. If the first chapter of the classical text, as Ch'ü Hsi calls it, really contains the words of Confucius, we might have expected it to be headed by these characters. 於止, literally, 'in resting.' 3. See the Shih-ching, III. i. Ode I. st. 4. All the stress is here laid upon the final 止, which does not appear to have any force at all in the original, Ch'ü Hsi himself saying there that it is 語詞, 'a mere supplemental particle.' In 於緝, 於 is read wú, and is an interjection. 4. See the Shih-ching, I. v. Ode I. st. 1. The ode celebrates the virtue of the

duke Wú (武) of Wei (衛), in his laborious endeavours to cultivate his person. There are some verbal differences between the ode in the Shih-ching, and as here quoted; namely, 奧 for 澳; 綠 for 棗; 匪 for 斐. 猗, here, *poetice*, read 猗. 道 is used as = 言, 'says,' or 'means.' It is to be understood before 自修. 恂慄, and 威儀.—The transposition of this paragraph by Ch'ü Hsi to this place does seem unhappy. It ought evidently to come in connexion with the work of 修身. 5. See the Shih-ching, IV. i. Sect. I. Ode IV. st. 3. The former kings are Wán and Wú, the founders of the Ch'au dynasty. 於戲 are an interjection, read wú hū. In the Shih-ching we have 於乎. 烏呼 are found with the same meaning. I translate 其賢. 其親, by

也。^{〇五節}詩云、於戲前王不忘、君子
 賢其賢、而親其親、小人樂其
 樂、而利其利、此以沒世不忘
 也。

右傳之三章、釋止於至善。
 子曰、聽訟、吾猶人也、必也。
 使無訟乎。無情者、不得盡其
 辭、大畏民志、此謂知本。
 右傳之四章、釋本末。

5. In the Book of Poetry, it is said, 'Ah! the former kings are not forgotten.' Future princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The above third chapter of commentary explains resting in the highest excellence.

CHAF. IV. The Master said, 'In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations?' So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

The above fourth chapter of commentary explains the root and the issue.

'what they deemed worthy,' 'what they loved.' When we try to determine what that was, we are perplexed by the varying views of the old and new schools. 沒世,—see Analects, XV.

xix.—According to Ying-tâ, 'this paragraph illustrates the business of having the thoughts sincere.' According to Chû Hsi, it tells that how the former kings renovated the people was by their resting in perfect excellence, so as to be able, throughout the kingdom and to future ages, to effect that there should not be a single thing but got its proper place.

4. EXPLANATION OF THE ROOT AND THE BRANCHES.

See the Analects, XII. xiii, from which we understand that the words of Confucius terminate at 訟乎, and that what follows is from the compiler. According to the old commentators, this is the conclusion of the chapter on having the thoughts made sincere, and that 誠其意 is the root. But according to Chû, it is the illustration of illustrious virtue which is the root, while the renovation of the people is the result therefrom. Looking at the words of Confucius, we must conclude that sincerity was the subject in his mind.



此謂知本。此謂知之至也。

右傳之五章，蓋釋格物致知之義，而今亡矣。閒嘗竊取程子之意，以補之曰：所謂致知在格物者，言欲致吾之知，在即物而窮其理也。蓋人心之靈，莫不有知，而天下之物，莫不有理。惟於理有未窮，故其知有不盡也。是以大學始教，必使學者即凡天下之物，莫

CHAP. V. 1. This is called knowing the root.

2. This is called the perfecting of knowledge.

The above fifth chapter of the commentary explained the meaning of 'investigating things and carrying knowledge to the utmost extent,' but it is now lost. I have ventured to take the views of the scholar Ch'ang to supply it, as follows:—The meaning of the expression, 'The perfecting of knowledge depends on the investigation of things,' is this:—If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this

5. ON THE INVESTIGATION OF THINGS, AND CARRYING KNOWLEDGE TO THE UTMOST EXTENT. 1. This is said by one of the Ch'ang to be 衍文, 'superfluous text.' 2. Ch'ü Hsi considers this to be the conclusion of a chapter which is now lost. But we have seen that the two sentences come in, as the work stands in the Li Chi, at

the conclusion of what is deemed the classical text. It is not necessary to add anything here to what has been said there, and in the prolegomena, on the new dispositions of the work from the time of the Sung scholars, and the manner in which Ch'ü Hsi has supplied this supposed missing chapter.

不因其已知之理，而益窮之，以求至乎其極。至於用力之久，而一旦豁然貫通焉，則衆物之表裏精粗，無不到，而吾心之全體大用，無不明矣。此謂物格，此謂知之至也。

 所謂誠其意者，毋自欺也。如惡惡臭，如好好色，此之謂自謙，故君子必慎其獨也。小人閒居爲不善，無所不至，見君子而后

way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

CHAP. VI. 1. What is meant by 'making the thoughts sincere,' is the allowing no self-deception, as *when* we hate a bad smell, and as *when* we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to

6. ON HAVING THE THOUGHTS SINCERE. 1. The sincerity of the thoughts obtains, when they move without effort to what is right and wrong, and, in order to this, a man must be specially on his guard in his solitary moments. 自謙 is taken as if it were

自謙, = repose or enjoyment in one's self. 謙, according to Chü Hsi, is in the entering tone, but the dictionary makes it in the 2nd.

2. An enforcement of the concluding clause in the last paragraph. 厭, 3rd tone, the same as 掩,

meaning 閉藏貌, 'the appearance of concealing.' 人之視己, 一人 refers to the superior man mentioned above, = 'the other.' 己 = 他, 'him,' and not = himself, which is its common signification. 肺肝, —literally,

厭然揜其不善而著其
 善人之視己如見其肺
 肝然則何益矣此謂誠
 於中形於外故君子必
 慎其獨也四節曾子曰十目
 所視十手所指其嚴乎。
 富潤屋德潤身心廣體
 胖故君子必誠其意。
 右傳之六章釋誠意。

disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use is his disguise? This is an instance of the saying—'What truly is within will be manifested without.' Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Tsäng said, 'What ten eyes behold, what ten hands point to, is to be regarded with reverence!'

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

The above sixth chapter of commentary explains making the thoughts sincere.

'the lungs and liver,' but with the meaning which we attach to the expression substituted for it in the translation. The Chinese make the lungs the seat of righteousness, and the liver the seat of benevolence. Compare 今

子其敷心腹腎腸 in the Shü-ching, IV. vii. Sect. III. 3. 3. The use of 曾子 at

the beginning of this paragraph (and extending, perhaps, over to the next) should suffice to show, that the whole work is not his, as assumed by Chü Hsi. 'Ten' is a round number, put for many. The recent commentator, Lo Chung-fan, refers Tsäng's expressions to the multitude of spiritual beings, servants of Heaven or God, who dwell in the regions of the air, and are continually beholding men's conduct. But they are probably only an emphatic way of exhibiting what is said in the preceding paragraph. 4. This paragraph is commonly ascribed to Tsäng Shän, but whether correctly so or not cannot be positively affirmed. It is of the same purport as the two preceding,

showing that hypocrisy is of no use. Compare Mencius, VII. Pt. I. xxi. 4. Chäng K'ang-ch'äng explains 胖 (read p'ang) by 大, 'large,'

and Chü Hsi by 安舒, as in the translation.

The meaning is probably the same.—It is only the first of these paragraphs from which we can in any way ascertain the views of the writer on making the thoughts sincere. The other paragraphs contain only illustration or enforcement. Now the gist of the first paragraph seems to be in 毋自欺, 'allowing no

self-deception.' After knowledge has been carried to the utmost, this remains to be done, and it is not true that, when knowledge has been completed, the thoughts become sincere. This fact overthrows Chü Hsi's interpretation of the vexed passages in what he calls the text of Confucius. Let the student examine his note appended to this chapter, and he will see that Chü was not unconscious of this pinch of the difficulty.

身。右傳之七章，釋正心脩
 正其心。
 而不知其味。此謂脩身在
 焉。視而不見，聽而不聞，食
 憂患，則不得其正。心不在
 所好樂，則不得其正。有所
 有所恐懼，則不得其正。有
 身有所忿懣，則不得其正。
 所謂脩身，在正其心者。
 一節
 〇三節

CHAP. VII. 1. What is meant by, 'The cultivation of the person depends on rectifying the mind,' may be thus illustrated:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

7. ON PERSONAL CULTIVATION AS DEPENDENT ON THE RECTIFICATION OF THE MIND. 1. Here Chü Hsi, following his master Ch'ang, would again alter the text, and change the second 身 into 心. But this is unnecessary. The 身 in 修身 is not the mere material body, but the person, the individual man, in contact with things, and intercourse with society, and the 2nd paragraph shows that the evil conduct in the first is a consequence of the mind not being under control. In 忿懣, 恐懼, 好樂 (áo), 憂患, the 2nd term rises on the signification of the first, and intensifies it.

Thus, 忿 is called 'a burst of anger,' and 懣, 'persistence in anger,' &c. &c.—I have said above that 身 here is not the material body. Lo Chung-fan, however, says that it is:—身 謂肉身, '身 is the body of flesh.' See his reasonings, in *loc.*, but they do not work conviction in the reader. 2. 心不在焉, —this seems to be a case in point, to prove that we cannot tie 心 in this Work to any very definite application. Lo Chung-fan insists that it is 'the God-given moral nature,' but 心不在焉 is evidently = 'when the thoughts are otherwise engaged.'

者、人^一之其所親愛、而辟焉、
 之其所賤惡、而辟焉、之其
 所畏敬、而辟焉、之其所哀
 矜、而辟焉、之其所敖惰、而
 辟焉、故好而知其惡、惡而
 知其美者、天下鮮矣。故諺
 有之曰、人莫知其子之惡、
 莫知其苗之碩。此謂身不
 脩、不可以齊其家。

CHAP. VIII. 1. What is meant by 'The regulation of one's family depends on the cultivation of his person,' is this:—Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world, who love and at the same time know the bad qualities of *the object of their love*, or who hate and yet know the excellences of *the object of their hatred*.

2. Hence it is said, in the common adage, 'A man does not know the wickedness of his son; he does not know the richness of his growing corn.'

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

8. THE NECESSITY OF CULTIVATING THE PERSON, IN ORDER TO THE REGULATION OF THE FAMILY. The lesson here is evidently, that men are continually falling into error, in consequence of the partiality of their feelings and affections. How this error affects their personal cultivation, and interferes with the regulating of their families, is not specially indicated. 1. The old interpreters seem to go far astray in their interpretation. They take 之 in 之其所

親愛, and the other clauses, as = 適, 'to go to,' and 辟 as synonyme.s with 譬, 'to compare.' Ying-tà thus expands K'ang-ch'ang on 人之其所親愛而辟焉:—

'Suppose I go to that man. When I see that he is virtuous, I feel affection for, and love him. I ought then to turn round and compare him with myself. Since he is virtuous and I love him, then, if I cultivate myself and be virtuous, I shall so be able in like manner to make all men feel affection for and love me.' In a similar way the other clauses are dealt with. Chû Hsi takes 之 as = 於, 'in regard to,' and 辟 (read p'í) as = 偏, 'partial,' 'one-sided.' Even his opponent, Lo Chung-fan, interprets here in the same way. But 之 is evidently the common sign of possession, the clause that follows it being construed as the regent after 人之. 敖 = 傲, 'proud,'

仁一家讓一國興讓一人貪
 而後嫁者也一家仁一國興
 雖不中不遠矣未有學養子
 康誥曰如保赤子心誠求之
 以事長也慈者所以使衆也
 國孝者所以事君也弟者所
 之故君子不出家而成教於
 其家不可教而能教人者無
 所謂治國必先齊其家者
 右傳之八章釋脩身齊家

The above eighth chapter of commentary explains cultivating the person and regulating the family.

CHAP. IX. 1. What is meant by 'In order rightly to govern the State, it is necessary first to regulate the family,' is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the State. There is filial piety:—therewith the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

2. In the Announcement to K'ang, it is said, 'Act as if you were watching over an infant.' If (a mother) is really anxious about it, though she may not hit *exactly the wants of her infant*, she will not be far from doing so. There never has been a girl who learned to bring up a child, that she might afterwards marry.

3. From the loving *example* of one family a whole State becomes loving, and from its courtesies the whole State becomes courteous,

'uncivil.' 2. 碩, 'great,' 'tall;' 苗之碩, 'the tallness (richness, abundance) of his growing crop.' Farmers were noted, it would appear, in China, so long ago, for grumbling about their crops.

9. ON REGULATING THE FAMILY AS THE MEANS TO THE WELL-ORDERING OF THE STATE. 1. There is here implied the necessity of self-cultivation to the

rule both of the family and of the State, and that being supposed to exist,—which is the force of the 故,—it is shown how the virtues that secure the regulation of the family have their corresponding virtues in the wider sphere of the State. 君子 has here both the moral and the political meaning; it is 治國之君子, 'the superior man

國、在齊其家。詩云、桃之夭
 喻諸人者、未之有也。故治
 諸人、所藏乎身不恕、而能
 后求諸人、無諸己、而后非
 不從、是故君子有諸己、而
 之、其所令反其所好、而民
 桀紂帥天下以暴、而民從
 舜帥天下以仁、而民從之、
 謂一言僨事、一人定國。堯
 戾一國作亂、其機如此。此

while, from the ambition and perverseness of the One man, the whole State may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, 'Affairs may be ruined by a single sentence; a kingdom may be settled by its One man.'

4. Yáo and Shun led on the kingdom with benevolence, and the people followed them. Chieh and Cháu led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the *good* qualities, and then he may require them in the people. He must not have the *bad* qualities in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the State depends on the regulation of the family.

with whom is the government of the State. It being once suggested to Chû Hsi that 不可教 should be 不能教, he replied—彼之不可教即我之不能教. 'The impossibility of another's being taught is just my inability to teach.' 2. See the Shû-ching, V. x. 7. Both in the Shû and here, some verb, like *act*, must be supplied. This paragraph seems designed to show that the ruler must be carried on to his object by an inward, unconstrained feeling, like that of the mother for her infant. Lo Chung-fan insists on this as harmonizing with

親民, 'to love the people,' as the second object proposed in the Great Learning. 3. How certainly and rapidly the influence of the family extends to the State. 一家 is the one family of the ruler, and 一人 is the ruler. 一人, 'I, the One man,' is a way in which the sovereign speaks of himself; see Analects, XX. i. 5. 一言=一句, as in Analects, II. ii. 一言僨事, 一人定國,—compare Analects, XIII. xv. 仁 and 讓 have reference to the

夫其葉蓁蓁之子于歸
 宜其家人宜其家人而
 后可以教國人七節詩云宜
 兄宜弟宜兄宜弟而后
 可以教國人八節詩云其儀
 不忒正是四國其爲父
 子兄弟足法而后民法
 之也九節此謂治國在齊其
 家。

6. In the Book of Poetry, it is said, 'That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household.' Let the household be rightly ordered, and then the people of the State may be taught.

7. In the Book of Poetry, it is said, 'They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers.' Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the State.

8. In the Book of Poetry, it is said, 'In his deportment there is nothing wrong; he rectifies all the people of the State.' Yes; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, 'The government of his kingdom depends on his regulation of the family.'

孝, 弟 (= 悌), 慈, in par. I. 4. An illustration of the last part of the last paragraph. But from the examples cited, the sphere of influence is extended from the State to the kingdom, and the family, moreover, does not intervene between the kingdom and the ruler. In 其 所令, 其 must be understood as referring to the tyrants Chieh and Ch'au. Their orders were good, but unavailing, in consequence of their own contrary example. 諸 = 於 所 藏乎身, 'what is kept in one's own person,' i. e. his character and mind. 恕—see Analects, V. xi; XV. xxiii. Ying-ta seems to

take 不 恕 as simply = 'good.' 6. See the Shih-ching, I. i. Ode VI. st. 3. The ode celebrates the wife of king W'an, and the happy influence of their family government. 之子 = 是子. Observe 子 is feminine, as in Analects, V. i. 歸, 'going home,' a term for marriage, used by women. 7. See the Shih, II. ii. Ode VI. st. 3. The ode was sung at entertainments, when the king feasted the princes. It celebrates their virtues. 8. See the Shih, I. xiv. Ode III. st. 3. It celebrates, according to Ch'ü Hsi, the praises of some chün-tsze, or ruler. 四國, —not 'four States,' but the four quarters of the State, the whole of it.

右傳之九章釋齊家

治國。

所謂平天下在治其國者上老老而民興孝上長長而民興弟上恤孤而民不倍是以君子有絜矩之道也。所惡於上毋以使下所惡於下毋以事上所惡於前毋以先後所惡於後毋以

The above ninth chapter of commentary explains regulating the family and governing the kingdom.

CHAP. X. 1. What is meant by 'The making the whole kingdom peaceful and happy depends on the government of his State,' is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring-square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him

10. ON THE WELL-ORDERING OF THE STATE, AND MAKING THE WHOLE KINGDOM PEACEFUL AND HAPPY. The key to this chapter is in the phrase 絜矩之道, the principle of reciprocity, the doing to others as we would that they should do to us, though here, as elsewhere, it is put forth negatively. It is implied in the expression of the last chapter, 一所藏乎

身不怨, but it is here discussed at length, and shown in its highest application. The following analysis of the chapter is translated freely from the 四書輯要:—This chapter explains the well-ordering of the State, and the tranquillization of the kingdom. The

greatest stress is to be laid on the phrase—the measuring-square. That, and the expression in the general commentary—*loving and hating what the people love and hate, and not thinking only of the profit*, exhaust the teaching of the chapter. It is divided into five parts. The first, embracing the first two paragraphs, teaches, that the way to make the kingdom tranquil and happy is in the principle of the measuring-square. The second part embraces three paragraphs, and teaches that the application of the measuring-square is seen in loving and hating, in common with the people. The consequences of *losing and gaining* are mentioned for the first time in the 5th paragraph, to wind up the chapter so far, showing that the decree of Heaven goes or remains, according as the people's hearts are

從前所惡於右，毋以交
於左，所惡於左，毋以交
於右，此之謂絜矩之道。
詩云：樂只君子，民之
父母。民之所好好之，民
之所惡惡之，此之謂民之
父母。詩云：節彼南山，維
石巖巖，赫赫師尹，民具
爾瞻。有國者，不可以不
慎，辟則爲天下僇矣。詩

not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called 'The principle with which, as with a measuring-square, to regulate one's conduct.'

3. In the Book of Poetry, it is said, 'How much to be rejoiced in are these princes, the parents of the people!' When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people:

4. In the Book of Poetry, it is said, 'Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you.' Rulers of States may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace in the kingdom.

lost or gained. The *third* part embraces eight paragraphs, and teaches that the most important result of loving and hating in common with the people is seen in making the *root* the primary subject, and the *branch* only secondary. Here, in par. 11, mention is again made of *gaining and losing*, illustrating the meaning of the quotation in it, and showing that to the collection or dissipation of the people the decree of Heaven is attached. The *fourth* part consists of five paragraphs, and exhibits the extreme results of loving and hating, as shared with the people, or on one's own private feeling, and it has special reference to the sovereign's employment of ministers, because there is nothing in the principle more important than that. The 19th paragraph speaks of *gaining and losing*, for the third time, showing that from the 4th paragraph downwards, in reference both to the hearts of the people and the decree of Heaven, the application or non-application

of the principle of the *measuring-square* depends on the mind of the sovereign. The *fifth* part embraces the other paragraphs. Because the root of the evil of a sovereign's not applying that principle lies in his not knowing how wealth is produced, and employing mean men for that object, the distinction between righteousness and profit is here much insisted on, the former bringing with it all advantages, and the latter leading to all evil consequences. Thus the sovereign is admonished, and it is seen how to be careful of his virtue is the root of the principle of the *measuring-square*; and his loving and hating, in common sympathy with the people, is its reality.'

1. There is here no progress of thought, but a repetition of what has been insisted on in the two last chapters. In 老老長長, the first characters are verbs, with the meaning which it requires so many words to bring out

云、殷之未喪師，克
配上帝，儀監于殷，
峻命不易，道得衆，
則得國，失衆則失
國。是故君子先慎
乎德，有德此有人，
有人此有土，有土
此有財，有財此有
用。德者，本也；財者，
末也。外本內末，爭

5. In the Book of Poetry, it is said. 'Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the house of Yin. The great decree is not easily preserved.' This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6. On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7. Virtue is the root; wealth is the result.

8. If he make the root his secondary object, and the result his primary, he will only wrangle with his people, and teach them rapine.

in the translation. 弟=悌. 孤,—properly, 'fatherless;' here = 'the young and helpless.' 倍, read as, and = 背, 'to rebel,' 'to act contrary to.' 君子, here and throughout the chapter, has reference to office, and specially to the royal or highest. 絜矩之道,—絜 is a verb, read *hsieh*, according to Chü Hsi, = 度, 'to measure;' 矩,—the mechanical instrument, 'the carpenter's square.' It having been seen that the ruler's example is so influential, it follows that the minds of all men are the same in sympathy and tendency. He has then only to take his own mind, and measure therewith the minds of others. If he act accordingly, the grand result—the kingdom tranquil and happy—will ensue. 2. A lengthened description of the principle of reciprocity. 先,—4th tone, 'to precede.' 3. See the Shih-ching, II. ii. Ode V. st. 3. The ode is one that was sung at festivals, and celebrates the virtues of the princes present. Chü Hsi makes 只 (read *chih*, 3rd tone) an exple-

tive. Ch'ang's gloss, in 毛詩註疏, takes it as = 是, and the whole is—'I gladden these princes, the parents of the people.' 4. See the Shih-ching, II. iv. Ode VII. st. 1. The ode complains of the king Yü (幽), for his employing unworthy ministers. 節, read *ts'ieh*, meaning 'rugged and lofty-looking.' 具=俱, 'all.' 辟, read *p'í*, as in chap. viii. 僇 is explained in the dictionary by 辱, 'disgrace.' Chü Hsi seems to take it as = 戮, 'to kill,' as did the old commentators. They say:—'He will be put to death by the people, as were the tyrants Chieh and Cháu.' 5. See the Shih, III. i. st. 6, where we have 宜 for 儀, and 駿 for 峻. The ode is supposed to be addressed to king Ch'ang (成), to stimulate him to imitate the virtues of his grandfather Wán. 殷 = 'the sovereigns of the Yin dynasty.' The capital of the Shang dynasty was changed

民施奪是故財聚。則民散，財散則民聚。是故言悖而出者，亦悖而入；貨悖而入者，亦悖而出。康誥曰：惟命不于常，道善則得之，不善則失之矣。楚書曰：楚國無以為寶，惟善以為寶。舅犯

9. Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

10. And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

11. In the Announcement to K'ang, it is said, 'The decree indeed may not always rest on us;' that is, goodness obtains the decree, and the want of goodness loses it.

12. In the Book of Ch'ü, it is said, 'The kingdom of Ch'ü does not consider that to be valuable. It values, *instead*, its good men.'

to Yin by P'an-k'ang, about B.C. 1400, after which the dynasty was so denominated. 配

上帝, according to Chü Hsi, means 'they were the sovereigns of the realm, and corresponded to (fronted) God.' K'ang-ch'ang says:—'Before they lost their people, from their virtue, they were also able to appear before Heaven; that is, Heaven accepted their sacrifices.' Lo Chung-fan makes it:—'They harmonized with God; that is, in loving the people.' K'ang-ch'ang's interpretation is, I apprehend, the correct one. 6. 慎乎德—德 here, according to Chü Hsi, is the 'illustrious virtue' at the beginning of the book. His opponents say that it is the exhibition of virtue; that is, of filial piety, brotherly submission, &c. This is more in harmony with the first paragraph of the chapter. 8. 外 and 內 are used as

verbs, = 輕重, 'to consider slight,' 'to consider important.' 爭民, 'will wrangle the (i. e. with the) people.' The ruler will be trying to take, and the people will be trying to hold. 施奪, 'he will give'—(i. e. lead the people to, = teach them)—'rapine.' The two phrases = he will be against the people, and will set them against himself, and against

one another. Ying-tâ explains them—'people wrangling for gain will give reins to their rapacious disposition.'

9. 財散, 'wealth being scattered,'—that is, diffused, and allowed to be so by the ruler, among the people. The collecting and scattering of the people are to be understood with reference to their feelings towards their ruler. 10. The 'words' are to be understood of governmental orders and enactments. 悖, read *pei*, = 逆, 'to act contrary to,' 'to rebel,' that which is outraged being 理, 'what is right,' or, in the first place,

民心, 'the people's hearts,' and, in the second place, 君心, 'the ruler's heart.'

Our proverb—'goods ill-gotten go ill-spent'—might be translated by 貨悖而入者,

亦悖而出, but those words have a different meaning in the text. 11. See the K'ang K'ao, par. 23. The only difficulty is with 于.

K'ang-ch'ang and Ying-tâ do not take it as an expletive, but say it = 於, 'in,' or 'on;—'The appointment of Heaven may not constantly rest on one family.'

Treating 于 in this way, the supplement in the Shü should be 'us.' 12. The

曰亡人無以為寶。仁親以
○十四節
 為寶。秦誓曰：若有一个臣，
 斷斷兮，無他技，其心休休
 焉，其如有容焉。人之有技，
 若己有之；人之彥聖，其心
 好之，不啻若自其口出；實
 能容之，以能保我子孫黎
 民，尚亦有利哉。人之有技，
 媚疾以惡之；人之彥聖，而
 違之，俾不通，實不能容，以

13. Duke Wān's uncle, Fan, said, 'Our fugitive does not account that to be precious. What he considers precious, is the affection due to his parent.'

14. In the Declaration of the duke of Ch'in, it is said, 'Let me have but one minister, plain and sincere, not *pretending* to other abilities, but with a simple, upright, mind; and possessed of generosity, regarding the talents of others as though he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them *and employ them*:—such a minister will be able to preserve my sons and grandsons and black-haired people, and benefits likewise to the kingdom may well be looked for from him. But if *it be his character*, when he finds men of ability, to be jealous and hate them; and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them:—such a minister will not be able to protect my sons and grandsons

Book of Ch'ü is found in the 國語, 'Narratives of the States,' a collection purporting to be of the Ch'au dynasty, and, in relation to the other States, what Confucius's 'Spring and Autumn' is to Lû. The exact words of the text do not occur, but they could easily be constructed from the narrative. An officer of Ch'ü being sent on an embassy to Tsin, the minister who received him asked about a famous girdle of Ch'ü, called 白珩, how much it was worth. The officer replied that his country did not look on such things as its treasures, but on

its able and virtuous ministers. 13. 舅犯 'uncle Fan'; that is, uncle to Wān, subsequently marquis, commonly described as duke, of Tsin. Wān is the 亡人, or, 'fugitive.' In the early part of his life, he was a fugitive, and suffered many vicissitudes of fortune. Once, the duke of Ch'in (秦) having offered to help him, when he was in mourning for his father who had expelled him, to recover Tsin, his uncle Fan gave the reply in the text. The *that* in the translation refers to 得, 'getting the kingdom.' 14.

不能保我子孫黎民，亦曰
 殆哉。唯仁人放流之，迸諸
 四夷，不與同中國，此謂唯
 仁人爲能愛人，能惡人。見
 賢而不能舉，舉而不能先，
 命也。見不善而不能退，退
 而不能遠，過也。好人之所
 惡，惡人之所好，是謂拂人
 之性，菑必逮夫身。是故君
 子有大道，必忠信以得之，

and black-haired people; and may he not also be pronounced dangerous to the State?

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying, 'It is only the truly virtuous man who can love or who can hate others.'

16. To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly:—this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance:—this is weakness.

17. To love those whom men hate, and to hate those whom men love;—this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus we see that the sovereign has a great course to pursue. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

'The declaration of the duke of Ch'in' is the last book in the Shū-ching. It was made by one of the dukes of Ch'in to his officers, after he had sustained a great disaster, in consequence of neglecting the advice of his most faithful minister. Between the text here, and that which we find in the Shū, there are some differences, but they are unimportant. 15. 仁

人 is here, according to Chū Hsi and his followers, the prince who applies the principle of

reciprocity, expounded in the second paragraph. Lo Chung-fan contends that it is 親民者, 'the lover of the people.' The paragraph is closely connected with the preceding. In 放流之, 之 refers to the bad minister, there described. The 四夷, 'four ÿ;' see the Li Chi, III. iii. 14. 不與同中 國 = 不與之同處中國, 'will not dwell

驕泰以失之生財有大
○十九節
 道生之者衆食之者寡
 爲之者疾用之者舒則
○二十節
 財恆足矣仁者以財發
○廿一節
 身不仁者以身發財未
 有上好仁而下不好義
 者也未有好義其事不
 終者也未有府庫財非
 其財者也○廿二節孟獻子曰畜
 馬乘不察於雞豚伐冰

19. There is a great course *also* for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22. The officer Mǎng Hsien said, 'He who keeps horses and a carriage does not look after fowls and pigs. The family which

together with him in the Middle Kingdom.' China is evidently so denominated, from its being thought to be surrounded by barbarous tribes. 惟仁人能云云,—see Analects, IV. iii. 16. I have translated 命 as if it were 慢, which K'ang-ch'ang thinks should be in the text. Ch'ang 頤 (頤) would substitute 怠, 'idle,' instead of 慢, and Ch'ü Hsi does not know which suggestion to prefer. Lo Chung-fan stoutly contends for retaining 命, and interprets it as = 'fate,' but he is obliged to supply a good deal himself, to make any sense of the passage. See his argument, *in loc.*

The paraphrasts all explain 先 by 早, 'early.' 遠, 3rd tone, but with a hiphil force. 退 is referred to 放流 in last paragraph, and 遠 to 不與同中國. 17. This is spoken of the ruler not having respect to the common feelings of the people in his employment of ministers, and the consequences thereof to himself. 夫, 1st tone, is used as in Analects, XI. ix. 4, or = the preposition 乎. This paragraph speaks generally of the primal cause of gaining and losing, and shows how the principle of the measuring-square must have its root in the ruler's mind. So, in the 日講. The great course is explained

之家，不畜牛羊，百乘之家，不畜聚斂之臣，與其有聚斂之臣，寧有盜臣。此謂國不以利爲利，以義爲利也。長國家而務財用者，必自小人矣。彼爲善之，小人之使爲國家，蓄害並至，雖有善者，亦無如之何矣。此謂

keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it of its revenues.' This is in accordance with the saying:—'In a State, pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness.'

23. When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a State or family, calamities from Heaven, and injuries from men, will befall it together, and, though a good man may take his place, he will not be able to

by Chü as—'the art of occupying the throne, and therein cultivating himself and governing others.' Ying-tā says it is—'the course by which he practises filial piety, fraternal duty, benevolence, and righteousness.' 驕 and 泰

are here qualities of the same nature. They are not contrasted as in Analects, XIII. xxvi. 19. This is understood by K'ang-ch'ang as requiring the promotion of agriculture, and that is included, but does not exhaust the meaning. The consumers are the salaried officers of the government. The sentiment of the whole is good;—where there is cheerful industry in the people, and an economical administration of the government, the finances will be flourishing. 20. The sentiment here is substantially the same as in paragraphs 7, 8. The old interpretation is different:—'The virtuous man uses his wealth so as to make his person distinguished. He who is not virtuous, toils with his body to increase his wealth.' 21. This shows how the people respond to the influence of the ruler, and that benevolence, even to the scattering of his wealth on the part of the latter,

is the way to permanent prosperity and wealth. 22. Hsien was the honorary epithet of Chung-sun Mieh (蔑), a worthy minister of Lü under the two dukes, who ruled before the birth of Confucius. His sayings, quoted here, were preserved by tradition, or recorded in some Work which is now lost. 畜 (read ch'ü) 乘馬, —on a scholar's being first called to office, he was gifted by his prince with a carriage and four horses. He was then supposed to withdraw from petty ways of getting wealth. The 卿, or high officers of a State, kept ice for use in their funeral rites and sacrifices. 伐冰, —with reference to the cutting the ice to store it; see the Shih, I. xv. Ode I. 8. 聚斂之臣, —see Analects, XI. xvi. 23. 彼爲善之, —善 is used as a verb, = 以爲善, 'considers to be good.' 不義爲利, —see Mencius, I. Pt. I. i, et passim.

也。國不以利爲利，以義爲利

右傳之十章，釋治國平天下。凡傳十章，前四章統論綱領指趣，後六章細論條目工夫。其第五章，乃明善之要，第六章，乃誠身之本，在初學，尤爲當務之急，讀者不可以其近而忽之也。

remedy the evil. This illustrates *again* the saying, 'In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness.'

The above tenth chapter of commentary explains the government of the State, and the making the kingdom peaceful and happy.

There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work; while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. Those two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.

THE DOCTRINE OF THE MEAN.

中庸

子程子曰、不偏之謂中、不易之謂庸、中者、天下之正道、庸者、天下之定理、此篇乃孔門傳授心法、子思恐其久而差也、故筆之於書、以授孟子、其書始言一理、中散爲萬事、末復合爲一理、放

My master, the philosopher Ch'ang, says:—'Being without inclination to either side is called CHUNG; admitting of no change is called YUNG. By CHUNG is denoted the correct course to be pursued by all under heaven; by YUNG is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tszze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The Book first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under the one principle. Unroll it, and it fills

THE TITLE OF THE WORK.—中庸, 'The Doctrine of the Mean.' I have not attempted to translate the Chinese character 庸, as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Ch'ang K'ang-ch'ang said—名曰中庸者, 以其記中和之爲用也, 'The Work is named 中庸, because it records the practice of the non-deviating mind and of harmony.' He takes 庸 in the sense of 用, 'to use,' 'to employ,' which is the first given to it in the dictionary, and is found in the Shü-ching, I. i. par. 9. As to the meaning of 中 and 和, see chap. i. par. 4. This appears to have been the accepted meaning of 庸 in this

combination, till Ch'ang I introduced that of 不易, 'unchanging,' as in the introductory note, which, however, the dictionary does not acknowledge. Chü Hsi himself says—中者不偏不倚, 無過不及之名, 庸, 平常也, 'Chung is the name for what is without inclination or deflection, which neither exceeds nor comes short. Yung means ordinary, constant.' The dictionary gives another meaning of Yung, with special reference to the point before us. It is said—又和也, 'It also means harmony;' and then reference is made to K'ang-ch'ang's words given above, the compilers not having observed that he immediately subjoins—庸, 用也, showing that he takes Yung in the sense of 'to employ,' and not of 'harmony.' Many, however, adopt this mean-

謂教道也者不可
性之謂道修道之
天命之謂性率
能盡者矣終身用之有不
索而有得焉則
學也善讀者玩
其味無窮皆實
之則退藏於密
之則彌六合卷

the universe; roll it up, and it retires and lies hid in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted.'

CHAPTER I. 1. What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH of duty; the regulation of this path is called INSTRUCTION.

ing of the term in chap. ii, and my own opinion is decidedly in favour of it, here in the title. The work then treats of the human mind:—in its state of *chung*, absolutely correct, as it is in itself; and in its state of *hwo*, or harmony, acting *ad extra*, according to its correct nature. —In the version of the work, given in the collection of '*Mémoires concernant l'histoire, les sciences, etc., des Chinois*,' vol. i, it is styled—'*Juste Milieu*.' Rémusat calls it '*L'invariable Milieu*,' after Ch'ang ũ. Intorcetta and his coadjutors call it—'*Medium constans vel sempiternum*.' The Book treats, they say, '*De MEDIO SEMPIETerno, sive de aurea mediocritate illa, quæ est, ut ait Cicero, inter nimium et parum, constanter et omnibus in rebus tenenda*.' Morrison, character 庸, says, '*Chung Yung*, the constant (golden) Medium.' Collie calls it—'*The Golden Medium*.' The objection which I have to all these names is, that from them it would appear as if 中 were a noun, and 庸 a qualifying adjective, whereas they are co-ordinate terms. My own version of the title in the translation published in the Sacred Books of the East is, '*The State of Equilibrium and Harmony*.'

INTRODUCTORY NOTE. 子程子, —see on introductory note to the 大學. On Tsze-sze, and his authorship of this work, see the prolegomena. 六合 is a phrase denoting —'the zenith and nadir, and the four cardinal points,' = the universe. 善讀者, —not our 'good reader,' but as in the translation. —I will

not here anticipate the judgment of the reader on the eulogy of the enthusiastic Ch'ang.

1. It has been stated, in the prolegomena, that the current division of the *Chung Yung* into chapters was made by Ch'ü Hsi, as well as their subdivision into paragraphs. The thirty-three chapters which embrace the work, are again arranged by him in five divisions, as will be seen from his supplementary notes. The first and last chapters are complete in themselves, as in the introduction and conclusion of the treatise. The second part contains ten chapters; the third, nine; and the fourth, twelve.

Par. I. The principles of duty have their root in the evidenced will of Heaven, and their full exhibition in the teaching of sages. By 性, or 'nature,' is to be understood the nature of man, though Ch'ü Hsi generalizes it so as to embrace that of brutes also; but only man can be cognizant of the *táo* and *chiao*. 命 he defines by 令, 'to command,' 'to order.' But we must take it as in a gloss on a passage from the *Yi-ching*, quoted in the dictionary.—命者人所稟受, '*Ming* is what men are endowed with.'

Ch'ü also says that 性 is just 理, the 'principle,' characteristic of any particular nature. But this only involves the subject in mystery. His explanation of 道 by 路, 'a path,' seems to be correct, though some modern writers object to it.—What is taught seems to be this:—To man belongs a moral nature, conferred on him by Heaven or God, by which he is consti-

須臾離也可離非
道也是故君子戒
慎乎其所不睹恐
懼乎其所不聞莫
見乎隱莫顯乎微
故君子慎其獨也
喜怒哀樂之未發
謂之中發而皆中
節謂之和中也者
天下之大本也和

2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root from which grow all the human actings in the world, and this HARMONY is the universal path which they all should pursue.

tuted a law to himself. But as he is prone to deviate from the path in which, according to his nature, he should go, wise and good men—sages—have appeared, to explain and regulate this, helping all by their instructions to walk in it.

Par. 2. The path indicated by the nature may never be left, and the superior man—**體道之人**: he who would embody all principles of right and duty—exercises a most sedulous care that he may attain thereto. **須臾** is a name for a short period of time, of which there are thirty in the twenty-four hours; but the phrase is commonly used for 'a moment,' 'an instant.' K'ung Ying-tā explains **可離非道**, 'what may be left is a wrong way,' which is not admissible. **離**, 4th tone, = 去, 'to be, or go, away from.' If we translate the two last clauses literally, 'is cautious and careful in regard to what he does not see; is fearful and apprehensive in regard to what he does not hear,'—they will not be intelligible to an English reader. A question arises, moreover, whether **其所不睹**,

其所不聞, ought not to be understood passively, = 'where he is not seen,' 'where he is not heard.' They are so understood by Ying-tā, and the **大學傳**, chap. vi, is much in favour, by its analogy, of such an interpretation.

Par. 3. Chū Hsi says that **闇** is 'a dark place;' that **細** means 'small matters;' and that **獨** is 'the place which other men do not know, and is known only to one's self.' There would thus hardly be here any advance from the last paragraph. It seems to me that the secrecy must be in the recesses of one's own heart, and the minute things, the springs of thought and stirrings of purpose there. The full development of what is intended here is probably to be found in all the subsequent passages about **誠**, or 'sincerity.' See **西河合集**, **中庸說**, *in loc.*

Par. 4. 'This,' says Chū Hsi, 'speaks of the virtue of the nature and passions, to illustrate the meaning of the statement that the path may not be left.' It is difficult to translate the para-

也者、天下之達道也。^五致中
和、天地位焉、萬物育焉。
右第一章、子思述所傳
之意、以立言、首明道之
本原出於天、而不可易、
其實體備於己、而不可
離、次言存養省察之要、
終言聖神功化之極、蓋
欲學者於此、反求諸身、

5. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

In the first chapter which is given above, Tsze-sze states the views which had been handed down to him, as the basis of his discourse. First, it shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in ourselves, and may not be departed from. Next, it speaks of the importance of preserving and nourishing this, and of exercising a watchful self-scrutiny with reference to it. Finally, it speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent. The wish of Tsze-sze was that hereby the learner should direct his thoughts inwards, and by searching in himself, there find these

graph because it is difficult to understand it.

謂之 is different from 之謂 in par. 1. That defines; this describes. What is described in the first clause, seems to be 性, 'the nature,' capable of all feelings, but unacted on, and in equilibrium.

Par. 5. On this Intorcetta and his colleagues observe:—'Quis non videt eo dumtaxat collimasse philosophum, ut hominis naturam, quam ab origine sua rectam, sed deinde lapsam et depravatam passim Sinenses docent, ad primævum innocentiae statum reduceret? Atque ita reliquas res creatas, homini jam rebelles, et in ejusdem ruinam armatas, ad pristinum obsequium veluti revocaret. Hoc caput primum libri Ta Heò, hoc item hic et alibi non semel indicat. Etsi autem nesciret philosophus nos a prima felicitate propter peccatum primi parentis excidisse, tamen et tot verum quae adversantur et infestae sunt homini, et ipsius naturae humanae ad deteriora tam prona, longo usu et contemplatione didicisse videtur, non posse hoc

universum, quod homo vitiatum quodam modo vitiat, connaturali suae integritati et ordini restitui, nisi prius ipse homo per victoriam sui ipsius, eam, quam amiserat, integritatem et ordinem recuperaret.' I fancied something of the same kind, before reading their note. According to Chù Hsi, the paragraph describes the work and influence of sage and spiritual men in their highest issues. The subject is developed in the 4th part of the work, in very extravagant and mystical language. The study of it will modify very much our assent to the views in the above passage. There is in this whole chapter a mixture of sense and mysticism,—of what may be grasped, and what tantalizes and eludes the mind. 位, according to Chù Hsi, = 安其位, 'will rest in their positions.' K'ang-ch'ang explained it by 正, '—will be rectified.' 'Heaven and earth' are here the parent powers of the universe. Thus

而自得之，以去夫外誘之私，而充其本然之善。楊氏所謂一篇之體要，是也。其下十章，蓋子思引夫子之言，以終此章之義。

第三節 仲尼曰：君子，中庸；小人，反中庸。君子之中庸也，君子而時中；小人之中庸也，小人而無忌憚也。

truths, so that he might put aside all outward temptations appealing to his selfishness, and fill up the measure of the goodness which is natural to him. This chapter is what the writer Yang called it,—‘The sum of the whole work.’ In the ten chapters which follow, Tsze-sze quotes the words of the Master to complete the meaning of this.

CHAP. II. 1. Chung-nî said, ‘The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean.

2. ‘The superior man’s embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man’s acting contrary to the course of the Mean is because he is a mean man, and has no caution.’

Ying-tâ expounds :—‘Heaven and earth will get their correct place, and the processes of production and completion will go on according to their principles, so that all things will be nourished and fostered.’

CONCLUDING NOTE. The writer Yang, A.D. 1053-1135, quoted here, was a distinguished scholar and author in the Sung dynasty. He was a disciple of Ch’ang Ilào, and a friend both of him and his brother Î. 體要, ‘the substance and the abstract,’ = the sum.

2. ONLY THE SUPERIOR MAN CAN FOLLOW THE MEAN; THE MEAN MAN IS ALWAYS VIOLATING IT. 1. Why Confucius should here be quoted by his designation, or marriage name, is a moot-point. It is said by some that disciples might in this way refer to their teacher, and a grandson to his grandfather, but such a rule is constituted

probable on the strength of this instance, and that in chap. xxx. Others say that it is the honorary designation of the sage, and = the 尼父, which duke Âi used in reference to Confucius, in eulogizing him after his death. See the Li Chi, II. Sect. I.iii. 44. Some verb must be understood between 君子 and 中庸, and I have supposed it to be 體, with most of the paraphrasts. Nearly all seem to be agreed that 中庸 here is the same as 中和 in the last chapter. On the change of terms, Chû Hsi quotes from the scholar Yü (遊), to the effect that 中和 is said with the nature and feelings in view, and 中庸, with reference to

 子曰中庸其至
 子曰道之不行
 也我知之矣知者
 過之愚者不及也
 道之不明也我知
 之矣賢者過之不
 肖者不及也人莫
 不飲食也鮮能知
 味也。

CHAP. III. The Master said, 'Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!'

CHAP. IV. 1. The Master said, 'I know how it is that the path of the Mean is not walked in:—The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:—The men of talents and virtue go beyond it, and the worthless do not come up to it.'

2. 'There is no body but eats and drinks. But they are few who can distinguish flavours.'

virtue and conduct. 2. 君子而時中 is explained by Chû:—'Because he has the virtue of a superior man, and moreover is able always to manage the chung.' But I rather think that the *chün-tsz* here is specially to be referred to the same as described in I. ii, and 中=正中. Wang Sû, the famous scholar of the Wei (魏) dynasty, in the first part of the third century, quotes 小人之中庸, with 反 before 中, of which Chû Hsi approves. If 反 be not introduced into the text, it must certainly be understood. 忌憚 is

the opposite of 戒慎恐懼, in I. ii.—This, and the ten chapters which follow, all quote the words of Confucius with reference to the 中庸, to explain the meaning of the first chapter; and 'though there is no connexion of composition between them,' says Chû Hsi, 'they are all related by their meaning.'

3. THE RARITY, LONG EXISTING IN CONFUCIUS'S TIME, OF THE PRACTICE OF THE MEAN. See the Analects, VI. xxvii. K'ang-ch'ang and Ying-tâ take the last clause as='few can practise it 'ong.' But the view in the translation is better.

The change from 仲尼曰 to 子曰 is observable.

4. HOW IT WAS THAT FEW WERE ABLE TO PRACTISE THE MEAN. 1. 道 may be referred to the 道 in the first chapter; immediately following 中庸 in the last, I translate it here—'the path of the Mean.'

知者和賢者 are not to be understood as meaning the truly wise and the truly worthy, but only those who in the degenerate times of Confucius deemed themselves to be such. The former thought the course of the Mean not worth their study, and the latter thought it not sufficiently exalted for their practice. 肖, 'as,' 'like.' 不肖 following 賢, indicates individuals of a different character, not equal to them. 2. We have here not a comparison, but an illustration, which may help to an understanding of the former paragraph, though it does not seem very apt. People do not know the true flavour of what they eat and drink, but they need not go beyond that to learn it. So the Mean belongs to all the actions of ordinary life, and might be discerned and practised in them, without looking for it in extraordinary things.

五子曰道其不行矣夫。
 六子曰舜其大知也與。
 舜好問而好察邇言。隱
 惡而揚善。執其兩端用
 其中於民。其斯以爲舜
 乎。
 七子曰人皆曰予知驅
 而納諸罟獲陷阱之中。
 而莫之知辟也。人皆曰
 予知擇乎中庸而不能

CHAP. V. The Master said, 'Alas! How is the path of the Mean untrodden!'

CHAP. VI. The Master said, 'There was Shun:— He indeed was greatly wise! Shun loved to question *others*, and to study their words, though they might be shallow. He concealed what was bad *in them*, and displayed what was good. He took hold of their two extremes, *determined* the Mean, and employed it in *his government* of the people. It was by this that he was Shun!'

CHAP. VII. The Master said, 'Men all say, "We are wise;" but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, "We are wise;" but happening to choose the course of the Mean, they are not able to keep it for a round month.'

5. Chü Hsi says:—'From not being understood, therefore it is not practised.' According to K'ang-ch'ang, the remark is a lament that there was no intelligent sovereign to teach the path. But the two views are reconcilable.

6. HOW SHUN PURSUED THE COURSE OF THE MEAN. This example of Shun, it seems to me, is adduced in opposition to the knowing of chap. iv. Shun, though a sage, invited the opinions of all men, and found truth of the highest value in their simplest sayings, and was able to determine from them the course of the Mean. 執其兩端—'the two ex-

extremes,' are understood by K'ang-ch'ang of the two errors of exceeding and coming short of the Mean. Chü Hsi makes them—'the widest differences in the opinions which he received.' I conceive the meaning to be that he examined the answers which he got, in their entirety, from beginning to end. Compare 扣其兩

端, Analects, IX. vii. His concealing what was bad, and displaying what was good, was alike to encourage people to speak freely to him. K'ang-ch'ang makes the last sentence to turn on the meaning of 舜, when applied as an honorary epithet of the dead, = 'Full, all-accomplished;' but Shun was so named when he was alive.

7. THEIR CONTRARY CONDUCT SHOWS MEN'S IGNORANCE OF THE COURSE AND NATURE OF THE MEAN. The first 予知 is to be understood with a general reference,—'We are wise,' i.e. we can very well take care of ourselves. Yet the presumption of such a profession is seen in men's not being able to take care of themselves. The application of this illustration is then made to the subject in hand, the second 予知 requiring to be specially understood with reference to the subject of the Mean. The conclusion in

期月守也。
 子曰、回之爲人也、擇
 乎中庸、得一善、則拳拳
 服膺、而弗失之矣。
 子曰、天下國家、可均
 也、爵祿、可辭也、白刃、可
 蹈也、中庸、不可能也。
 子路問強。子曰、南方
 之強與、北方之強與、抑
 而強與、寬柔以教、不報

CHAP. VIII. The Master said, 'This was the manner of Hûi:—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it.'

CHAP. IX. The Master said, 'The kingdom, its States, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet;—but the course of the Mean cannot be attained to.'

CHAP. X. 1. Tsze-lû asked about energy.

2. The Master said, 'Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?

3. 'To show forbearance and gentleness in teaching others;

both parts is left to be drawn by the reader for himself. 獲, read *huá*, 4th tone, 'a trap for

catching animals.' 期, read *ch'í*, like 菁, in Analects, XIII. x, though it is here applied to a month, and not, as there, to a year.

8. HOW HÛI HELD FAST THE COURSE OF THE MEAN. Here the example of Hûi is likewise adduced, in opposition to those mentioned in chap. iv. All the rest is exegetical of the first clause—回之爲人也, 'Hûi's playing

the man.' 一善 is not 'one good point,' so much as any one. 拳 is 'the closed fist;' 拳拳, 'the appearance of holding firm.'

9. THE DIFFICULTY OF ATTAINING TO THE COURSE OF THE MEAN. 天下, 'the kingdom;' we should say—'kingdoms,' but the Chinese know only of one kingdom, and hence this name for

it—'all under the sky,' embracing by right, if not in fact, all kingdoms. The kingdom was made up of States, and each State of Families. See the Analects, V. vii; XII. xx. 均, 'level;' here a verb = 平治, 'to bring to perfect order.' 刃, 'a sharp, strong weapon,' used of swords, spears, javelins, &c. 不可能, literally, 'cannot be canned.'

10. ON ENERGY IN ITS RELATION TO THE MEAN. In the Analects we find Tsze-lû, on various occasions, putting forward the subject of his valour (勇), and claiming, on the ground of it, such praise as the Master awarded to Hûi. We may suppose, with the old interpreters, that hearing Hûi commended, as in chap. viii, he wanted to know whether Confucius would not allow that he also could, with his forceful character, seize and hold fast the Mean. 1. For

無道南方之強也。君子居之。○_{四節} 衽金革，死而不厭，北方之強也。而強者居之。_{五節} 故君子和而不流，強哉矯，中立而不倚，強哉矯，國有道，不變塞焉，強哉矯，國無道，至死不變，強哉矯。

and not to revenge unreasonable conduct:—this is the energy of Southern regions, and the good man makes it his study.

4. 'To lie under arms; and meet death without regret:—this is the energy of Northern regions, and the forceful make it their study.

5. 'Therefore, the superior man cultivates a friendly harmony, without being weak.—How firm is he in his energy! He stands erect in the middle, without inclining to either side.—How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement.—How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing.—How firm is he in his energy!'

強 I have been disposed to coin the term 'forcefulness.' Chü defines it correctly—力足以勝人之名 'the name of strength sufficient to overcome others.' 2. 而(=汝)強 must be—'the energy which you should cultivate,' not 'which you have.' If the latter be the meaning, no farther notice of it is taken in Confucius's reply, while he would seem, in the three following paragraphs, to describe the three kinds of energy which he specifies. K'ang-ch'ang and Yü-ta say that 而強 means the energy of the Middle Kingdom, the North being 'the sandy desert,' and the South, 'the country south of the Yang-tze.' But this is not allowable. 3. That climate and situation have an influence on character is not to be denied, and the Chinese notions on the subject may be seen in the amplification of the 9th of the K'ang-hsi celebrated Precepts (聖諭廣訓). But to speak of their effects as Confucius here does is extravagant. The barbarism of the South, according to the interpretation mentioned above, could not have been described by him in these terms. The energy of mildness and forbearance, thus described, is held to come short of the Mean; and therefore 君子 is taken with a low and light meaning, far short of what it has in par. 5. This practice of determining the force of phrases from the context makes the reading of the Chinese classics perplexing to a student. 居之,—see the Analects, XII. xiv. 4. 衽, 'the lapel in front of a coat;' also 'a mat.' 衽金革, 'to make a mat of the leather dress (革) and weapons (金).' This energy of the North, it is said, is in excess of the Mean, and the 故, at the beginning of par. 5, 'therefore,' = 'those two kinds of energy being thus respectively in defect and excess.' 矯 is 強貌, 'the appearance of being energetic.' This illustrates the energy which is in exact accord with the Mean, in the individual's treatment of others, in his regulation of himself, and in relation to public affairs. 有道, 無道,—often in the Analects. I have followed Chü Hsi in translating 塞. Yü-ta paraphrases:—守直不變, 德行充實, 'He holds to what is upright, and

隱^{二節}。三^{一節}君子之道費而
能之。知而不悔，唯聖者
乎中庸，遯世不見
弗能已矣。君子依^{三節}
而行，半途而廢，吾
爲之矣。君子遵道^{二節}
後世有述焉，吾弗^{二節}
三^{一節}子曰：素隱，行怪，

CHAP. XI. 1. The Master said, 'To live in obscurity, and yet practise wonders, in order to be mentioned with honour in future ages:—this is what I do not do.

2. 'The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:—I am not able so to stop.

3. 'The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this.'

CHAP. XII. 1. The way which the superior man pursues, reaches wide and far, and yet is secret.

2. Common men and women, however ignorant, may intermeddle

does not change, his virtuous conduct being all-complete.' A modern writer makes the meaning:—'He does not change through being puffed up by the fulness of office.' Both of these views go on the interpretation of 塞 as = 實.

11. ONLY THE SAGE CAN COME UP TO THE REQUIREMENTS OF THE MEAN. 1. 素 is found

written 索, 'to examine,' 'to study,' in a work of the Han dynasty, and Chū adopts that character as the true reading, and explains accordingly:—'To study what is obscure and wrong (隱僻).' K'ang-ch'ang took it as = 素, 'towards,' or, 'being inclined to,' and both he and Ying-tā explain as in the translation. It is an objection to Chū's view, that, in the next chapter, 隱 is given as one of the characteristics of the Mean. The 遯世云

云, in par. 3, moreover, agree well with the older view. 2. 君子 is here the same as in the last chapter, par. 3. A distinction is made between 遵道 here and 依道 below.

The former, it is said, implies endeavour, while the latter is natural and unconstrained accordance. 3. 君子 here has its very highest signification, and = 聖者 in the last clause.

遯世 is said to be different from 遯世, the latter being applicable to the recluse who withdraws from the world, while the former may describe one who is in the world, but does not act with a reference to its opinion of him. It will be observed how Confucius declines saying that he had himself attained to this highest style.—'With this chapter,' says Chū Hsi, 'the quotations by Tse-tse of the Master's words, to explain the meaning of the first chapter, stop. The great object of the work is to set forth wisdom, benevolent virtue, and valour, as the three grand virtues whereby entrance is effected into the path of the Mean, and therefore, at its commencement, they are illustrated by reference to Shun, Yen Yüan, and Tse-lü; Shun possessing the wisdom, Yen Yüan the benevolence, and Tse-lü the valour. If one of these virtues be absent, there is no way of advancing to the path, and perfecting the virtue. This will be found fully treated of in the 20th chapter.' So, Chū Hsi. The student forming a judgment for himself, however, will not see

與知焉。及其至也。雖
 聖人亦有所不知焉。
 夫婦之不肖。可以能
 行焉。及其至也。雖聖
 人亦有所不能焉。天
 地之大也。人猶有所
 憾。故君子語大。天下
 莫能載焉。語小。天下
 莫能破焉。三節詩云。鳶飛
 戾天。魚躍于淵。言其

with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

3. It is said in the Book of Poetry, 'The hawk flies up to heaven; the fishes leap in the deep.' This expresses how this *way* is seen above and below.

very distinctly any reference to these cardinal virtues. The utterances of the sage illustrate the phrase 中庸, showing that the course of the Mean had fallen out of observance, some overshooting it, and others coming short of it. When we want some precise directions how to attain to it, we come finally to the conclusion that only the sage is capable of doing so. We greatly want teaching, more practical and precise.

12. THE COURSE OF THE MEAN REACHES FAR AND WIDE, BUT YET IS SECRET. With this chapter, the third part of the work commences, and the first sentence,—君子之道，費而隱，may be regarded as its text. If we could determine satisfactorily the signification of those two terms, we should have a good clue to the meaning of the whole, but it is not easy to do so. The old view is inadmissible. K'ang-ch'ang takes 費 as = 危, 'doubly involved,' 'perverted,' and both he and Ying-tâ explain:—'When right principles are opposed and disallowed, the superior man retires into obscurity, and does not hold office.' On this view of it,

the sentence has nothing to do with the succeeding chapters. The two meanings of 費 in the dictionary are—'the free expenditure of money,' and 'dissipation,' or 'waste.' According to Chû, in this passage, 費即用之廣也, '費 indicates the wide range of the *táo* in practice.' Something like this must be its meaning:—the course of the Mean, requiring everywhere to be exhibited. Chû then defines 隱 as 體之微, 'the minuteness of the *táo* in its nature or essence.' The former answers to the *what* of the *táo*, and the latter to the *why*. But it rather seems to me, that the 隱 here is the same with the 隱 and 微, i. 4, and that the author simply intended to say that the way of the superior man reaching everywhere,—embracing all duties,—yet had its secret spring and seat in the Heaven-gifted nature, the individual consciousness of duty in every man. 2. 夫婦=匹夫，匹婦，Ana-

上下察也。^四君子之道，造端
 乎夫婦，及其至也，察乎天
 地。
 右第十二章，子思之言，
 蓋以申明首章道不可
 離之意也。其下八章，雜
 引孔子之言以明之。
 子曰：道不遠人，人之爲
 道而遠人，不可以爲道。^二詩
 云：伐柯伐柯，其則不遠。執

4. The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

The twelfth chapter above contains the words of Tze-sze, and is designed to illustrate what is said in the first chapter, that 'The path may not be left.' In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

CHAP. XIII. 1. The Master said, 'The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered THE PATH.

2. 'In the Book of Poetry, it is said, "In hewing an axe-handle, in hewing an axe-handle, the pattern is not far off." We grasp one

lects, XIV. xviii. 3. But I confess to be all at sea in the study of this paragraph. Chü quotes from the scholar Hâu (侯氏), that what the superior man fails to know was exemplified in Confucius's having to ask about ceremonies and offices, and what he fails to practise was exemplified in Confucius not being on the throne, and in Yao and Shun's being dissatisfied that they could not make every individual enjoy the benefits of their rule. He adds his own opinion, that what men complained of in Heaven and Earth, was the partiality of their operations in overshadowing and supporting, producing and completing, the heat of summer, the cold of winter, &c. If such things were intended by the writer, we can only regret the vagueness of his language, and the want of

coherence in his argument. In translating 君子語大云云, I have followed Mao Hsi-ho. 3. See the Shih, III. i. Ode V. st. 3. The ode is in praise of the virtue of king Wän. 察 is in the sense of 昭著, 'brightly displayed.' The application of the words of the ode does appear strange.

13. THE PATH OF THE MEAN IS NOT FAR TO SEEK. EACH MAN HAS THE LAW OF IT IN HIMSELF, AND IT IS TO BE PURSUED WITH EARNEST SINCERITY.

1. 人之爲道而遠人, 'When men practise a course, and wish to be far from men.' The meaning is as in the translation. 2. See the Shih-ching, I. xv. Ode V. st. 2. The object of the paragraph seems to be to show that the rule for dealing with men, according to the

庸德之行，庸言之謹，有所
 求乎朋友，先施之，未能也，所
 求乎弟，以事兄，未能也，所
 求乎臣，以事君，未能也，所
 求乎子，以事父，未能也，所
 子之道四，丘未能一焉，所
 己而不願，亦勿施於人，君^{四節}
 而止忠恕，違道不遠，施諸^{三節}
 爲遠，故君子以人治人，改^{三節}
 柯以伐柯，睨而視之，猶以

axe-handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change *what is wrong*, he stops.

3. 'When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

4. 'In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man

principles of the Mean, is nearer to us than the one axe is to the other. The branch is hewn, and its form altered from its natural one. Not so with man. The change in him only brings him to his proper state. 3. Compare Analects, IV. xv. 違 is here a neuter verb = 'to be distant from.' 4. The admissions made by Confucius here are remarkable, and we do not think the less of him because of them. Those who find it necessary to insist, with the Chinese, on his

having been, like other men, compassed with infirmity, dwell often on them; but it must be allowed that the cases, as put by him, are in a measure hypothetical, his father having died when he was a child. He passes from speaking of himself by his name (丘), to speak of the *chün-tszé*, and the change is most naturally made after the last 能也. 庸德之行，庸言之謹，—in the practice of ordinary

不足，不敢不勉，有餘，不敢盡，言顧行，行顧言，君子胡不慥慥爾。
 一節
 二節
 三節
 四節
 五節
 六節
 七節
 八節
 九節
 十節
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 九十九節
 一百節

dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?

CHAP. XIV. 1. The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

2. In a position of wealth and honour, he does what is proper to a position of wealth and honour. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favour of his

virtues, i.e. the duties of a son, minister, &c., mentioned above, and 'in the carefulness of ordinary speech,' i.e. speaking about those virtues. To the practice belong the clauses 有所不足，不敢不免, and to the speaking, the two next clauses. 爾,—as a final particle, = 耳, 'simply,' 'just.'

14. HOW THE SUPERIOR MAN, IN EVERY VARYING SITUATION, PURSUES THE MEAN, DOING WHAT IS RIGHT, AND FINDING HIS RULE IN HIMSELF. 1. Chü Hsi takes 素 as = 見在, 'at present,' 'now;' but that meaning was made to meet the exigency of the present passage. K'ang-ch'ang takes it, as in chap. xi, as = 素, 'being inclined to.' Máo endeavours to establish this

view:—素位者，即本來故有之位，素位 is the proper station in which he has been.' The meaning comes to much the same in all these interpretations. 不願乎其外,—compare Analects, XIV. xxviii. 2. 行乎富貴=行乎富貴所當行之道, 'He pursues the path, which ought to be pursued amid riches and honours. So, in the other clauses. 自得,—literally = 'self-possessing.' The paraphrasts make it—'happy in conforming himself to his position.' I consider it equivalent to what is said in chap. ii,—君子之中庸也，君子而時

己而不求於人，則無怨。上不怨天，下不尤人。故君子居易以俟命，小人行險以徼幸。子曰：射有似乎君子，失諸正鵠，反求諸其身。

一節

國君之道，辟如行遠，必自邇，辟如登高，必自卑。詩曰：妻子好合，如鼓瑟琴，兄弟既翕，和樂且

二節

三節

四節

五節

superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against Heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of Heaven, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, 'In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself.'

CHAP. XV. 1. The way of the superior man may be compared to what takes place in travelling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, 'Happy union with wife and children, is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus

中。3. 援 is explained in the dictionary, after K'ang-ch'ang, by 牽持, 'to drag and cling to.' The opposition of the two clauses makes the meaning plain. 4. 易, according to K'ang-ch'ang, 猶平安, 'is equivalent to peaceful and tranquil.' Chü Hsi says, — 易, 平地也. '易 means level ground.' This is most correct, but we cannot so well express it in the translation. 5. 正, the 1st tone, and

鵠 are both names of birds, small and alert, and difficult to be hit. On this account, a picture of the former was painted on the middle of the target, and a figure of the latter was attached

to it in leather. It is not meant, however, by this, that they were both used in the same target, at the same time. For another illustration of the way of the superior man from the customs of archery, see Analects, III. vii.

15. IN THE PRACTICE OF THE MEAN THERE IS AN ORDERLY ADVANCE FROM STEP TO STEP. 1. 辟 is read as, and = 譬. 2. See the Shih, II. i.

Ode IV. st. 7, 8. The ode celebrates, in a regretful tone, the dependence of brethren on one another, and the beauty of brotherly harmony. Mao says:—'Although there may be the happy union of wife and children, like the music of lutes and harps, yet there must also be the harmonious concord of brethren, with its exceeding delight, and then may wife and children be regulated and enjoyed. Brothers

服以承祭祀。洋下之人，齊明盛而不遺使天。之而弗聞，體物視之而弗見，聽爲德，其盛矣乎。子^{二節}曰：鬼神^{一節}之母，其順矣乎。爾妻，怒子^{三節}曰：父^{四節}，眈宜爾室家，樂

may you regulate your family, and enjoy the pleasure of your wife and children.'

3. The Master said, 'In such a state of things, parents have entire complacency!'

CHAP. XVI. 1. The Master said, 'How abundantly do spiritual beings display the powers that belong to them!'

2. 'We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.'

3. 'They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to

are near to us, while wife and children are more remote. Thus it is, that from what is near we proceed to what is remote.' He adds that anciently the relationship of husband and wife was not among the five relationships of society, because the union of brothers is from Heaven, and that of husband and wife is from man! 3. This is understood to be a remark of Confucius on the ode. From wife, and children, and brothers, parents at last are reached, illustrating how from what is low we ascend to what is high.—But all this is far-fetched and obscure.

16. AN ILLUSTRATION, FROM THE OPERATION AND INFLUENCE OF SPIRITUAL BEINGS, OF THE WAY OF THE MEAN. What is said of the *kwei-shān* in this chapter is only by way of illustration. There is no design, on the part of the sage, to develop his views on those beings or agencies. The key of it is to be found in the last paragraph, where the 夫微之顯 evidently

refers to 莫顯乎微 in chap. i. This paragraph, therefore, should be separated from the others, and not interpreted specially of the *kwei-shān*. I think that Dr. Medhurst, in rendering it 'Theology of the Chinese, p. 22 — "How great then is the manifestation of their abstruseness: Whilst displaying their sincerity, they are not to be concealed," was wrong, notwithstanding that he may be defended by the example of many Chinese commentators.

The second clause of par. 5.—誠之不可

揜如此, appears altogether synonymous with the 誠於中必形於外, in the

大學傳, chap. vi. 2, to which chapter we have seen that the whole of chap. i, pars. 2, 3, has a remarkable similarity. However we may be driven to find a recondite, mystical, meaning for 誠, in the 4th part of this work, there is no necessity to do so here. With regard to what is said of the *kwei-shān*, it is only the first two paragraphs which occasion difficulty. In the 3rd par., the sage speaks of the spiritual beings that are sacrificed to. 齊,—

read *chāi*; see Analects, VII. xii. The same is the subject of the 4th par.; or rather, spiritual beings generally, whether sacrificed to or not, invisible themselves and yet able to behold our conduct. See the *Shih-ching*, III. iii. Ode II. st. 7, which is said to have been composed by one of the dukes of Wei, and was repeated daily in his hearing for his admonition. In the context of the quotation, he is warned to be careful of his conduct, when alone as when in company. For in truth we are never alone. Millions of spiritual beings wait the ear,

and can take note of us. The 思 is: *sin* particle here, without meaning. It is often used so in the *Shih-ching*. 度, read *to*, 4th tone,

'to conjecture,' 'to surmise.' 射, read *yi*, 4th tone, 'to dislike.' What now are the

大孝也與德
 子曰舜其
 此夫。不可揜如
 之不可揜如
 夫微之顯誠
 思矧可射思
 格思不可度
 右詩曰神之
 上如在其左
 洋洋乎如在其

attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of *their worshippers*.

4. 'It is said in the Book of Poetry, "The approaches of the spirits, you cannot surmise;—and can you treat them with indifference?"'

5. 'Such is the manifestness of what is minute. Such is the impossibility of repressing the outgoings of sincerity!'

CHAP. XVII. 1. The Master said, 'How greatly filial was

kuei-shān in the first two paragraphs. Are we to understand by them something different from what they are in the third par., to which they run on from the first as the nominative or subject of 使? I think not. The precise meaning of what is said of them in 體物而不可遺 cannot be determined. The old interpreters say that 體=生, 'to give birth to;' that 可=所, 'that which;' that 不可遺=不有所遺, 'there is nothing which they neglect;' and that the meaning of the whole is—'that of all things there is not a single thing which is not produced by the breath (or energy; 氣) of the *kuei-shān*.'

This is all that we learn from them. The Sung school explain the terms with reference to their physical theory of the universe, derived, as they think, from the *Yi-ching*. Ch'ü's master, Ch'ang, explains:—'The *kuei-shān* are the energetic operations of Heaven and Earth, and the traces of production and transformation.' The scholar Ch'ang (張氏) says:—'The *kuei-shān* are the easily acting powers of the two breaths of nature (二氣).' Ch'ü Hsi's own account is:—'If we speak of two breaths, then by *kuei* is denoted the efficaciousness of the secondary or inferior one, and by *shān*, that of the superior one. If we speak of one breath, then by *shān* is denoted its advancing and developing, and by *kuei*, its returning and reverting. They are really only one thing.' It is difficult—not to say impossible—to conceive to one's self exactly what is meant by such descriptions. And nowhere else in the Four Books is there an approach to this meaning of the phrase. Mào Hsi-ho is more comprehensible; though, after all, it may be doubted whether

is more than a play upon words. His explanation is:—'But in truth, the *kuei-shān* are 道. In the *Yi-ching* the 陰 and 陽 are considered to be the *kuei-shān*; and it is said—"one 陰 and one 陽 are called 道." Thus the *kuei-shān* are the 道, embodied in Heaven (體天) for the nourishment of things. But in the text we have the term 德 instead of 道, because the latter is the name of the absolute as embodied in Heaven, and the former denotes the same not only embodied, but operating to the nourishing of things, for Heaven considers the production of things to be 德.' See the 中庸說, *in loc*.

Rémusat translates the first paragraph:—'Que les vertus des esprits sont sublimes!' His Latin version is:—'Spirituum geniorumque est virtus: ea capax!' Intorcetta renders:—'Spiritus inest operativa virtus et efficacia, et hæc o quam præstans est! quam multiplex! quam sublimis!' In a note, he and his friends say that the dignitary of the kingdom who assisted them, rejecting other interpretations, understood by *kuei-shān* here—'those spirits for the veneration of whom, and imploring their help, sacrifices were instituted.' 神 signifies 'spirits,' 'a spirit,' 'spirit;' and 鬼, 'a ghost,' or 'demon.' The former is used for the *animus*, or intelligent soul separated from the body, and the latter for the *anima*, or animal, grosser, soul, so separated. In the text, however, they blend together, and are not to be separately translated. They are together equivalent to 神 in par. 4, 'spirits,' or 'spiritual beings.'

17. THE VIRTUE OF FILIAL PIETY, EXEMPLIFIED IN SHUN AS CARRIED TO THE HIGHEST POINT, AND REWARDED BY HEAVEN. 1. One does not readily

嘉樂君子、憲憲令
 之、傾者覆之。詩曰、
 而篤焉、故栽者培
 之、生物必因其材
 名、必得其壽。故天
 必得其祿、必得其
 故大德、必得其位。
 廟饗之、子孫保之。
 富有四海之內、宗
 為聖人、尊為天子。

Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

2. 'Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.'

3. 'Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrows.'

4. 'In the Book of Poetry, it is said, "The admirable, amiable prince displayed conspicuously his excelling virtue, adjusting his

see the connexion between Shun's great filial piety, and all the other predicates of him that follow. The paraphrasts, however, try to trace it in this way:—'A son without virtue is insufficient to distinguish his parents. But Shun was born with all knowledge and acted without any effort;—in virtue, a sage. How great was the distinction which he thus conferred on his parents!' And so with regard to the other predicate. See the 日講. 四海之內;—on this expression it is said in the encyclopædia called 博物志:—'The four cardinal points of heaven and earth are connected together by the waters of seas, the earth being a small space in the midst of them. Hence, he who rules over the kingdom (天下) is said to govern all within the four seas.' See also note on Analects, XII. v. 4. The characters 宗廟 are thus explained:—'Tsung means honourable. Miào means figure. The two together mean the place where the figures of one's ancestors are.' Chü Hsi says nothing on 宗廟 饗之, because he had given in to the views of some who thought that Shun sacrificed

merely in the ancestral temple of Yao. But it is capable of proof that he erected one of his own, and ascended to Hwang-ti, as his great progenitor. See Mào Hsi-ho's 中庸說, in loc. 饗, 'to entertain a guest'; and sometimes for 享, 'to enjoy.' So we must take it here, 'enjoyed him'; that is, his sacrifices. As Shun resigned the throne to Yü, and it did not run in the line of his family, we must take 保之 as in the translation. In the time of the Cháu dynasty, there were descendants of Shun, possessed of the State of Ch'ân (陳), and of course sacrificing to him. 2. The 其 must refer in every case to 大德;—its place, its emolument, &c.; that is, what is appropriate to such great virtue. The whole is to be understood with reference to Shun. He died at the age of 100 years. The word 'virtue' takes here the place of 'filial piety,' in the last paragraph, according to Mào, because that is the root, the first and chief, of all virtues. 3. 材 and 篤 (according to Chü = 厚, 'thick,' 'liberal') are

德宜民宜人，受祿于天。保佑命之，自天申之。故大德者必受命。
 子曰：無憂者，其惟文王乎！以王季爲父，以武王爲子，父作之，子述之。
 武王纘大王王季文王之緒，壹戎衣而有天下，身不失天下之顯名，尊爲天

people, and adjusting his officers. *Therefore*, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favours, *as it were* repeatedly."

5. 'We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven.'

CHAP. XVIII. 1. The Master said, 'It is only king Wăn of whom it can be said that he had no cause for grief! His father was king Chî, and his son was king Wû. His father laid the foundations of his dignity, and his son transmitted it.'

2. 'King Wû continued the enterprise of king T'âi, king Chî, and king Wăn. He once buckled on his armour, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all within the

explained by most commentators as equally capable of a good and bad application. This may be said of 材, but not of 篤, and the 生 in 天之生物 would seem to determine the meaning of both to be only good. If this be so, then the last clause 傾者覆之 is only an after-thought of the writer, and, indeed, the sentiment of it is out of place in the chapter. 栽 is best taken, with K'ang-ch'ang, as = 殖, and not, with Chû Hsi, as merely = 植. 4. See the Shih-ching, III. ii. Ode V. st. 1, where we have two slight variations of 假 for 嘉 and 顯 for 憲. The prince spoken of is king Wăn, who is thus brought forward to confirm the lesson taken from Shun. That lesson, however, is stated much too broadly in the last paragraph. It is well to say that only virtue is a

solid title to eminence, but to hold forth the certain attainment of wealth and position as an inducement to virtue is not favourable to morality. The case of Confucius himself, who attained neither to power nor to long life, may be adduced as inconsistent with these teachings.

18. ON KING WÂN, KING WÛ, AND THE DUKE OF CHÂU. 1. Shun's father was bad, and the fathers of Yâo and Yü were undistinguished. Yâo and Shun's sons were both bad, and Yü's not remarkable. But to Wân neither father nor son gave occasion but for satisfaction and happiness. King Chi was the duke Chi-li (季歷), the most distinguished by his virtues, and prowess, of all the princes of his time. He prepared the way for the elevation of his family. In 父作之, 子述之, the 之 is made to refer to 基業, 'the foundation of the kingdom,' but it may as well be referred to Wân himself. 2. 大王, — this was the duke

子富有四海之內，宗廟
 饗之。子孫保之。武王末
 受命，周公成文武之德，
 追王大王王季，上祀先
 公以天子之禮。斯禮也，
 達乎諸侯大夫及士庶
 人，父爲大夫，子爲士，葬
 以大夫，祭以士，父爲士，
 子爲大夫，葬以士，祭以
 大夫，期之喪，達乎大夫。

four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3. 'It was in his old age that king Wû received the appointment to the throne, and the duke of Châu completed the virtuous course of Wăn and Wû. He carried up the title of king to T'ai and Chi, and sacrificed to all the former dukes above them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend *only*

Tan-fu (亶父), the father of Chi-li, a prince of great eminence, and who, in the decline of the Yin dynasty, drew to his family the thoughts of the people. 緒, — 'the end of a cocoon.' It

is used here for the beginnings of supremacy, traceable to the various progenitors of king Wû.

壹戎衣 is interpreted by K'ang-ch'ang:—

'He destroyed the great Yin;' and recent commentators defend his view. It is not worth while setting forth what may be said for and against it. 'He did not lose his distinguished reputation;' that is, though he proceeded against his rightful sovereign, the people did not change their opinion of his virtue. 3.

末=老, 'when old.' Wû was 87 when he became emperor, and he only reigned 7 years.

His brother Tan (旦), the duke of Châu (see Analects, VI. xxii; VII. v) acted as his chief

minister. In 追王, 王 is in the 4th tone, in which the character means—'to exercise the sovereign power.' 上祀先公云云,

—the house of Châu traced their lineage up to the Ti K'ü (帝嚳), B.C. 2432. But in various

passages of the Shû, king T'ai and king Chi are spoken of, as if the conference of those titles had been by king Wû. On this there are very long discussions. See the 中庸說, in loc.

The truth seems to be, that Châu-kung, carrying out his brother's wishes by laws of State, confirmed the titles, and made the general rule about burials and sacrifices which is described.

From 斯禮也 to the end, we are at first inclined to translate in the present tense, but the past with a reference to Châu-kung is more correct. The 'year's mourning' is that principally for uncles, and it did not extend beyond

三年之喪，達乎天子，
 父母之喪，無貴賤，一
 也。
 子^{一節}曰：武王周公，其
 達孝矣乎？^{二節}夫孝者，善
 繼人之志，善述人之
 事者也。^{三節}春秋脩其祖
 廟，陳其宗器，設其裳
 衣，薦其時食。^{四節}宗廟之
 禮，所以序昭穆也；序

to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean.'

CHAP. XIX. 1. The Master said, 'How far-extending was the filial piety of king Wû and the duke of Cháu !

2. 'Now filial piety is seen in the skilful carrying out of the wishes of our forefathers, and the skilful carrying forward of their undertakings.

3. 'In spring and autumn, they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. 'By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the

the great officers, because their uncles were the subjects of the princes and the sovereign, and feelings of kindred must not be allowed to come into collision with the relation of governor and governed. On the 'three years' mourning,' see *Analects*, XVII. xxi.

19. THE FAR-REACHING FILIAL PIETY OF KING WÛ, AND OF THE DUKE OF CHÂU. 1. 達 is taken by Chû as meaning—'universally acknowledged;' 'far-extending' is better, and accords with the meaning of the term in other parts of the Work. 2. This definition of 孝, or 'filial piety,' is worthy of notice. Its operation ceases not with the lives of parents and parents' parents. 人 = 前人, antecedent men; but English idiom seems to require the addition of our. 3. 春秋—the sovereigns of China sacrificed, as they still do, to their ancestors every season. Reckoning from the

spring, the names of the sacrifices appear to have been—祠, 禴, or 禴, 嘗, and 烝. Others, however, give the names as 禴, 禘, 嘗, 烝, while some affirm that the spring sacrifice was 禘. Though spring and autumn only are mentioned in the text, we are to understand that what is said of the sacrifices in those seasons applies to all the others. 祖廟, —'halls or temples of ancestors,' of which the sovereign had seven (see the next paragraph), all included in the name of 宗廟. 宗器, 'ancestral,' or 'venerable, vessels,' Chû Hsi understands by them relics, something like our regalia. Ch'ang K'ang-ch'ang makes them, and apparently with more correctness, simply 'the sacrificial vessels.' 裳衣, —'lower and upper garments,' with the latter of which the

亡如事存孝之事死如事生事所尊愛其所親禮奏其樂敬其也踐其位行其燕毛所以序齒上所以逮賤也賢也旅酬下爲也序事所以辨爵所以辨貴賤

services, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the *concluding* feast, places were given according to the hair, and thus was made the distinction of years.

5. 'They occupied the places of their forefathers, practised their ceremonies, and performed their music. They revered those whom they honoured, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them.'

parties personating the deceased were invested.

4. It was an old interpretation that the sacrifices and accompanying services, spoken of here, were not the seasonal services of every year, which are the subject of the preceding paragraph, but the great 禘 and 祫 sacrifices; and to that view I would give in my adhesion. The sovereign, as mentioned above, had seven

廟. One belonged to the remote ancestor to whom the dynasty traced its origin. At the great sacrifices, his spirit-tablet was placed fronting the east, and on each side were ranged, three in a row, the tablets belonging to the six others, those of them which fronted the south being, in the genealogical line, the fathers of those who fronted the north. As fronting the south, the region of *brilliance*, the former were called 昭; the latter, from the north, the

sombre region, were called 穆. As the dynasty was prolonged, and successive sovereigns died, the older tablets were removed, and transferred to what was called the 祧廟, yet so that one in the 昭 line displaced the topmost 昭, and so with the 穆. At the sacrifices, the royal kindred arranged themselves as they were descended from a 昭 on the left, and from a 穆 on the right, and thus a genealogical correct-

ness of place was maintained among them.

The ceremony of 'general (旅=衆) pledging' occurred towards the end of the sacrifice.

Chû Hsi takes 爲 in the 3rd tone, saying that to have anything to do at those services was accounted honourable, and after the sovereign had commenced the ceremony by taking 'a cup of blessing,' all the juniors presented a similar cup to the seniors, and thus were called into employment. Ying-tâ takes 爲 in its

ordinary tone, 下爲上, 'the inferiors were the superiors,' i.e. the juniors did present a cup to their elders, but had the honour of drinking first themselves. The 燕 was a concluding

feast confined to the royal kindred. 5. 踐其位, according to K'ang-ch'ang, is—'ascended their thrones;' according to Chû, it is 'trod on—i.e. occupied—their places in the ancestral temple.' On either view, the statement must be taken with allowance. The ancestors of king Wû had not been kings, and their places in the temples had only been those of princes. The same may be said of the four particulars which follow. By 'those whom they'—i.e. their progenitors—'honoured' are intended their ancestors, and by 'those whom they loved,' their descendants, and indeed all the people of their government. The two concluding sentences are important, as the Jesuits

至也郊社之禮所以事上帝也宗廟之禮所以祀乎其先也明乎郊社之禮禘嘗之義治國其如示諸掌乎。
 哀公問政。

6. 'By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!'

CHAP. XX. 1. The duke Âi asked about government.

mainly based on them the defence of their practice in permitting their converts to continue the sacrifices to their ancestors. We read in 'Confucius Sinarum philosophus,'—the work of Intorcetta and others, to which I have made frequent reference:—'*Ex plurimis et clarissimis textibus Sinicis probari potest, legitimum prædicti axiomatis sensum esse, quod eadem intentione et formali motivo Sinenses naturalem pietatem et politicum obsequium erga defunctos exerceant, sicuti erga eosdem adhuc superstites exercebant, ex quibus et ex infra dicend' prudens lector facile deducet, hos ritus circa defunctos fuisse mere civiles, institutos dumtaxat in honorem et obsequium parentum, etiam post mortem non intermittendum; nam si quid illic divinum agnovissent, cur diceret Confucius—Priscos servire solitos defunctis, uti iisdem serviebant viventibus.*' This is ingenious reasoning, but does it meet the fact that sacrifice is an entirely new element introduced into the service of the dead? 6. What is said about the sacrifices to God, however, is important, in reference to the views which we should form about the ancient religion of China. K'ang-ch'ang took 郊 to be the sacrifice to Heaven, offered, at the winter solstice, in the southern suburb (郊) of the imperial city; and 社 to be that offered to the Earth, at the summer solstice, in the northern. Chû agrees with him. Both of them, however, add that after 上帝 we are to understand 后土, 'Sovereign Earth (不言后土者省文).' This view of 社 here is vehemently asserted by Mào and many others. But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that by 社 we are to understand the tutelary deities of the soil, affects the judgment of the Sage him-

self, that the service of one being—even of God—was designed by all those ceremonies. See my 'Notions of the Chinese concerning God and Spirits,' pp. 50–52. The ceremonies of the ancestral temple embrace the great and less frequent services of the 禘 and 禴 (see the Analects, III. x. 11) and the seasonal sacrifices, of which only the autumnal one (嘗) is specified here. The old commentators take 示 as = 寘, with the meaning of 置, 'to place,' and interpret—'the government of the kingdom would be as easy as to place anything in the palm.' This view is defended in the 中庸說. It has the advantage of accounting better for the 諸. We are to understand 'the meaning of the sacrifices to ancestors,' as including all the uses mentioned in par. 4. It is not easy to understand the connexion between the first part of this paragraph and the general object of the chapter. Taking the paragraph by itself, it teaches that a proper knowledge and practice of the duties of religion and filial piety would amply equip a ruler for all the duties of his government.

20. ON GOVERNMENT: SHOWING PRINCIPALLY HOW IT DEPENDS ON THE CHARACTER OF THE OFFICERS ADMINISTERING IT, AND HOW THAT DEPENDS ON THE CHARACTER OF THE SOVEREIGN HIMSELF. We have here one of the fullest expositions of Confucius's views on this subject, though he unfolds them only as a description of the government of the kings Wân and Wû. In the chapter there is the remarkable intermingling, which we have seen in 'The Great Learning,' of what is peculiar to a ruler, and what is of universal application. From the concluding paragraphs, the transition is easy to the next and most difficult part of the Work. This chapter is found also in the 家語, but with considerable additions.

子曰：「文、武之政，布
在方策，其人存，則
其政舉，其人亡，則
其政息。」^{三節}
人道敏政，
地道敏樹，^{四節}
夫政者，猶蒲盧也。
故為政
在人，取人
以身，脩
身以道，
脩道以仁。
^{五節}
仁者，人也，
親親為
大義者，
宜也，尊
賢

2. The Master said, 'The government of Wān and Wú is displayed in *the records*,—the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

3. 'With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth; and moreover *their* government might be called an easily-growing rush.

4. 'Therefore the administration of government lies in *getting proper* men. Such men are to be got by means of *the ruler's own* character. That character is to be cultivated by his treading in the ways of *duty*. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

5. 'Benevolence is *the characteristic element* of humanity, and the great exercise of it is in loving relatives. Righteousness is *the accordance of actions with what* is right, and the great exercise of

1. 哀公,—see Analects, II. xix, *et al.* 2. The 方 were tablets of wood, one of which might contain up to 100 characters. The 策 were 簡, or slips of bamboo tied together. In 其人, 其 = *such*, i. e. rulers like Wān and Wú, and ministers such as they had. 3. K'ang-ch'ang and Ying-tā take 敏 as = 勉, 'to exert one's self,' and interpret:—'A ruler ought to exert himself in the practice of government, as the earth exerts itself to produce and to nurture (樹 = 殖).' Chū Hsi takes 敏 as = 速, 'hasty,' 'to make haste.' 人道敏政,— 'man's way hastens government;' but the 人 must be taken with special reference to the preceding paragraph, as in the translation. The old commentators took 蒲盧 as the name of an insect (so it is defined in the 爾雅), a kind of bee, said to take the young of the mul-

berry caterpillar, and keep them in its hole, where they are transformed into bees. So, they said, does government transform the people. This is in accordance with the paragraph, as we find it in the 家語,—天道敏生，人道敏政，地道敏樹，夫政者猶蒲盧也，待化以成。 This view is maintained also in the 中庸說. But we cannot hesitate in preferring Chū Hsi's, as in the translation. The other is too absurd. He takes 盧, as if it were 盧-葦, which, as well as 蒲, is the name of various rushes or sedges. 4. In the 家語, for 在人, we have 在於得人, which is, no doubt, the meaning. By 道 here, says Chū Hsi, are intended 'the duties of universal obligation,' in par. 8, 'which,' adds Máo, 'are the ways of the Mean, in accordance with the nature.' 5. 仁

爲大親親之殺尊賢
 之等禮所生也。在下
 位不獲乎上。民不可
 得而治矣。故君子不
 可以不脩身思脩身
 不可以不事親思事
 親不可以不知人思
 知人不可以不知天。
 天下之達道五所以
 行之者三。曰君臣也。

it is in honouring the worthy. The decreasing measures of the love due to relatives, and the steps in the honour due to the worthy, are produced by *the principle of propriety*.

6. 'When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.'

7. 'Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.'

8. 'The duties of universal obligation are five, and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between

者人也, 'Benevolence is man.' We find the same language in Mencius, VII. Pt. ii. 16. This virtue is called MAN, 'because loving, feeling, and the forbearing nature, belong to man, as he is born. They are that whereby man is man.' See the 中庸說, in loc. 殺, in

the 3rd tone, read shái. It is opposed to 隆, and means 'decreasing,' 'growing less.' For 禮所生 we have, in the 家語, 禮所以生, which would seem to mean—'are that whereby ceremonies are produced.' But there follow the words—禮者政之本也. The 'produced' in the translation can only = 'distinguished.' Ying-tâ explains 生 by 辨

明. 6. This has crept into the text here by mistake. It belongs to par. 17, below. We do not find it here in the 家語. 7. 君子 is

here the ruler or sovereign. I fail in trying to trace the connexion between the different parts of this paragraph. 'He may not be without knowing men.'—Why? 'Because,' we are told, 'it is by honouring, and being courteous to the worthy, and securing them as friends, that a man perfects his virtue, and is able to serve his relatives.' 'He may not be without knowing Heaven.'—Why? 'Because,' it is said, 'the gradations in the love of relatives and the honouring the worthy, are all heavenly arrangements and a heavenly order,—natural, necessary, principles.' But in this explanation, 知人 has a very different meaning from what it has in the previous clause. 親, too, is here parents, its meaning being more restricted than in par. 5. 8. From this down to par. 11, there is brought before us the character of the 'men,' mentioned in par. 2, on whom depends the flourishing of 'government,' which government is exhibited in paragraphs 12-15. 天下之達道,—the paths proper to be

父子也、夫婦也、昆弟也、朋
友之交也、五者、天下之達
道也、知、仁、勇、三者、天下之
達德也、所以行之者一也。
^{九節}或生而知之、或學而知之、
或困而知之、及其知之、一
也、或安而行之、或利而行
之、或勉強而行之、及其成
^{十節}功一也、子曰、好學近乎知、
力行近乎仁、知恥近乎勇。

husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness.

9. 'Some are born with the knowledge of those duties; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practise them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing.'

10. The Master said, 'To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.'

trodden by all under heaven,' = the path of the Mean. 知 = 智, is the knowledge necessary to choose the detailed course of duty. 仁 (= 心之公, 'the unselfishness of the heart') is the magnanimity (so I style it for want of a better term) to pursue it. 勇 is the valiant energy, which maintains the permanence of the choice and the practice. 所以行之者

一也, — this, according to Ying-tâ, means — 'From the various kings (百王) downwards, in the practising of these five duties, and three

virtues, there has been but one method. There has been no change in modern times and ancient.' This, however, is not satisfactory. We want a substantive meaning, for 一. This Chü Hsi gives us. He says: — 一則誠而已, '一 is simply sincerity;' the sincerity, that is, on which the rest of the work dwells with such strange predication. I translate, therefore, 一 here by singleness. There seems a reference in the term to 獨, chap. i. p. 3. The singleness is that of the soul in the apprehension and practice of the duties of the Mean, which is attained to by watchfulness over one's

知^{十一節}斯三者則知所
以脩身知所以脩
身則知所以治人
知所以治人則知
所以治天下國家
矣。^{十二節}凡爲天下國家
有九經曰脩身也
尊賢也親親也敬
大臣也體群臣也
子庶民也來百工

11. 'He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families.

12. 'All who have the government of the kingdom with its States and families have nine standard rules to follow;—viz. the cultivation of their own characters; the honouring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treat-

self, when *alone*. 行之 I understand as in the second clause of the paragraph. 9. Compare Analects, XVI. ix. 利,—compare Analects, XX. ii. 強, 2nd tone, 'to force,' 'to employ violent efforts.' Chü Hsi says:—'The 之 in 知之, and 行之, refers to the duties of universal obligation.' But is there the three-fold difference in the knowledge of those duties? And who are they who can practise them with entire ease? 10. Chü Hsi observes that 子曰 is here superfluous. In the 家語, however, we find the last paragraph followed by—'The duke said, Your words are beautiful and perfect, but I am stupid, and unable to accomplish this.' Then comes this paragraph, 'Confucius said,' &c. The 子曰, therefore, prove that Tse-sze took this chapter from some existing document, that which we have in the 家語, or some other. Confucius's words were intended to encourage and stimulate the duke, telling him that the three grand virtues might be nearly, if not absolutely, attained to. 知恥,—'knowing to be ashamed,' i. e. being ashamed at being below others, leading to the determination not to be so. 11. 'These three things' are the three things in the last para-

graph, which makes an approximation at least to the three virtues which connect with the discharge of duty attainable by every one. What connects the various steps of the climax is the unlimited confidence in the power of the example of the ruler, which we have had occasion to point out so frequently in 'The Great Learning.' 12. These nine standard rules, it is to be borne in mind, constitute the government of Wän and Wü, referred to in par. 2. Commentators arrange the 4th and 5th rules under the second; and the 6th, 7th, 8th, and 9th under the third, so that after 'the cultivation of the person,' we have here an expansion of 親親 and 尊賢, in par. 5. 凡爲—爲治, 'to govern.' The student will do well to understand a 者 after 家 尊賢, —by the 賢 here are understood specially the officers called 師, 傅, and 保, the 三公 and the 三孤, who, as teachers and guardians, were not styled 臣, 'ministers,' or 'servants.' See the Shü-ching, V. xxi. 5, 6. 敬大臣,—by the 大臣 are understood the six 卿,—the minister of Instruction, the minister of Religion, &c. See the Shü, V. xxi.

也柔遠人也懷諸
 侯也脩身則道立
 尊賢則不惑親親
 則諸父昆弟不怨
 敬大臣則不眩體
 群臣則士之報禮
 重子庶民則百姓
 勸來百工則財用
 足柔遠人則四方
 歸之懷諸侯則天

ment of men from a distance; and the kindly cherishing of the princes of the States.

13. 'By the ruler's cultivation of his own character, the duties of universal obligation are set forth. By honouring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole kingdom is brought to revere him.

7-13. 體羣臣,—the 羣臣 are the host of subordinate officers after the two preceding classes. K'ang-ch'ang says,—體猶接納, '體 = to receive,' to which Ying-tâ adds—與之同體, 'being of the same body with them.' Chû Hsi brings out the force of the term in this way:—體謂設以身處其地, 而察其心也, '體 means that he places himself in their place, and so examines their feelings.' 子庶民,—子 is a verb, 'to make children of,' 'to treat kindly as children.' 來百工,—來 = 招來, 'to call to come,' 'to encourage.' The 百工, or 'various artisans,' were, by the statutes of Cháu, under the superintendence of a special officer, and it was his business to draw them out and forth from among the people. See the Cháu-li, XXXIX. 1-5. 柔遠人,—Chû Hsi by 遠人 understands 賓旅, 'guests or envoys, and travellers, or travelling merchants;' K'ang-ch'ang understands by them 蕃國之諸侯, 'the princes of surrounding kingdoms,' i.e. of the tribes that lay beyond the six fû (服), or feudal tenures of the Cháu rule. But these would hardly be spoken of before the 諸侯. And among them, in the 9th rule, would be included the 賓, or guests, the princes themselves at the royal court, or their envoys. I doubt whether any others beside the 旅, or travelling merchants, are intended by the 遠人. If we may adopt, however, K'ang-ch'ang's view, this is the rule for the treatment of foreigners by the government of China. 13. This paragraph describes the happy effects of

下畏之。齊明盛服，非禮不動，所以脩身也。去讒遠色，賤貨而貴德，所以勸賢也。尊其位，重其祿，同其好惡，所以勸親親也。官盛任使，所以勸大臣也。忠信重祿，所以勸士也。時使薄斂，所以勸百姓也。日省月試，既

〇十四節

14. 'Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety:—this is the way for a ruler to cultivate his person. Discarding slanderers, and keeping himself from the seductions of beauty; making light of riches, and giving honour to virtue:—this is the way for him to encourage men of worth and talents. Giving them places of honour and large emolument, and sharing with them in their likes and dislikes:—this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions:—this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large:—this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light:—this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labours:—this is the

observing the above nine rules. 道立,—by

道 are understood the five duties of universal obligation. We read in the 日講:—'About these nine rules, the only trouble is that sovereigns are not able to practise them strenuously. Let the ruler be really able to cultivate his person, then will the universal duties and universal virtues be all-complete, so that he shall be an example to the whole kingdom, with its States and families. Those duties will be set up (道立), and men will know what to imitate.' 不惑 means, according to Chü

Hsi, 不疑於理, 'he will have no doubts as to principle.' K'ang-ch'ang explains it by 謀者良, 'his counsels will be good.' This latter is the meaning, the worthies being those

specified in the note on the preceding paragraph, their sovereign's counsellors and guides.

The addition of 諸 determines the 父 to be uncles. See the 爾雅, I. iv. 昆弟 are all the younger branches of the ruler's kindred.

不眩 = 不惑; but the deception and mistake will be in the affairs in charge of those great ministers. 羣臣 and 士 are the same parties. 勸,—as in Analects, II. xx. Ying-tà explains it here—'They will exhort and stimulate one another to serve their ruler.'

On 財用足, Chü Hsi says:—'The resort of all classes of artisans being encouraged, there is an intercommunication of the productions of labour, and an interchange of men's services, and the husbandman and the trafficker' (it is

稟稱事所以勸百工
 也。送往迎來，嘉善而
 矜不能，所以柔遠人
 也。繼絕世，舉廢國，治
 亂持危，朝聘以時，厚
 往而薄來，所以懷諸
 侯也。凡爲天下國家
 有九經，所以行之者
 一也。凡事，豫則立，不
 豫則廢。言前定，則不

way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent:—this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive States that have been extinguished; to reduce to order States that are in confusion, and support those which are in peril; to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions:—this is the way to cherish the princes of the States.

15. 'All who have the government of the kingdom with its States and families have the above nine standard rules. And the means by which they are carried into practice is singleness.

15. 'In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no

this class which is designed by 末), 'are aiding to one another. Hence the resources for expenditure are sufficient.' I suppose that Chü felt a want of some mention of agriculture in connexion with these rules, and thought to find a place for it here. Máo would make 財 = 材, and 用 = 器物. See the 中庸說, in loc. Compare also 大學傳, x. 19. K'ang-ch'ang understands 四方 as meaning

著國, 'frontier kingdoms,' but the usage of the phrase is against such an interpretation. 14. After 天下畏之, we have in the 家語, —公曰, 爲之奈何, 'The duke said, How are these rules to be practised?' and then

follows this paragraph, preceded by 孔子曰, 'Confucius said.' 齊明盛服 — as in chap. xvi. 3. The blending together, as equally important, attention to inward purity and to dress, seems strange enough to a western reader. 勸, throughout, = 'to stimulate in a friendly way.' I have translated 親親 after the 合講, which says 勸親親謂親之親我, the upper 親 being the noun, and the second the verb. The use of 忠 in reference to the prince's treatment of the officers is strange, but the translation gives what appears to be the meaning. K'ang-ch'ang explained:—'Making large the emolument of the loyal and sincere;' but, according to the

路,事前定,則不困,行
 前定,則不疚,道前定,
 則不窮。^{十七節}在下位,不獲
 乎上,民不可得而治
 矣,獲乎上有道,不信
 乎朋友,不獲乎上矣,
 信乎朋友有道,不順
 乎親,不信乎朋友矣,
 順乎親有道,反諸身
 不誠,不順乎親矣,誠

stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connexion with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

17. 'When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;—if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends;—if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents;—if one, on turning his thoughts in upon himself, finds a want of sincerity, he will

analogy of all the other clauses, 忠 and 信 must be descriptive of the ruler. 時使, compare Ana. I. v. For 既稟 we have in the 家語, 餼廩, which K'ang-ch'ang explains by 稍食, 'rations allowed by government;'—see Morrison, character 稍 Chū follows K'ang-ch'ang, but I agree with Máo, that 槩 and not 餼 is to be substituted here for 既 稱, 4th tone, 'to weigh,' 'to be according to.' The trials and examinations, with these rations, show that the artisans are not to be understood as dispersed among the people. Ambassadors from foreign countries have been received up to the present century, according to the rules here prescribed, and the two last regulations are quite in harmony with the superiority that China claims over the countries which they may represent. But in

the case of travellers, and travelling merchants, passing from one State to another, there were anciently regulations, which may be adduced to illustrate all the expressions here;—see the 中庸說, and the 日講, *in loc.* 繼絕世, 舉廢國, as in Ana. XX. i. 7. 15. We naturally understand the last clause as meaning—'the means by which they are carried into practice is one and the same.' Then this means will be the 豫, or 'previous preparation' of the next paragraph. This is the interpretation of K'ang-ch'ang and Ying-ta, who take the two paragraphs together. But according to Chū, 'the one thing' is sincerity, as in par. 8. 16. The 'all things' has reference to the above duties, virtues, and standard rules. 17. The object here seems to be to show that the singleness, or sincerity, lies at the basis of that previous preparation, which is essential to success in any and every thing. The steps of the climax conduct us to it, and this sincerity is again made dependent on the understanding

身有道，不明乎善，不誠乎身矣。^{十八節}誠者，天之道也，誠之者，人之道也。誠者，不勉而中，不思而得，從容中道，聖人也。誠之者，擇善而固執之者也。^{十九節}博學之，審問之，慎思之，明辨之，篤行之。^{二十節}有弗學，有弗能，弗措也；有弗

not be obedient to his parents. There is a way to the attainment of sincerity in one's self;—if a man do not understand what is good, he will not attain sincerity in himself.

18. 'Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;—he is the sage who naturally and easily embodies the *right* way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

19. 'To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. 'The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labour. While there is any-

of what is good, upon which point see the next chapter. 不獲乎上, = according to Ying-tâ, 'do not get the mind—pleased feeling—of the sovereign.' We use 'to gain,' and 'to win,' sometimes, in a similar way.

18. Prémare (p. 156) says:—'誠者 *est in abstracto, et* 誠之者 *est in concreto.*' 誠者 is in the concrete, as much as the other, and is said, below, to be characteristic of the sage. 誠者 is the quality possessed absolutely. 誠之者 is the same acquired. 'The way of Heaven,'—this, according to Ying-tâ, = 'the way which Heaven pursues.' Chü Hsi explains it, 'the fundamental, natural course of heavenly principle.' Máo says:—'this is like the accordance of nature in the Mean, considered to be the PATH, having its root in Heaven.' We might acquiesce in this, but for the opposition of 人之道, on which Máo says:—此猶中庸之修道以爲道者也, 成乎人也;—'this is like the cultivation of the path in the Doctrine of the Mean, considered to be THE PATH, having its completion from man.' But this takes the second and third utterances in the Work as independent sentiments, which they are not. I do not see my way to rest in any but the old interpretation, extravagant as it is.—At this point, the chapter in the 家語 ceases to be the same with that before us, and diverges to another subject. 19. The different processes which lead to the attainment of sincerity. The gloss in the 備旨 says that 'the five 之 all refer to the *what is good* in the last chapter, the five universal duties,

問、問之弗知、弗措也、
有弗思、思之弗得、弗
措也、有弗辨、辨之弗
明、弗措也、有弗行、行
之弗篤、弗措也、人一
能之、已百之、人十能
之、已千之、果能此道
矣、雖愚必明、雖柔必
強。

三 自誠明、謂之性、自

thing he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labour. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labour. While there is anything which he has not discriminated, or his discrimination is not clear, he will not intermit his labour. If there be anything which he has not practised, or his practice fails in earnestness, he will not intermit his labour. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. 'Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong.'

CHAP. XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity

and the nine standard rules being included therein. Rather it seems to me, that the 之, according to the idiom pointed out several times in the Analects, simply intensifies the meaning of the different verbs, whose regimen it is. 20. Here we have the determination which is necessary in the prosecution of the above processes, and par. 21 states the result of it. Chü Hsi makes a pause at the end of the first clause in each part of the paragraph, and interprets thus:—'If he do not study, well. But if he do, he will not give over till he understands what he studies,' and so on. But it seems more natural to carry the supposition in 有 over the whole of every part, as in the translation, which moreover substantially agrees with Ying-tā's interpretation.—Here terminates the third part of the Work. It was to illustrate, as Chü Hsi told us, how 'the path of the Mean cannot be left.' The author seems to have kept this point before him in chapters xiii-xvi, but

the next three are devoted to the one subject of filial piety, and the 20th, to the general subject of government. Some things are said worthy of being remembered, and others which require a careful sifting; but, on the whole, we do not find ourselves advanced in an understanding of the argument of the Work.

21. THE RECIPROCAL CONNEXION OF SINCERITY AND INTELLIGENCE. With this chapter commences the fourth part of the Work, which, as Chü observes in his concluding note, is an expansion of the 18th paragraph of the preceding chapter. It is, in a great measure, a glorification of the sage, finally resting in the person of Confucius; but the high character of the sage, it is maintained, is not unattainable by others. He realizes the ideal of humanity, but by his example and lessons, the same ideal is brought within the reach of many, perhaps of all. The ideal of humanity,—the perfect character belonging to the sage, which ranks him on a level with Heaven,—is indicated by 誠



唯天下至誠爲能

之意。以反覆推明此章二章，皆子思之言，言也。自此以下，十道人道之意而立思承上章。夫子天

明誠謂之教，誠則明矣。明則誠矣。

resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

The above is the twenty-first chapter. Tze-sze takes up in it, and discourses from, the subjects of 'the way of Heaven' and 'the way of men,' mentioned in the preceding chapter. The twelve chapters that follow are all from Tze-sze, repeating and illustrating the meaning of this one.

CHAP. XXII. It is only he who is possessed of the most com-

and we have no single term in English, which can be considered as the complete equivalent of that character. The Chinese themselves had great difficulty in arriving at that definition of it which is now generally acquiesced in. In the 四書通 (quoted in the 匯參中庸, xvi. 5), we are told that 'the Han scholars were all ignorant of its meaning. Under the Sung dynasty, first came 李邦直, who defined it by 不欺, freedom from all deception. After him, 徐仲車 said that it meant 不息, ceaselessness. Then, one of the Ch'ang called it 無妄, freedom from all moral error; and finally, Ch'ü Hsi added to this the positive element of 真實, truth and reality, on which the definition of 誠 was complete.' Rémusat calls it—*la perfection*, and *la perfection morale*. Intorcetta and his friends call it—*vera solidaque perfectio*. Simplicity or singleness of soul seems to be what is chiefly intended by the term;—the disposition to, and capacity of, what is good, without any deteriorating element, with no defect of intelligence, or intromission of selfish thoughts. This belongs to Heaven, to Heaven and Earth, and to the Sage. Men, not naturally sages, may, by cul-

tivating the intelligence of what is good, raise themselves to this elevation. 性和教 carry us back to the first chapter, but the terms have a different force, and the longer I dwell upon it, the more am I satisfied with Ch'ü Hsi's pronouncement in his 語類, that 性 is here 性之, 'possessing from nature,' and 教 = 學之, 'learning it,' and therefore I have translated 謂之 by—'is to be ascribed to.' When, however, he makes a difference in the connexion between the parts of the two clauses—誠則明矣, 明則誠矣, and explains—誠則無不明, 明則可以至誠, 'sincerity is invariably intelligent, and intelligence may arrive at sincerity,' this is not dealing fairly with his text.

Here, at the outset, I may observe that, in this portion of the Work, there are specially the three following dogmas, which are more than questionable:—1st, That there are some men—Sages—naturally in a state of moral perfection; and, That the same moral perfection is attainable by others, in whom its development is impeded by their material organization, and the influence

盡其性、能盡其
性、則能盡人之
性、能盡人之性、
則能盡物之性、
能盡物之性、則
可以贊天地之
化育、可以贊天
地之化育、則可
以與天地參矣。

plete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

of external things; and 3rd, That the understanding of what is good will certainly lead to such moral perfection.

22. THE RESULTS OF SINCERITY; AND HOW THE POSSESSOR OF IT FORMS A TERNION WITH HEAVEN AND EARTH. On 天下至誠, Chù Hsi says that it denotes 'the reality of the virtue of the Sage, to which there is nothing in the world that can be added.' This is correct, and if we were to render—'It is only the most sincere man under heaven,' the translation would be wrong.

盡 means simply 'to exhaust,' but, by what processes and in what way, the character tells us nothing about. The 'giving full development to his nature,' however, may be understood, with Máo, as 'pursuing the path in accordance with his nature, so that what Heaven has conferred on him is displayed without shortcoming or let.' The 'giving its development to the nature of other men' indicates the Sage's helping them, by his example and lessons, to perfect themselves. 'His exhausting the nature of things,' i.e. of all other beings, animate and inanimate, is, according to Chù, 'knowing them completely, and dealing with them correctly,' 'so,' add the paraphrasts, 'that he secures their prosperous increase and development according to their nature.' Here, however, a Buddhist idea appears in Chù's commentary. He says:—'The nature of other men and things (= animals) is the same with my nature,' which, it is observed in Máo's Work, is the same with the Buddhist sentiment, that 'a dog has the nature of Buddha,' and with that of the philosopher Káo, that 'a dog's nature is the same

as a man's.' Máo himself illustrates the 'exhausting the nature of things,' by reference to the Shü-ching, IV. iii. 2, where we are told that under the first sovereigns of the Hsia dynasty, 'the mountains and rivers all enjoyed tranquillity, and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature.' It is thus that the sage 'assists Heaven and Earth.' K'ang-ch'ang, indeed, explains this by saying:—'The sage, receiving Heaven's appointment to the throne, extends everywhere a happy tranquillity.' Evidently there is a reference in the language to the mystical para-

graph in the 1st chapter—致中和、天地位焉、萬物育焉. 'Heaven and Earth' take the place here of the single term—'Heaven,' in chap. xx. par. 18. On this Ying-tá observes:—'It is said above, sincerity is the way of Heaven, and here mention is made also of Earth. The reason is, that the reference above, was to the principle of sincerity in its spiritual and mysterious origin, and thence the expression simple,—The way of Heaven; but here we have the transformation and nourishing seen in the production of things, and hence Earth is associated with Heaven.' This is not very intelligible, but it is to bring out the idea of a ternion, that the great, supreme, ruling Power is thus dualized. 參 is 'a file of three,' and

I employ 'ternion' to express the idea, just as we use 'quaternion' for a file of four. What is it but extravagance thus to file man with the supreme Power?

體禍福將至善必先
孽見乎蓍龜動乎四
祥國家將亡必有妖
知國家將興必有禎
至誠之道可以前
爲能化。唯天下至誠
變則化。則明明則動動則變
誠誠則形形則著著
其次致曲曲能有

CHAP. XXIII. Next to the above is he who cultivates to the utmost the shoots of *goodness* in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that exist under heaven, who can transform.

CHAP. XXIV. It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. *Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs.* When calamity or happiness is about to come, the good

23. THE WAY OF MAN;—THE DEVELOPMENT OF PERFECT SINCERITY IN THOSE NOT NATURALLY POSSESSED OF IT.

其次, 'the next,' or 'his next,' referring to the 自誠明者, of chap. xxi. 曲 is defined by Chü Hsi as 一偏, 'one half,' 'a part.' K'ang-ch'ang explains it by 小小之事, 'very small matters.' Máo defines it by 隅, 'a corner,' and refers to Analects, VII. viii, 舉一隅不以三隅反, as a sentiment analogous to the one in 致曲. There is difficulty about the term. It properly means 'crooked,' and with a bad application, like 偏, often signifies 'deflection from what is straight and right.' Yet it cannot have a bad meaning here, for if it have, the phrase, 致曲, will be, in the connexion, unintelligible. One writer uses this com-

parison:—'Put a stone on a bamboo shoot, or where the shoot would show itself, and it will travel round the stone, and come out *crookedly* at its side.' So it is with the good nature, whose free development is repressed. It shows itself in shoots, but if they be cultivated and improved, a moral condition and influence may be attained, equal to that of the Sage.

24. THAT ENTIRE SINCERITY CAN FOREKNOW. 至誠之道 is the quality in the abstract, while 至誠 at the end, is the entirely sincere individual,—the Sage, by nature, or by attainment. 禎祥, 'lucky omens.' In the dictionary 祥 is used to define 禎. 祥 may be used also of inauspicious omens, but here it cannot embrace such. Distinguishing between the two terms, Ying-tâ says that unusual appearances of things existing in a country are 祥, and appearances of things new are 禎. 妖孽 are 'unlucky omens,' the former being spoken

已也。所以成物者。非自成已而
 子誠之爲貴。誠無物。是故君
 誠者。物之終始。不誠而
 道自道也。誠者。自成也。不
 神。知之。不善。必先知之。故至誠如

shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

CHAP. XXV. 1. Sincerity is that whereby self-completion is effected, and *its* way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes *other men and things also*. The completing himself *shows his* perfect

of 'prodigies of plants, and of strangely dressed boys singing ballads,' and the latter of 'prodigious animals.' The subject of the verbs 見

and 動 is the events, not the omens. For the

milfoil and tortoise, see the Yi-ching, App. III.

ii. 73. They are there called 神物, 'spiritual

things.' Divination by the milfoil was called 筮;

that by the tortoise was called 卜. They

were used from the highest antiquity. See the

Shù-ching, II. ii. 18; V. iv. 20-30. 四體

'four limbs,' are by K'ang-ch'ang interpreted

of the feet of the tortoise, each foot being

peculiarly appropriate to divination in a particular

season. Ch'ü Hsi interprets them of the

four limbs of the human body. 如神 must

be left as indefinite in the translation as it is

in the text.—The whole chapter is eminently

absurd, and gives a character of ridiculousness

to all the magniloquent teaching about 'entire

sincerity.' The foreknowledge attributed to the

Sage,—the mate of Heaven,—is only guessing

by means of augury, sorcery, and other follies.

25. HOW FROM SINCERITY COMES SELF-COMPLETION, AND THE COMPLETION OF OTHERS AND OF

THINGS. I have had difficulty in translating

this chapter, because it is difficult to understand

it. We wish that we had the writer before us

to question him; but if we had, it is not likely

that he would be able to afford us much satisfaction.

Persuaded that what he denominates

sincerity is a figment, we may not wonder at

the extravagance of its predicates. 1. All the

commentators of the Sung school say that 誠

is here 天命之性, 'the Heaven-conferred

nature,' and that 道 is 率性之道, 'the

path which is in accordance with the nature.'

They are probably correct, but the difficulty

comes when we go on with this view of 誠 to

the next paragraph. 2. I translate the expansion

of this in the 日講:—'All that fill up

the space between heaven and earth are things

(物). They end and they begin again; they

begin and proceed to an end; every change

being accomplished by sincerity, and every

phenomenon having sincerity unceasingly in

it. So far as the mind of man (人之心)

is concerned, if there be not sincerity, then

every movement of it is vain and false. How

can an unreal mind accomplish real things?

Although it may do something, that is simply

equivalent to nothing. Therefore the superior

man searches out the source of sincerity, and

examines the evil of insincerity, chooses what

is good, and firmly holds it fast, so seeking to

arrive at the place of truth and reality.' Mao's

explanation is:—'Now, since the reason why

the sincerity of spiritual beings is so incapable

of being repressed, and why they foreknow, is

because they enter into things, and there is

nothing without them.—shall there be any-

thing which is without the entirely sincere

man, who is as a spirit?' I have given these

specimens of commentary, that the reader may,

if he can, by means of them, gather some

配天悠久無疆如此者，成物也。博厚配地高明，所以覆物也。悠久所以博厚，所以載物也。高明遠則博厚，博厚則高明。久則徵，徵則悠遠。悠久，故至誠無息。不息則也。故時措之宜也。性之德也，合外內之道也。成己仁也，成物知也。

virtue. The completing *other men and things* shows his knowledge. Both these are virtues belonging to the nature, and *this* is the way by which a union is effected of the external and internal. Therefore, whenever he—the *entirely sincere man*—employs them,—that is, these virtues,—their action will be right.

CHAP. XXVI. 1. Hence to entire sincerity there belongs ceaselessness.

2. Not ceasing, it continues long. Continuing long, it evidences itself.

3. Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4. Large and substantial;—this is how it contains *all* things. High and brilliant;—this is how it overspreads *all* things. Reaching far and continuing long;—this is how it perfects *all* things.

5. So large and substantial, the individual possessing it is the co-equal of Earth. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

apprehensible meaning from the text. 3. I have translated 成物 by—‘complete *other men and things also*,’ with a reference to the account of the achievements of sincerity, in chap. xxii. On 性之德也，合外內之道也，the 日講 paraphrases:—‘Now

both this perfect virtue and knowledge are virtues certainly and originally belonging to our nature, to be referred for their bestowment to Heaven;—what distinction is there in them of external and internal?’—All this, so far as I can see, is but veiling ignorance by words without knowledge.

26. A PARALLEL BETWEEN THE SAGE POSSESSED OF ENTIRE SINCERITY, AND HEAVEN AND EARTH, SHOWING THAT THE SAME QUALITIES BELONG TO THEM. The first six paragraphs show the way of the Sage; the next three show the way of Heaven and Earth; and the last brings the two ways together, in their essential nature, in a passage from the Shih-ching. The doctrine of the chapter is liable to the criticisms which have been made on the 22nd chapter. And, moreover, there is in it a sad confusion of the visible heavens and earth with the immaterial power and reason which govern them; in a word, with God. 1. Because of the 故, ‘hence,’ or ‘therefore,’ Chû Hsi is condemned by recent writers

不見而章，不動而變，
 無爲而成。^{七節}天地之道，
 可一言而盡也。其爲
 物不貳，則其生物不
 測。^{八節}天地之道博也，厚
 也，高也，明也，悠也，久
 也。^{九節}今夫天斯昭昭之
 多，及其無窮也，日月
 星辰繫焉，萬物覆焉。
 今夫地一撮土之多，

6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

7. The way of Heaven and Earth may be completely declared in one sentence.—They are without any doubleness, and so they produce things in a manner that is unfathomable.

8. The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and long-enduring.

9. The heaven now before us is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains

for making a new chapter to commence here. Yet the matter is sufficiently distinct from that of the preceding one. Where the **故** takes hold of the text above, however, it is not easy to discover. The gloss in the **備旨** says that it indicates a conclusion from all the preceding predicates about sincerity. **至誠** is to be understood, now in the abstract, and now in the concrete. But the 5th paragraph seems to be the place to bring out the personal idea, as I have done. **無疆**, 'without bounds,' = our *infinite*. Surely it is strange to apply that term in the description of any created being. 7. What I said was the prime idea in **誠**, viz. 'simplicity,' 'singleness of soul,' is very conspicuous here. **其爲物不貳**—**爲** is the substantive verb. It surprises us, however, to find Heaven and Earth called 'things,' at the same time that they are repre-

sented as by their entire sincerity producing all things. 9. This paragraph is said to illustrate the unfathomableness of Heaven and Earth in producing things, showing how it springs from their sincerity, or freedom from doubleness. I have already observed how it is only the material heavens and earth which are presented to us. And not only so;—we have mountains, seas, and rivers, set forth as acting with the same unfathomableness as those entire bodies and powers. The **備旨** says on this:—'The hills and waters are what Heaven and Earth produce, and that they should yet be able themselves to produce other things, shows still more how Heaven and Earth, in the producing of things, are unfathomable.' The use of **多** in the several clauses here perplexes the student. On **斯昭昭之多**, Chü Hsi says—**此指其一處而言之**, 'This is speaking of it'—heaven—'as it appears in one point.' In the **中庸說**, *in loc.*, there is an attempt to make

及其廣厚，載華嶽而不重，振
 河海而不洩，萬物載焉。今夫
 山一卷石之多，及其廣大，草
 木生之，禽獸居之，寶藏興焉。
 今夫水一勺之多，及其不測，
 黿、鼉、蛟、龍、魚、鼈生焉，貨財殖
 焉。詩云：維天之命，於穆不已。
 蓋曰：天之所以爲天也，於乎
 不顯，文王之德之純，蓋曰：文
 王之所以爲文也，純亦不已。

mountains like the Hwâ and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10. It is said in the Book of Poetry, 'The ordinances of Heaven, how profound are they and unceasing!' The meaning is, that it is thus that Heaven is Heaven. *And again*, 'How illustrious was it, the singleness of the virtue of king Wăn!' indicating that it was thus that king Wăn was what he was. Singleness likewise is unceasing.

this out by a definition of 多—多餘也，

言少許耳，'多' is overplus, meaning a small overplus. 日月星辰，—compare the

Shû-ching, I. 3. In that passage, as well as here, many take 星 as meaning the planets, but we need not depart from the meaning of 'stars' generally. 辰 is applied variously, but used

along with the other terms, it denotes the conjunctions of the sun and moon, which divide the circumference of the heavens into twelve

parts. 華嶽,—there are five peaks, or 嶽, celebrated in China, the western one of which is called 華 (lower 3rd tone) 嶽. Here, however, we are to understand by each term a particular mountain. See the 集證 and 中庸說, in loc. In the 集證, the Yellow river, and that only, is understood by 河, but both it and 海 must be taken generally. 卷 read ch'üan, the 2nd tone, is in the dictionary,

道問學致廣大，君子尊德性而
至道不凝焉。故曰：苟不至德，
待其人而後行。三百威儀三千。
優優大哉，禮儀萬物，峻極于天。
道洋洋乎發育萬物，峻極于天。
至道不凝焉。故曰：苟不至德，
待其人而後行。三百威儀三千。
優優大哉，禮儀萬物，峻極于天。

CHAP. XXVII. 1. How great is the path proper to the Sage!

2. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven.

3. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanour.

4. It waits for the proper man, and then it is trodden.

5. Hence it is said, 'Only by perfect virtue can the perfect path, in all its courses, be made a fact.'

6. Therefore, the superior man honours his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and

with reference to this passage, defined by 區, 'a place,' 'a small plot.' In the 中庸說 龍 is defined as 介蟲之元, 'the first-produced of the chelonians;' 龍 as 麟蟲之長, 'the chief of scaly animals;' 龍 as being 'a kind of 龍;' 蛟 as being 'a kind of 龍,' while the 龍 'has scales like a fish, feet like a dragon, and is related to the 龍.' By 貨 are intended pearls and valuable shells; by 財, fish, salt, &c. 10. See the Shih-ching, IV. i. Bk. I. Ode II. st. 1. The attributes of the ordinances of Heaven, and the virtue of king Wán, are here set forth, as substantially the same. 純 = 'fine and pure,' 'unmixed.' The dictionary gives it the distinct meaning of 'ceaselessness,' quoting the last clause here, — 純亦不已, as if it were definition, and not description.

27. THE GLORIOUS PATH OF THE SAGE; AND HOW THE SUPERIOR MAN ENDEAVOURS TO ATTAIN TO IT. The chapter thus divides itself into two parts, one containing five paragraphs, descriptive of the SAGE, and the other two descriptive of the superior man, which two appellations are to be here distinguished. 1. 'This paragraph,' says Chü Hsi, 'embraces the two that follow.' They are, indeed, to be taken as exegetical of it. 道, it is said, is here, as

everywhere else in the Work (see the 翼注, in loc.), 'the path which is in accordance with the nature.' The student tries to believe so, and goes on to par. 2, when the predicate about the nourishing of all things puzzles and confounds him. 2. 極 is not here the adverb, but = 至, 'reaching to.' 3. By 禮儀 we are to understand the greater and more general principles of propriety, 'such,' says the 備旨, 'as capping, marriage, mourning, and sacrifice;' and by 威儀 are intended all the minuter observances of those. The former are also 經禮, 禮經, and 正經; the latter, 曲禮 and 動禮. See the 集證, in loc. 300 and 3000 are round numbers. Reference is made to these rules and their minutiae, to show how, in every one of them, as proceeding from the Sage, there is a principle, to be referred to the Heaven-given nature. 4. Compare chap. XX. 2. In 'Confucius Sinarum Philosophus,' it is suggested that there may be here a prophecy of the Saviour, and that the writer may have been 'under the influence of that spirit, by whose moving the Sibyls formerly prophesied of Christ.' There is nothing in the text to justify such a thought. 5. 凝, 'to congeal;' then = 成, 'to complete,' and 定, 'to fix.' The whole paragraph is merely

而盡精微、極高明、而道
 中庸、溫故、而知新、敦厚
 以崇禮。^{七節}是故居上不驕、
 爲下不倍、國有道、其言
 足以興、國無道、其默足
 以容。詩曰、旣明且哲、以
 保其身、其此之謂與。
 子曰、愚而好自用、賤
 而好自專、生乎今之世、
 反古之道、如此者、裁及

minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

7. Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well-governed, he is sure by his words to rise; and when it is ill-governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—‘Intelligent is he and prudent, and so preserves his person?’

CHAP. XXVIII. 1. The Master said, ‘Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—on the persons of all who act thus calamities will be sure to come.’

a repetition of the preceding one, in other words. 6. 道 in both cases here = 由, ‘to proceed from,’ or ‘by.’ It is said correctly, that 首句是一節頭腦, ‘the first sentence,—尊德性而道問學, is the brains of the whole paragraph.’ 溫故而知新—see Analects, II. xi. 7. This describes the superior man, largely successful in pursuing the course indicated in the preceding paragraphs, 倍 = 背. 詩曰,—see the Shih, III. iii. Ode VI. st. 4.

28. AN ILLUSTRATION OF THE SENTENCE IN THE LAST CHAPTER.—‘IN A LOW SITUATION HE IS NOT

INSUBORDINATE.’ There does seem to be a connexion of the kind thus indicated between this chapter and the last, but the principal object of what is said here is to prepare the way for the eulogium of Confucius below,—the eulogium of him, a Sage without the throne. 1. The different clauses here may be understood generally, but they have a special reference to the general scope of the chapter. Three things are required to give law to the kingdom: virtue (including intelligence), rank, and the right time. 愚 is he who wants the virtue, 賤 is he who wants the rank, and the last clause describes the absence of the right time.—In this last clause, there would seem to be a sentiment, which should have given course in China to the doc-

其身者也。○二節
 禮不制度，不考文。○三節
 今天下，車同軌，書同文，行同倫。○四節
 雖有其位，苟無其德，不敢作禮樂焉。○五節
 雖有其德，苟無其位，亦不敢作禮樂焉。子曰：吾說夏禮，杞不足徵也。吾學殷禮，有宋存焉。吾學周禮，今用之，吾從周。

2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures, and to determine the written characters.

3. Now, over the kingdom, carriages have all wheels of the same size; all writing is with the same characters; and for conduct there are the same rules.

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, 'I may describe the ceremonies of the Hsiâ dynasty, but Chî cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Châu, which are now used, and I follow Châu.'

trine of Progress. 2. This and the two next paragraphs are understood to be the words of Tsze-sze, illustrating the preceding declarations of Confucius. We have here the royal prerogatives, which might not be usurped. 'Ceremonies' are the rules regulating religion and society; 'the measures' are the prescribed forms and dimensions of buildings, carriages, clothes, &c.; 文 is said by Chû Hsi, after K'ang-ch'ang, to be 書名, 'the names of the characters.' But 文 is properly the form of the character, representing, in the original characters of the language, the 形, or figure of the object denoted. The character and name together are styled 字; and 書 is the name appropriate to many characters, written or printed. 文, in the text, must denote

both the form and sound of the character. 議, 'to discuss,' and 考, 'to examine,' but implying, in each case, the consequent ordering and settling. There is a long and eulogistic note here, in 'Confucius Sinarum Philosophus,' on the admirable uniformity secured by these prerogatives throughout the Chinese empire. It was natural for Roman Catholic writers to regard Chinese uniformity with sympathy. But the value, or, rather, small value, of such a system in its formative influence on the characters and institutions of men may be judged, both in the empire of China, and in the Church of Rome. 3. 今, 'now,' is said with reference to the time of Tsze-sze. The paragraph is intended to account for Confucius's not giving law to the kingdom. It was not the time. 軌, 'the rut of a wheel.' 4. 禮樂:—but

三王天下有三
 重焉其寡過矣
 乎上焉者雖善
 無徵無徵不信
 不信民弗從下
 焉者雖善不尊
 不尊不信不信
 民弗從故君子
 之道本諸身徵
 諸庶民考諸三

CHAP. XXIX. 1. He who attains to the sovereignty of the kingdom, having *those* three important things, shall be able to effect that there shall be few errors *under his government*.

2. However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a position to be honoured. Unhonoured, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them *by comparison* with those of the three kings, and finds them without mistake. He sets

we must understand also 'the measures' and 'characters' in par. 2. This paragraph would seem to reduce most sovereigns to the condition of *rois fainéants*. 5. See the Analects, III. ix, xiv, which chapters are quoted here; but in regard to what is said of Sung, with an important variation. The paragraph illustrates how Confucius himself 爲下不倍, 'occupied a low station, without being insubordinate.'

29. AN ILLUSTRATION OF THE SENTENCE IN THE TWENTY-SEVENTH CHAPTER—'WHEN HE OCCUPIES A HIGH SITUATION HE IS NOT PROUD;' OR RATHER, THE SAGE AND HIS INSTITUTIONS SEEN IN THEIR EFFECT AND ISSUE. 1. Different opinions have obtained as to what is intended by the 三重, 'three important things.' K'ang-ch'ang says they are 三王之禮, 'the ceremonies of the three kings,' i.e. the founders of the three dynasties, Hsia, Yin, and Ch'au. This view we may safely reject. Ch'ü Hsi makes them to be the royal prerogatives, mentioned in the last chapter, par. 2. This view may, possibly, be correct. But I incline to the view of the commentator Lü (陸氏), of the T'ang dynasty, that they refer to the virtue, station, and time, which we have seen, in the notes on the last

chapter, to be necessary to one who would give law to the kingdom. Máo mentions this view, indicating his own approval of it. 寡 is used as a verb, 'to make few.'—'He shall be able to effect that there shall be few errors,' i.e. few errors among his officers and people. 2. By 上焉者 and 下焉者, K'ang-ch'ang understands 'sovereign and minister,' in which, again, we must pronounce him wrong. The translation follows the interpretation of Ch'ü Hsi, it being understood that the subject of the paragraph is the regulations to be followed by the people. 上焉者 having a reference both to *time* and to *rank*, 下焉者 must have the same. Thus there is in it an allusion to Confucius, and the way is still further prepared for his eulogium. 3. By 君子 is intended the 王天下者 in par. 1,—the ruling-sage. By 道 must be intended all his institutions and regulations. 'Attestation of them is given by the masses of the people;' i.e. the people believe in such a ruler, and follow his regulations, thus attesting their adaptation to the general requirements of humanity. 'The three kings' must be taken

王而不繆，建諸天地而
 不悖，質諸鬼神而無疑。
 百世以俟聖人而不惑。
 質鬼神而無疑，知天也。
 百世以俟聖人而不惑。
 知人也是故君子動而
 世爲天下道，行而世爲
 天下法，言而世爲天下
 則遠之，則有望，近之，則
 不厭。詩曰：在彼無惡，在

them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to wait for the rise of a sage a hundred ages after, and has no misgivings.

4. His presenting himself *with his institutions* before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5. Such being the case, the movements of such a ruler, *illustrating his institutions*, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him, look longingly for him; and those who are near him, are never wearied with him.

6. It is said in the Book of Poetry,—‘Not disliked there, not here as the founders of the three dynasties, viz. the great Yü, T'ang, the Completer, and Wän and Wü, who are so often joined together, and spoken of as one. 繆=謬, and should be read in the 4th tone. I hardly know what to make of 建諸天地. Chü, in his 語類, says:—‘此天地只是道耳, 謂吾建於此, 而與道不相悖也.’ ‘Heaven and Earth here simply mean right reason. The meaning is—I set up *my institutions* here, and there is nothing in them contradictory to right reason.’ This, of course, is explaining the text away. But who can do anything better with it? I interpret 質諸鬼神 (the 諸 is unfortunately left out

in the text) as the general trial of a ruler's institutions by the efficacy of his sacrifices, in being responded to by the various spirits whom he worships. This is the view of a Ho Hi-chan (何屺瞻), and is preferable to any other I have met with. 百世以俟聖人而不惑,—compare Mencius, II. Pt. I. ii. 17.

6. See the Shih-ching, IV. i. Bk. II. Ode III. st. 2. It is a great descent to quote that ode here, however, for it is only praising the feudal princes of Cháu. 在彼, ‘there,’ means their own States; and 在此, ‘here,’ is the royal court of Cháu. For 射, the Shih-ching has 數.

此無射。庶幾夙夜，以永終譽。君子未有不如此，而蚤有譽於天下者也。
 仲尼祖述堯舜，憲章文武，上律天時，下襲水土。辟如天地之無不持載，無不覆幬，辟如四時之錯行，如日月之代明。萬物並育，而不相害，道並行，而不相悖，小德川

tired of here, from day to day and night to night, will they perpetuate their praise.' * Never has there been a ruler, who did not realise this description, that obtained an early renown throughout the kingdom.

CHAP. XXX. 1. Chung-ní handed down the doctrines of Yáo and Shun, as if they had been his ancestors, and elegantly displayed the regulations of W and Wú, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

2. He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3. All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller energies

30. THE EULOGIUM OF CONFUCIUS, AS THE BEAU-IDEAL OF THE PERFECTLY SINCERE MAN, THE SAGE, MAKING A TERNION WITH HEAVEN AND EARTH.

1. 仲尼.—see chap. ii. The various predicates here are explained by K'ang-ch'ang and Ying-tà, with reference to the 'Spring and Autumn,' making them descriptive of it, but such a view will not stand examination. In translating the two first clauses, I have followed the editor of the 參匯, who says:—祖述

者，以爲祖而續述之；憲章者，奉爲憲而表章之。In the 紹聞編, it is observed that in what he handed down, Confucius began with Yáo and Shun,

because the times of Fù-hsi and Shàn-nāng were very remote. Was not the true reason this, that he knew of nothing in China more remote than Yáo and Shun? By 'the times of heaven' are denoted the ceaseless regular movement, which appears to belong to the heavens; and by the 'water and the land,' we are to understand the earth, in contradistinction from heaven, supposed to be fixed and unmoveable. Lü, 'a statute,' 'a law;' here used as a verb, 'to take as a law.' 襲=因, 'to follow,' 'to accord with.' The scope of the paragraph is, that the qualities of former Sages, of Heaven, and of Earth, were all concentrated in Confucius. 2. 辟 read as, and=譬. 錯, read ts'oh, = tsiéh, 'successively,' 'alternatingly.' 'This describes,' says Chü Hsi, 'the virtue of

流大德敦化此天
地之所以爲大也。
唯天下至聖爲
能聰明睿知足以
有臨也寬裕溫柔
足以有容也發強
剛毅足以有執也
齊莊中正足以有
敬也文理密察足
以有別也。
二節
三節

are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

CHAP. XXXI. 1. It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

2. All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

the Sage. 3. The wonderful and mysterious course of nature, or as the Chinese express it—of the operations of Heaven and Earth, are described to illustrate the previous comparison of Confucius.

31. THE EULOGIUM ON CONFUCIUS CONTINUED. Chù Hsi says that this chapter is an expansion of the clause in the last paragraph of the preceding,—‘The smaller energies are like river currents.’ Even if it be so, it will still have reference to Confucius, the subject of the preceding chapter. K’ang-ch’ang’s account of the first paragraph is:—

言德不如此,不可以君天下也。蓋傷孔子有其德而無其命。‘It describes how no one, who has not virtue such as this, can rule the kingdom, being a lamentation over the fact that while Confucius had the virtue, he did not have the appointment;’ that is, of Heaven, to occupy the throne. Mào’s account of the whole chapter is:—‘Had it been that Chung-ni possessed the throne, then Chung-ni was a perfect Sage. Being a perfect Sage, he would certainly have been able to put forth the greater energies, and the smaller energies, of his virtue, so as to rule the world, and show himself

the co-equal of Heaven and Earth, in the manner here described.’ Considering the whole chapter to be thus descriptive of Confucius, I was inclined to translate in the past tense,—‘It was only he, who could,’ &c. Still the author has expressed himself so indefinitely, that I have preferred translating the whole, that it may read as the description of the ideal man, who found, or might have found, his realisation in Confucius. 1. 唯天下至聖,—see chap.

xxi. 聖 here takes the place of 誠. Collie translates:—‘It is only the most HOLY man.’ Rémusat:—‘Il n’y a dans l’univers qu’un SAINT, qui...’ So the Jesuits:—‘Ric commemorat et commendat summe SANCTI virtutes.’ But holiness and sanctity are terms which indicate the humble and pious conformity of human character and life to the mind and will of God. The Chinese idea of the 聖人 is far enough from this. 臨—以尊適卑曰臨, ‘the approach of the honourable to the mean is called lin.’ It denotes the high drawing near to the low, to influence and rule. 2. ‘An abyss, a spring,’ equal, according to Chù Hsi, to—靜深而有本, ‘still and deep, and having a

 天。血氣者、莫不尊親、故曰、配
 日月所照、霜露所隊、凡有
 所通、天之所覆、地之所載、
 施及蠻貊、舟車所至、人力
 說、是以聲名洋溢乎中國、
 而民莫不信、行而民莫不
 泉如淵、見而民莫不敬、言
 泉而時出之、溥博如天、淵

3. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

4. Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall:—all who have blood and breath unfeignedly honour and love him. Hence it is said,—‘He is the equal of Heaven.’

CHAP. XXXII. 1. It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust

source.’ 時出之, ‘always,’—or, in season

—‘puts them forth,’ the 之, ‘them,’ having

reference to the qualities described in par. 1.

3. ‘He is seen;’—with reference, says the

備旨, to ‘the robes and cap,’ the visibilities

of the ruler. ‘He speaks;’—with reference to

his ‘instructions, declarations, orders.’ ‘He

acts;’—with reference to his ‘ceremonies, music,

punishments, and acts of government.’ 4. This

paragraph is the glowing expression of grand

conceptions. 蠻, the general name for the

rude tribes south of the Middle Kingdom. 貊

is another name for the 狄, or rude tribes on

Analects, III. v, and like 四夷, in the *Great Learning*, x. 15, as representatives of all barbarous tribes. 隊, read *chūi*, 4th tone, = 墜, ‘to fall.’

32. THE EULOGIUM OF CONFUCIUS CONCLUDED. ‘The chapter,’ says Chū Hsi, ‘expands the clause in the last paragraph of chap. xxix, that the greater energies are seen in mighty transformations.’ 1. 經 and 綸 are processes in the manipulation of silk, denoting the first separating of the threads, and the subsequent bringing of them together, according to their kinds. 天下之大經, —‘the great invariabilities of the world;’ explained of the 達道 and 九經, in chap. xx. 8, 12. 天下

詩曰衣錦尚

天下之大經立
天下之大本知
天地之化育夫
焉有所倚肫肫
其仁淵淵其淵
浩浩其天苟不
固聰明聖知達
天德者其孰能
知之。

the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;—shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

CHAP. XXXIII. I. It is said in the Book of Poetry, 'Over her

之大本,— 'the great root of the world;'

evidently with reference to the same expression

in chap. i. 4. 知 is taken as emphatic;—有

默契焉,非但聞見之知而已,

'he has an intuitive apprehension of, and agree-

ment with, them. It is not that he knows them

merely by hearing and seeing.' 夫焉有

所倚. This is joined by K'ang-ch'ang with

the next paragraph, and he interprets it of the

Master's virtue, universally affecting all men,

and not partially deflected, reaching only to

those near him or to few. Ch'ü Hsi more cor-

rectly, as it seems to me, takes it as = 倚靠,

'to depend on.' I translate the expansion of

the clause which is given in 'Confucius Sinarum

Philosophus':— 'The perfectly holy man of this

kind therefore, since he is such and so great,

how can it in any way be, that there is any-

thing in the whole universe, on which he leans,

or in which he inheres, or on which he behooves

to depend, or to be assisted by it in the first

place, that he may afterwards operate?' 2. The

three clauses refer severally to the three in

the preceding paragraph. 仁 is virtuous

humanity in all its dimensions and capacities,

existing perfectly in the Sage. Of 淵 I do not

know what to say. The old commentators in-

terpret the second and third clauses, as if there

were a 如 before 淵 and 天, against which

Ch'ü Hsi reclaims, and justly. In the 紹聞

編 we read:— 天人本無二,人只有

此形體,與天便隔,視聽思

慮動作,皆曰由我,各我其

我,可知其小也,除却形體,

便渾是天. 形體如何除得,

只克去有我的私,便是除也,

天這般廣大,吾心亦這般廣

大,而造化無間於我,故曰

浩浩其天. 'Heaven and man are not

properly two, and man is separate from Heaven

only by his having this body. Of their seeing

and hearing, their thinking and revolving, their

moving and acting, men all say—It is from ME.

Every one thus brings out his SELF, and his

smallness becomes known. But let the body

be taken away, and all would be Heaven. How

can the body be taken away? Simply by sub-

ducing and removing that self-having of the ego.

This is the taking it away. That being done,

so wide and great as Heaven is, my mind is

also so wide and great, and production and

transformation cannot be separated from me.

Hence it is said—How vast is his Heaven.' Into

such wandering mazes of mysterious specula-

tion are Chinese thinkers conducted by the

text:—only to be lost in them. As it is said,

in par. 3, that only the sage can know the sage,

we may be glad to leave him.

不疾無惡於志君子
孔之昭故君子內省
矣詩云潛雖伏矣亦
知微之顯可與入德
知遠之近知風之自
不厭簡而文溫而理
日亡君子之道淡而
章小人之道的然而
君子之道闇然而日
綱惡其文之著也故

embroidered robe she puts a plain, single garment,' intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of *his* virtue, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognised; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, 'Although *the fish* sink and lie at the bottom, it is still quite clearly seen.' Therefore the superior man examines his heart, that there may be nothing wrong

33. THE COMMENCEMENT AND THE COMPLETION OF A VIRTUOUS COURSE. The chapter is understood to contain a summary of the whole Work, and to have a special relation to the first chapter. There, a commencement is made with Heaven, as the origin of our nature, in which are grounded the laws of virtuous conduct. This ends with Heaven, and exhibits the progress of virtue, advancing step by step in man, till it is equal to that of High Heaven. There are eight citations from the Book of Poetry, but to make the passages suit his purpose, the author allegorises them, or alters their meaning, at his pleasure. Origen took no more license with the Scriptures of the Old and New Testaments than Tsze-sze and even Confucius himself do with the Book of Poetry. 1. *The first requisite in the pursuit of virtue is, that the learner think of his own improvement, and do not act from a regard to others.* 詩曰,—see the Shih-ching, I. v. Ode III. st. 1, where we read, however, 衣錦

褻衣. 褻 and 綱 are synonyms. 惡 (the 4th tone) 其云云 is a gloss by Tsze-sze, giving the spirit of the passage. The ode is understood to express the condolence of the people with the wife of the duke of Wei, worthy of, but denied, the affection of her husband. 君子之道, 小人之道, 一道 seems here to correspond exactly to our English way, as in the translation. 的然,—the primary meaning of 的 is 明, 'bright,' 'displayed.' 的然, 'displayed-like,' in opposition to 闇然, 'concealed-like.' 知遠之近,—what is distant, is the nation to be governed, or the family to be regulated; what is near, is the person to be cultivated. 知風

之所不可及者，其
 唯人之所不見乎。
 詩云，相在爾室，尚
 不愧於屋漏，故君
 子不動而敬，不言
 而信。詩曰，奏假無
 言，時靡有爭，是故
 君子不賞而民勸，
 不怒而民威於鈇。
 鈇，詩曰，不顯惟德。

there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this,—his *work* which other men cannot see.

3. It is said in the Book of Poetry, 'Looked at in your apartment, be there free from shame as being exposed to the light of heaven.' Therefore, the superior man, even when he is not moving, has a *feeling of* reverence, and while he speaks not, he has the *feeling of* truthfulness.

4. It is said in the Book of Poetry, 'In silence is the offering presented, and the *spirit* approached to; there is not the slightest contention.' Therefore the superior man does not use rewards, and the people are stimulated to *virtue*. He does not show anger, and the people are awed more than by hatchets and battle-axes.

5. It is said in the Book of Poetry, 'What needs no display is

之自,—the *wind* is the influence exerted upon others, the *source* of which is one's own virtue.

知微之顯,—compare chap. i. 3. 可

與 = 'it may be granted to such an one,' 與

being in the sense of 許. 2. The superior man

going on to virtue, is watchful over himself when he

is alone. 詩云,—see the Shih-ching, II. iv.

Ode VIII. st. 11. The ode appears to have been written by some officer who was bewailing the disorder and misgovernment of his day. This is one of the comparisons which he uses;—the people are like fish in a shallow pond, unable to save themselves by diving to the bottom. The application of this to the superior man, dealing with himself, in the bottom of his soul, so to speak, and thereby realising what is good and right, is very far-fetched. 志, 'the will,'

is here = 心, 'the whole mind,' the self. 3. We have here substantially the same subject as in the last paragraph. The ode is the same which is quoted in chap. xvi. 4, and the citation

is from the same stanza of it. 屋漏, ac-

cording to Chü Hsi, was the north-west corner of ancient apartments, the spot most secret and retired. The single panes, in the roofs of Chinese houses, go now by the name, the light of heaven leaking in (漏) through them.

Looking at the whole stanza of the ode, we must conclude that there is reference to the light of heaven, and the inspection of spiritual beings, as specially connected with the spot intended. 4. The result of the processes described in

the two preceding paragraphs. 詩曰,—see the

Shih-ching, IV. iii. Ode II. st. 2, where for

奏 we have 饗. 假 read as, and = 格.

The ode describes the royal worship of T'ang, the founder of the Shang dynasty. The first clause belongs to the sovereign's act and demeanour: the second to the effect of these on his assistants in the service. They were awed to reverence, and had no striving among themselves. The 鈇鈇 were anciently given by

the sovereign to a prince, as symbolic of his investiture with a plenipotent authority to

百辟其刑之。是故君子，
篤恭而天下平。詩云：予
懷明德，不大聲以色。子
曰：聲色之於以化民，末
也。詩曰：德輶如毛。毛猶
有倫，上天之載，無聲無
臭至矣。

右第三十三章。子思
因前章極致之言，反
求其本，復自下學爲

virtue. All the princes imitate it.' Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6. It is said in the Book of Poetry, 'I regard with pleasure your brilliant virtue, making no great display of itself in sounds and appearances.' The Master said, 'Among the appliances to transform the people, sounds and appearances are but trivial influences. It is said in another ode, "His virtue is light as a hair." Still, a hair will admit of comparison *as to its size*. "The doings of the supreme Heaven have neither sound nor smell."—That is perfect virtue.'

The above is the thirty-third chapter. Tsze-sze having carried his descriptions to the extreme point in the preceding chapters, turns back in this, and examines the source of his subject; and then again from the work of the learner, free from all

punish the rebellious and refractory. The 鉞 is described as a large-handled axe, eight catties in weight. I call it a battle-axe, because it was with one that king Wû despatched the tyrant Châu. 5. *The same subject continued.* 詩曰.—see the Shih-ching, IV. i. Bk. I. Ode IV. st. 3. But in the Shih-ching we must translate,—'There is nothing more illustrious than the virtue of the sovereign, all the princes will follow it.' Tsze-sze puts another meaning on the words, and makes them introductory to the next paragraph. 君子 must here be the 王天下者 of chap. xxix. Thus it is that a constant shuffle of terms seems to be going on, and the subject before us is all at once raised to a higher, and inaccessible platform. 6. *Virtue in its highest degree and influence.* 詩云.—see

the Shih-ching, III. i. Ode VII. st. 7. The 'I' is God, who announces to king Wân the reasons why he had called him to execute his judgments. Wân's virtue, not sounded nor emblazoned, might come near to the 不顯 of last paragraph, but Confucius fixes on the 大 to show its shortcoming. It had *some*, though not *large* exhibition. He therefore quotes again from III. iii. Ode VI. st. 6, though away from the original intention of the words. But it does not satisfy him that virtue should be likened even to a hair. He therefore finally quotes III. i. Ode I. st. 7, where the imperceptible working of Heaven (載 = 事), in producing the overthrow of the Yin dynasty, is set forth as without sound or smell. That is his highest conception of the nature and power of virtue.

己謹獨之事，推而
 言之，以馴致乎篤
 恭而天下平之盛，
 又贊其妙，至於無
 聲無臭而後已焉。
 蓋舉一篇之要，而
 約言之，其反復丁
 寧示人之意，至深
 切矣。學者其可不
 盡心乎。

*selfishness, and watchful over himself when he is alone, he carries out his descrip-
 tion, till by easy steps he brings it to the consummation of the whole kingdom
 tranquillized by simple and sincere reverentialness. He farther eulogizes its
 mysteriousness, till he speaks of it at last as without sound or smell. He here
 takes up the sum of his whole Work, and speaks of it in a compendious manner.
 Most deep and earnest was he in thus going again over his ground, admonishing
 and instructing men:—shall the learner not do his utmost in the study of the
 Work?*

INDEXES.

INDEX I.

OF SUBJECTS IN THE CONFUCIAN ANALECTS.

- Ability, various, of Conf., IX. vi.
 Able officers, eight, of Cháu, XVIII. xi.
 Abroad, when a son may go, IV. xix.
 Accomplishments come after duty, I. vi; blended with solid excellence, VI. xvi.
 Achievement of government, the great, XIII. ix.
 Acknowledgment of Conf. in estimating himself, VII. xxxii.
 Acting heedlessly, against, VII. xxvii.
 Actions should always be right, XIV. iv; of Conf. were lessons and laws, XVII. xix.
 Adaptation for government of Zan Yung, &c., VI. i; of Tsze-lü, &c., VI. vi.
 Admiration, Yen Yüan's, of Conf. doctrines, IX. x.
 Admonition of Conf. to Tsze-lü, XI. xiv.
 Advanced years, improvement difficult in, XVII. xxvi.
 Adversity, men are known in times of, IX. xxvii.
 Advice against useless expenditure, XI. xiii.
 Age, the vice to be guarded against in, XVI. vii.
 Aim, the chief, I. xvi.
 Aims, of Tsze-lü, Tsäng Hsi, &c., XI. xxv.
 An all-pervading unity, the knowledge of, Conf. aim, XV. ii.
 Anarchy of Conf. time, III. v.
 Ancient rites, how Conf. cleaved to, III. xvii.
 Ancients, their slowness to speak, IV. xxii.
 Antiquity, Conf. fondness for, VII. xix; decay of the monuments of, III. ix.
 Anxiety of parents, II. vi; of Conf. about the training of his disciples, V. ii.
 Appearances, fair, are suspicious, I. iii; XVII. xvii.
 Appellations for the wife of a prince, XVI. xiv.
 Appreciation, what conduct will insure, XV. v.
 Approaches of the unlikely, readily met by Conf., VII. xxviii.
 Approbation, Conf., of Nan Yung, XI. v.
 Aptitude of the *Chün-tsze*, II. xii.
 Archery, contention in, III. vii; a discipline of virtue, III. xvi.
 Ardent and cautious disciples, Conf. obliged to be content with, XIII. xxi.
 Ardour of Tsze-lü, V. vi.
 Art of governing, XII. xiv.
 Assent without reformation, a hopeless case, IX. xxiii.
 Attachment to Conf. of Yen Yüan, XI. xxiii.
 Attainment, different stages of, VI. xviii.
 Attainments of Hui, like those of Conf., VII. x.
 Attributes of the true scholar, XIX. i.
 Auspicious omens, Conf. gives up hope for want of, IX. viii.
 Avenge murder, how Conf. wished to, XIV. xxii.
 Bad name, the danger of a, XIX. xx.
 Barbarians, how to civilize, IX. xiii.
 Becloudings of the mind, XVII. viii.
 Bed, manner of Conf. in, X. xvi.
 Benefits derived from studying the Odes, XVII. ix.
 Benevolence to be exercised with prudence, VI. xxiv; and wisdom, XII. xxii.
 Blind, consideration of Conf. for the, XV. xli.
 Boldness, excessive, of Tsze-lü, VII. x.
 Burial, Conf. dissatisfaction with Hui's, XI. x.
 Business, every man should mind his own, VIII. xiv; XIV. xxvii.
 Calmness of Conf. in danger, VII. xxii.
 Capacities of the superior and inferior man, XV. xxxiii.
 Capacity of Mäng Kung-ch'ö, XIV. xii.
 Careful, about what things Conf. was, VII. xii.
 Carriage, Conf. at and in his, X. xvii; Conf. refuses to sell his, to assist a needless expenditure, XI. vii.
 Caution, advantages of, IV. xxiii; repentance avoided by, I. xiii; in speaking, XII. iii; XV. vii.
 Ceremonies and music, XI. i; end of, I. xii; impropriety in, III. x; influence of, in government, IV. xiii; regulated according to their object, III. iv; secondary and ornamental, III. viii; vain without virtue, III. iii.
 Character(s), admirable, of Tsze-yü, &c., XV. vi; differences in, owing to habit, XVII. ii; different, of two dukes, XIV. xvi; disliked by Conf. and Tsze-kung, XVII. xxiv; how Conf. dealt with different, XI. xxi; how to determine, II. x; lofty, of Shun and Yü, VIII. xviii; of four disciples, XI. xvii; of Kung-shü Wän, XIV. xiv; of Tan-t'ai Mieh-ming, VI. xii; various elements of, in Conf., VII. xxxvii; what may be learnt from, IV. xvii.
 Characteristics, of perfect virtue, XIII. xix; of ten disciples, XI. ii.
 Claimed, what Conf., VII. xxxiii.
 Classes of men, in relation to knowledge, four, XVI. ix; only two whom practice cannot change, XVII. iii.
 Climbing the heavens, equalling Conf. like, XIX. xxv.
 Common practices, some indifferent and others not, IX. iii.

- Communications to be proportioned to susceptibility, VI. xix.
- Comparison of Shih and Shang, XI. xv.
- Comparisons, against making, XIV. xxxi.
- Compass and vigour of mind necessary to a scholar, VIII. vii.
- Compassion, how a criminal judge should cherish, XIX. xix.
- Complete man, of the, XIV. xiii; virtue, I. xiv; VI. xvi.
- Concealment not practised by Conf. with his disciples, VII. xxiii.
- Concubines, difficult to treat, XVII. xxv.
- Condemnation of Tsang Wü-chung, XIV. xv; of Conf. for seeking office, XIV. xli.
- Condition, only virtue adapts a man to his, IV. ii.
- Conduct that will be everywhere appreciated, XV. v.
- Confidence, enjoying, necessary to serving and to ruling, XIX. x.
- Connate, Conf. knowledge not, VII. xix.
- Consideration of Conf. for the blind, XV. xli; a generous, of others, recommended, XVIII. x.
- Consolation to Tsze-nü, when anxious about his brother, XII. v.
- Constancy of mind, importance of, XIII. xxii.
- Constant Mean, the, VI. xxvii.
- Contemporaries of Conf. described, XVI. xi.
- Contention, the superior man avoids, III. vii.
- Contentment in poverty of Tsze-lü, IX. xxvi; of Conf. with his condition, IX. xi; of the officer Ching, XIII. viii.
- Contrast of Hui and Ts'ze, XI. xviii.
- Conversation with Chung-kung, XII. ii; with Tsze-chang, XII. vi, vii; XX. ii; with Tsze-kung, XIV. xviii; with Tsze-lü, XIV. xiii, xvii; with Tsze-nü, XII. iii; with Yen Yüan, XII. i.
- Countenance, the, in filial piety, II. viii.
- Courage, not doing right from want of, II. xxiv.
- Criminal judge, should cherish compassion, XIX. xix.
- Culpability of not reforming known faults, XV. xxix.
- Danger, Conf. assured in time of, IX. v.
- Dead, offices to the, I. ix.
- Death, Conf. evades a question about, XI. xi; how Conf. felt Hui's, XI. vii, ix; without regret, IV. viii.
- Declined, what Conf., to reckon himself, VII. xxiii.
- Defects of former times become modern vices, XVII. xvi.
- Defence of himself by Conf., XIV. xxxvi; of his own method of teaching, by Tsze-hsiä, XIX. xii; of Tsze-lü, by Conf., XI. xiv.
- Degeneracy of Conf. age, VI. xiv; instance of, XV. xxv.
- Delusions, how to discover, XII. x, xxi.
- Demeanour of Conf., X. i-v, xiii.
- Departure of Conf. from Lü, XVIII. iv; from Ch'i, XVIII. iii.
- Depreciation, Conf. above the reach of, XIX. xxiv.
- Description of himself as a learner, by Conf., VII. xviii.
- Desire and ability required in disciples, VII. viii.
- Development of knowledge, II. xi.
- Differences of character, owing to habit, XVII. ii.
- Dignity necessary in a ruler, XV. xxxii.
- Disciples, anxiety about training, V. xxi.
- Discrimination of Conf. in rewarding officers, VI. iii; without suspiciousness, the merit of, XIV. xxxiii.
- Dispersion of the musicians of Lü, XVIII. xi.
- Distinction, notoriety not, XII. xx.
- Distress, the superior man above, XV. i.
- Divine mission, Conf. assurance of a, VII. xxii; IX. v.
- Doctrine of Conf., admiration of, IX. x.
- Dreams of Conf. affected by disappointments, VII. v.
- Dress, rules of Conf. in regard to his, X. vi.
- Dying counsels to a man in high station, VIII. iv.
- Dynasties, Yin, Hsiä, and Cháu, VIII. iv; III. xx; Yin and Hsiä, III. ix; Cháu, &c., III. xiv,—certain rules exemplified in the ancient; eight officers of the Cháu, XVIII. xi; three worthies of the Yin, XVIII. i; the three, XV. xxiv.
- Earnest student, Hui the, IX. xix.
- Earnestness in teaching, of Conf., IX. vii.
- Egotism, instance of freedom from, VIII. v.
- Eight able officers of the Cháu dynasty, XVIII. xi.
- Emolument, learning for, II. xviii; shameful to care only for, XIV. i.
- End, the, crowns the work, IX. xxi.
- Enjoyment, advantageous and injurious sources of, XVI. v.
- Equalled, Conf. cannot be, XIX. xxv.
- Error, how acknowledged by Conf., VII. xxx.
- Essential, what is, in different services, III. xxvi.
- Estimate, Conf. humble, of himself, VII. ii, iii; IX. xv; XIV. xxx; of what he could do if employed, XIII. x.
- Estimation of others, not a man's concern, XIV. xxxii.
- Example better than force, II. xx; government efficient by, &c., XII. xvii, xviii, xix; the secret of rulers' success, XIII. i; value of, in those in high stations, VIII. ii.
- Excess and defect equally wrong, XI. xv.
- Expenditure, against useless, XI. xiii.
- External, the, may be predicated from the internal, XIV. v.
- Extravagant speech, hard to be made good, XIV. xxi.
- Fair appearances are suspicious, I. iii; XVII. xvii.
- Fasting, rules observed by Conf. when, X. vii.
- Father's vices no discredit to a virtuous son, VI. iv.
- Faults of men characteristic of their class, IV. vii.
- Feelings need not always be spoken, XIV. iv.
- Fidelity of his disciples, Conf. memory of, XI. ii.
- Filial piety, I. xi; IV. xix, xx, xxi; argument for, II. vi; cheerfulness in, II. viii; the foundation of virtuous practice, I. ii; of Min Tsze-ch'ien, XI. iv; of Mäng Chwang, XIX. xviii; reverence in, II. vii; seen in care of the person, VIII. iii.
- Firmness of superior man based on right, XV. xxxvi.
- Five excellent things to be honoured, XX. ii; things which constitute perfect virtue, XVII. vi.

Flattery of sacrificing to others' ancestors, II. xxiv.
 Food, rules of Conf. about his, X. viii.
 Foreknowledge, how far possible, II. xxiii.
 Forethought, necessity of, XV. xi.
 Formalism, against, III. iv.
 Former times, Conf. preference for, XI. i.
 Forward youth, Conf. employment of a, XIV. xlvii.
 Foundation of virtue, I. ii.
 Four bad things to be put away, XX. ii ; classes of men in relation to knowledge, XVI. ix.
 Frailties from which Conf. was free, IX. iv.
 Fraternal submission, I. ii.
 Friends, rule for choosing, I. viii ; IX. xxiv ; trait of Conf. in relation to, X. xv.
 Friendship, how to maintain, V. xvi ; Tsze-chang's virtue too high for, XIX. xvi.
 Friendships, what, advantageous and injurious, XVI. iv.
 Frivolous talkers, against, XV. xvi.
 Funeral rites, Conf. dissatisfaction with Hui's, XI. x ; to parents, I. ix.
 Furnace, the, and the south-west corner of a house, III. xiii.
 Gain, the mean man's concern, IV. xvi.
 Generosity of Po-i and Shü-ch'ü, V. xxii.
 Glibness of tongue and beauty esteemed by the age, VI. xiv.
 Glib-tongued, Conf. not, XIV. xxxiv.
 Glossing faults, a proof of the mean man, XIX. viii.
 Gluttony and idleness, case of, hopeless, XVII. xxii.
 God, address to, XX. i.
 Golden rule, expressed with negatives, V. xi ; XV. xxiii.
 Good fellowship of Conf., VII. xxxi.
 Good, learning leads to be, VIII. xii.
 Good man, the, XI. xix ; we must not judge a man to be, from his discourse, XI. xx.
 Governing, the art of, XII. xiv ; without personal effort, XV. iv.
 Government, good, seen from its effects, XIII. xvi ; good, how only obtained, XII. xi ; may be conducted efficiently, how, XX. ii ; moral in its end, XII. xvii ; principles of, I. v ; requisites of, XII. vii.
 Gradual progress of Conf., II. iv ; communication of his doctrine, V. xii.
 Grief, Conf. vindicates his for Hui, XI. ix.
 Guiding principle of Conf., XVIII. viii.
 Happiness of Conf. among his disciples, XI. xii ; of Hui in poverty, VI. ix.
 Haste, not to be desired in government, XIII. xvii.
 Heaven, Conf. rested in the ordering of, XIV. xxxviii ; knew him, Conf. thought that, XIV. xxxvii ; no remedy for sin against, III. xiii.
 Hesitating faith Tsze-chang on, XIX. ii.
 High aim proper to a student, VI. x ; things, too much minding of, XIX. xv.
 Home, Conf. at, X. xvi ; how Conf. could be not at, XVII. xx.
 Hope, Conf. gives up, for want of auspicious omens, IX. viii.
 Hopeless case of gluttony and idleness, XVII. xxii ; of those who assent to advice without

reforming, IX. xxiii. ; of those who will not think, XV. xv.
 House and wall, the comparison of a, XIX. xxiii.
 Humanity of Conf., VII. xxvi.
 Humble claim of Conf. for himself, V. xxvii ; estimate of himself, VII. ii, iii ; IX. xv ; XIV. xxx.
 Hundred years, what good government could effect in a, XIII. xi.
 Idleness of Tsai Yü, V. ix ; case of, hopeless, XVII. xxii.
 Ignorant man's remark about Conf., IX. ii.
 Impatience, danger of, XV. xxvi.
 Imperial rites, usurpation of, III. i, ii, vi.
 Improvement, self, II. xviii ; difficult in advanced years, XVII. xxvi.
 Incompetency, our own, a fit cause of concern, XV. xviii.
 Indifference of the officer Ching to riches, XIII. viii.
 Indignation of Conf. at the usurpation of royal rites, III. i, ii ; at the support of usurpation and extortion by a disciple, XI. xvi ; at the wrong overcoming the right, XVII. xviii.
 Inferior pursuits inapplicable to great objects, XIX. iv.
 Instruction, how a man may find, VII. xxi.
 Instructions to a son about government, XVIII. x.
 Insubordination worse than meanness, VII. xxxv ; different causes of, VIII. x.
 Intelligence, what constitutes, XII. vi.
 Intercourse, character formed by, V. ii ; of Conf. with others, traits of, X. xi ; with others, different opinions on, XIX. iii.
 Internal, the, not predicable from the external, XIV. v.
 Ironical admonition, XIII. xiv.
 Jealousy of others' talents, against, XV. xiii.
 Joy of Conf. independent of outward circumstances, VII. xv.
 Judgment of Conf. concerning Tsze-ch'än, &c., XIV. x ; of retired worthy, on Conf., XIV. xlii.
Keun (chün)-tsze. See Superior man.
 Killing not to be talked of by rulers, XII. xix.
 Knowing and not knowing, II. xvii.
 Knowledge disclaimed by Conf., IX. vii ; four classes of men in relation to, XVI. ix ; not lasting without virtue, XV. xxxii ; of Conf., not innate, VII. xix ; sources of Conf., XIX. xxii ; subserves benevolence, XII. xxii.
 Lament over moral error added to natural defect, VIII. xvi ; sickness of Po-nü, VI. viii ; persistence in error, V. xxvi ; rarity of the love of virtue, IV. vi ; the rash reply of Tsai Wo, III. xxi ; the waywardness of men, VI. xiv ; of Conf., that men did not know him, XIV. xxxvii.
 Language, the chief virtue of, XV. xl.
 Learner, the, I. i, xiv ; Conf. describes himself as a, VII. xviii.
 Learning and propriety combined, VI. xxv ; XII. xv ; Conf. fondness for, V. xxvii ; different motives for, XIV. xxv ; end of, II. xviii ; how to be pursued, VI. xi ; VIII. xvii ; in order to virtue, XIX. vi ; necessity of, to complete virtue, XVII. viii ; quickly

leads to good, VIII. xii; should not cease or be intermitted, IX. xviii; substance of, I. vii; the indications of a real love of, XIX. v; the student's workshop, XIX. vii.

Lesson, of prudence, XIV. iv; to parents and ministers, XIV. viii; to rulers, VIII. x; to Tsze-lü, XIII. i.

Lessons and laws, Conf. actions were, XVII. xix.

Libation, pouring out of, in sacrifice, III. x.

Life, human, valued by Conf., X. xii; without uprightness, not true, VI. xvii.

Likings and dislikings of others, in determining a man's character, XIII. xxiv; XV. xxvii.

Literary acquirements, useless without practical ability, XIII. v.

Litigation, how Tsze-lü could settle, XII. xii; it is better to prevent, XII. xiii.

Love of virtue rare, IV. vi; IX. xvii.

Love to learn, of Conf., V. xxvii; of Hui, XI. vi, rarity of, VI. ii.

Loving and hating aright, IV. iii.

Madman, the, of Ch'ü, XVIII. v.

Man, in relation to principles of duty, XV. xxviii.

Manhood, the vice to be guarded against in, XVI. vii.

Manner of Conf. when unoccupied, VII. iv.

Marriage-making, Conf. in, V. i.

Mat, rule of Conf. about his, X. ix.

Maturing of character, rules for, VII. vi.

Mean man, glosses his faults, XIX. viii. See Superior man.

Meanness, of Wei-shang, V. xxiii; not so bad as insubordination, VII. xxxv.

Mercenary officers, impossible to serve along with, XVII. xv.

Merit of Kung-shü Wän, XIV. xix; of Kwan Chung, XIV. xvii, xviii; virtue of conceal- ing, VI. xiii.

Messenger, an admirable, XIV. xxvi.

Military affairs, Conf. refuses to talk of, XV. i.

Minding high things too much, XIX. xv.

Minister, the faithful, XV. xxxvii.

Ministers, great and ordinary, XI. xxiii; im- portance of good and able, XIV. xx; must be sincere and upright, XIV. xxiii; should be strict and decided, XIV. viii.

Mission of Conf., Yen Yüan's confidence in, XI. xxii.

Model student, fond recollections of a, IX. xx.

Moral appliances to be preferred in government, II. iii.

Mourners, Conf. sympathy with, VII. ix; X. xvi.

Mourning, three years for parents, XVII. xxi; government, how carried on in time of, XIV. xliii; the trappings of, may be dispensed with, XIX. xiv.

Murder of the duke of Ch'ü, XIV. xxii.

Music and ceremonies, vain without virtue, III. iii; effect of, VIII. viii; effect of, on Conf., VII. xiii; influence of, in government, XVII. iv; of Shun and Wü compared, III. xxv; on the playing of, III. xliii; service rendered to, by Conf., IX. xiv; the sound of instru- ments does not constitute, XVII. xi.

Musicians of Lü, the, dispersion of, XVIII. ix.

Music-master, praise of a, VIII. xv.

Name, danger of a bad, XIX. xx; without reality, VI. xxiii.

Names, importance of being correct, XIII. iii.

Narrow-mindedness, Tsze-chang on, XIX. ii.

Natural duty and uprightness in collision, XIII. xviii; ease in ceremonies to be prized, I. xii; qualities which are favourable to virtue, XIII. xxvii.

Nature of a man, grief brings out the real, XIX. xvii.

Neighbourhood, what constitutes the excellence of a, IV. i.

Nine subjects of thought to the superior man, XVI. x.

Notoriety, not true distinction, XII. xx.

Ode(s), the *Châu-nan* and *Sháo-nan*, XVII. x; the *Kuan Tsü*, III. xx; the *Yung*, III. ii; *Po-kwei*, X. v; of *Chang*, XV. x; the *Ya*, IX. xiv; XVII. xviii.

Odes, the study of the Book of, XVI. xiii; XVII. ix, x; quotations from the, I. xv; III. viii; IX. xxvi; XII. x; the pure design of the, II. ii.

Office, declined by Tsze-ch'ien, VI. vii; desire for, qualified by self-respect, IX. xii; Conf., why not in, II. xxi; when to be accepted, and when to be declined, VIII. xiii.

Officers, classes of men who may be styled, XIII. xx; mercenary, impossible to serve with, XVII. xv; personal correctness essen- tial to, XIII. xiii; should first attend to their proper work, XIX. xiii.

Official notifications of *Chang*, why excellent, XIV. ix.

Old knowledge, to be combined with new acquisitions, II. xi.

Old man, encounter with an, XVIII. vii.

Opposing a father, disapproved of, VII. xiv.

Ordinances of Heaven necessary to be known, XX. iii.

Ordinary people could not understand Conf., XIX. xliii; ordinary rules, Conf. not to be judged by, XVII. vii.

Originator, Conf. not an, VII. i.

Parents, grief for, brings out the real nature of a man, XIX. xvii; how a son may remon- strate with, IV. xviii; should be strict and decided, XIV. viii; three years' mourning for, XVII. xxi; their years to be remembered, IV. xxi.

People, what may and what may not be attained to with the, VIII. ix.

Perfect virtue, caution in speaking a character- istic of, XII. iii; characteristics of, XIII. xix; estimation of, V. xviii; VI. xx; five things which constitute, XVII. vi; how to attain to, XII. i; not easily attained, XIV. vii; wherein realized, XII. ii.

Perseverance proper to a student, VI. x.

Persistence in error, lament over, V. xxvi.

Personal attainment, a man's chief concern, I. xvi; XIV. xxxii; conduct all in all to a ruler, XIII. xvi; correctness essential to an officer, XIII. xiii.

Perspicuity the chief virtue of language, XV. xl.

Pervading unity, Conf. doctrine a, IV. xv; how Conf. aimed at, XV. ii.

Phoenix, the, IX. viii; XVIII. v.

Piety. See Filial.

Pity of Conf. for misfortune, IX. ix.

Plans, what is necessary to concord in, XV. xxxix.
 Poetry benefits of the study of the Book of, VIII. viii, XVII. ix, x; and music, service rendered to by Conf., IX. xiv.
 Posthumous titles, on what principle conferred, V. xiv.
 Poverty, happiness in, VI. ix; harder to bear aright than riches, XIV. xi; no disgrace to a scholar, IV. ix.
 Practical ability, importance of, XIII. v.
 Practice, Conf. zeal to carry his principles into, XVII. v.
 Praise of the house of Ch'au, VIII. xx; of the music-master Chih, VIII. xv; of Yao, VIII. xix; of Yü, VIII. xxi.
 Praising and blaming, Conf. correctness in, XV. xxiv.
 Prayer, sin against Heaven precludes, III. xiii; Conf. declines, for himself, VII. xxxiv.
 Precaution, necessity of, XV. xi.
 Preliminary study, necessity of, to governing, XI. xxiv.
 Presumption, &c., of the chief of the Chi family, XVI. i; and pusillanimity conjoined, XVII. xii.
 Pretence, against, II. xvii; Conf. dislike of, IX. xi.
 Pretentiousness of Conf. time, VII. xxv.
 Prince and minister, relation of, III. xix; Conf. demeanour before a, X. ii; Conf. demeanour in relation to, X. xiii.
 Princes, Conf. influence on, I. x; how to be served, III. xviii.
 Principles, agreement in, necessary to concord in plans, XV. xxxix; and ways of Yao, Shun, &c., XX. i; of duty, an instrument in the hand of man, XV. xxviii.
 Prompt decision good, V. xix.
 Propriety and music, influence of, XVII. iv; combined with learning, VI. xxv; XII. xv; effect of, VIII. viii; love of, facilitates government, XIV. xlv; necessary to a ruler, XV. xxxii; not in external appurtenances, XVII. xi; rules of, I. xii; III. xv; rules of, necessary to be known, XX. iii; value of the rules of, VIII. ii.
 Prosperity and ruin of a country, on what dependent, XIII. xv; XVI. ii.
 Prowess conducting to ruin, XIV. vi.
 Prudence, a lesson of, XIV. iv.
 Pursuit of riches, against, VII. xi.
 Pusillanimity and presumption, XVII. xii.

 Qualifications of an officer, VIII. xiii.
 Qualities that are favourable to virtue, XIII. xxvii; that mark the scholar, XIII. xxviii.

 Rash words cannot be recalled, III. xxi.
 Readiness of Conf. to impart instruction, VII. vii; of speech, V. iv; XVII. xiv.
 Reading and thought should be combined, II. xv; XV. xxx.
 Rebuke to Zan Yü, &c., XVI. i.
 Receptivity of Hui, II. ix; XI. iii.
 Reciprocity, the rule of life, XV. xxiii.
 Recluse, Tsze-lü's encounter with a, XVIII. vii.
 Recluses, Conf. and the two, XVIII. vi.
 Recollection of Hui, Conf. fond, IX. xx.
 Reflection, the necessity of, IX. xxx.

Regretful memory of disciples' fidelity, XI. ii.
 Relative duties, necessity of maintaining, XII. xi.
 Remark of an ignorant man about Conf., IX. ii.
 Remonstrance with parents, IV. xviii.
 Repentance escaped by timely care, I. xiii.
 Reproof to Tsze-lü, XI. xxiv.
 Reproofs, frequent, warning against the use of, IV. xxvi.
 Reputation not a man's concern, XV. xviii.
 Resentments, how to ward off, XV. xiv.
 Residence, rule for selecting a, IV. i.
 Respect, a youth should be regarded with, IX. xxii; of Conf. for men, XV. xxiv; of Conf. for rank, IX. ix.
 Retired worthy's judgment on Conf., XIV. xlii.
 Reverence for parents, II. vii.
 Riches, pursuit of, uncertain of success, VII. xi.
 Right way, importance of knowing the, IV. viii.
 Righteous and public spirit of Conf., XIV. xxii.
 Righteousness the Chün-tse's concern, IV. xvi; is his rule of practice, IV. x.
 Root of benevolence, filial and fraternal duty is the, I. ii.
 Royal ruler, a, could, in what time, transform the nation, XIII. xi.
 Ruin and prosperity dependent on what, XIII. xv; XVI. ii.
 Rule of life, reciprocity the, XV. xxiii.
 Ruler, virtue in a, II. i.
 Rulers, a lesson to, VIII. x; personal conduct all in all to, XIII. xvi; should not be occupied with what is the proper business of the people, XIII. iv.
 Ruling, best means of, II. iii.
 Running stream, a, Conf. how affected by, IX. xvi.

 Sacrifice, Conf. sincerity in, III. xii; the great, III. x, xi; wrong subjects of, II. xxiv.
 Sagehood, not in various ability, IX. vi.
 Scholar, attributes of the true, XIX. i; his aim must be higher than comfort, XIV. iii.
 Self-cultivation, I. viii; IX. xxiv: a man's concern, IV. xiv: a characteristic of the Chün-tse, XIV. xlv; Conf. anxiety about, VII. iii; steps in, I. xv.
 Self-examination, I. iv.
 Selfish conduct causes murmuring, IV. xii.
 Self-respect should qualify desire for office, IX. xii.
 Self-willed, Conf. not, XIV. xxxiv.
 Sequences, of wisdom, virtue, and bravery, IX. xxviii.
 Servants, difficult to treat, XVII. xxv.
 Shame of caring only for salary, XIV. i.
 Shao, a name of certain music, III. xxv.
 Sheep, the monthly offering of a, III. xvii.
 Shu-ching, quotation from, II. xxi; XIV. xliii; compilation from, XX. i.
 Silent mourning, three years of, XIV. xliii.
 Simplicity, instance of, VIII. v.
 Sincerity, cultivation of, I. iv; necessity of, II. xxii; praise of, V. xxiv.
 Slandering of Tsze-lü, XIV. xxxviii.
 Slowness to speak, of the ancients, IV. xxii; of the Chün-tse, IV. xxiv.
 Small advantages not to be desired in government, XIII. xvii.
 Social intercourse, qualities of the superior man in, XIII. xxii.
 Solid excellence blended with ornament, VI. xvi.

Son, a, opposing his father, against, VII. xiv ;
 Conf. instruction of his own, XVI. xiii.
 Sources of Conf. knowledge, XIX. xxii.
 Specious words, danger of, XV. xxvi.
 Speech, discretion in, XV. vii.
 Spirit of the times, against, III. xviii.
 Spirits, Conf. evades a question about serving,
 XI. xi ; of the land, altars, of, III. xxi.
 Stages of attainment, VI. xviii ; of progress,
 different persons stop at different, IX. xxix.
 States of Ch'i and Lû, VI. xxii.
 Strange doctrines, II. xvi.
 Strength, not a fit subject of praise, XIV. xxxv.
 Student's proper work, XIX. xiii.
 Stupidity of Ning Wû, V. xx.
 Subjects avoided by Conf., VII. xx ; of Conf.
 teaching, VII. xxiv. See Topics.
 Submission of subjects, how secured, II. xix.
 Substantial qualities and accomplishments, in
 the *Chün-tsze*, XII. viii.
 Sun and moon, Conf. like the, XIX. xxiv.
 Superficial speculations, against, XV. xvi.
 Superior and mean man, II. xii, xiii, xiv ;
 IV. xi, xvi ; VI. xi ; VII. xxxvi ; XVI. viii ;
 different air and bearing of, XIII. xxvi ; dif-
 ferent in their relation to those employed by
 them, XIII. xxv ; different manners of, XIII.
 xxiii ; different tendencies of, XIV. xxiv ;
 how to know, XV. xxxiii ; opposite influence
 of, XII. xvi.
 Superior man, above distress, XV. i ; changing
 appearances of, to others, XIX. ix ; cleaves
 to virtue, IV. v ; does not conceal, but
 changes, his errors, XIX. xxi ; firmness of,
 based on right, XV. xxxvi ; four character-
 istics of, V. xv ; is righteous, courteous,
 humble, and sincere, XV. xvii ; more in
 deeds than in words, XIV. xxix ; nine
 subjects of thought to, XVI. x ; rule about
 his words and actions, IV. xxiv ; self-cultiva-
 tion, characteristic of, XIV. xiv ; talents
 and virtues of, VIII. vi ; thoughts of, in
 harmony with his position, XIV. xxviii ;
 truth the object of, XV. xxxi ; various
 characteristics of, XV. xx, xxii ; wishes to
 be had in remembrance, XV. xix.
 Superiority of Hûi, VI. ii, v.
 Superstition of Tsang Wân, V. xvii.
 Supreme authority ought to maintain its power,
 XVI. ii.
 Susceptivity of learners, teachers to be guided
 by, VI. xix.
 Swiftess to speak, incompatible with virtue,
 XVII. xiv.
 Sympathy of Conf. with mourners, VII. ix ;
 with sorrow, IX. ix.
 Talents, men of, scarce, VIII. xx ; worthless
 without virtue, VIII. xi.
 Taxation, light, advantages of, XII. ix.
 Teacher, qualification of a, II. xi.
 Teaching, effect of, XV. xxxviii ; Conf. earnest-
 ness in, IX. vii ; Conf. subjects of, VII. xxiv ;
 graduated method of, XIX. xii ; necessary
 to prepare the people for war, XIII. xxix,
 xxx.
 Temple, Conf. in the grand, III. xv ; X. xiv.
 Thieves made by the example of rulers, XII.
 xviii.
 Think, those who will not, the case of, hopeless,
 XV. xv.
 Thinking without reading, fruitless, XV. xxx.

Thought and learning, to be combined, II. xv.
 Three, errors of speech, in the presence of the
 great, XVI. vi ; families of Lû, III. ii ;
 friendships advantageous, and three injurious,
 XVI. iv ; sources of enjoyment, also of the
 same kind, XVI. v ; things of which the
 superior man stands in awe, XVI. viii ; years'
 mourning, XIV. xliii ; XVII. xxi ; worthies
 of the Yin dynasty, XVIII. i.
 Thunder, Conf. how affected by, X. xvi.
 Topics avoided by Conf., VII. xx ; most com-
 mon of Conf., VII. xvii ; seldom spoken of
 by Conf., IX. i.
 Traditions of the principles of Wân and Wû,
 XIX. xxii.
 Training of the young, I. vi.
 Transmitter, Conf. a, VII. i.
 Trappings of mourning may be dispensed with,
 XIX. xiv.
 Treatment of a powerful, but unworthy officer
 by Conf., XVII. i.
 True men, paucity of, in Conf. time, VII. xxv.
 Truthfulness, necessity of, II. xxiii.
 Two classes only whom practice cannot change,
 XVII. iii ; recluses, Conf. and the, XVIII. vi.
 Unbending virtue, V. x.
 Unchangeableness of great principles, II. xxiii.
 Unity of Conf. doctrine, IV. xv ; XV. ii.
 Unmannerly old man, Conf. conduct to an,
 XIV. xlv.
 Unoccupied, Conf. manner when, VII. iv.
 Unworthy man, Conf. responds to the advances
 of an, XVII. vii.
 Uprightness and natural duty in collision,
 XIII. xviii ; meanness inconsistent with, V.
 xxiii ; necessary to true life, VI. xvii.
 Usurped rites, against, III. i, ii, vi.
 Usurping tendencies of the Chi family, XIII.
 xiv.
 Utensil, *Tsze-kung* a grand, V. iii ; the accom-
 plished scholar not a mere, II. xii.
 Valour subordinate to righteousness, XVII.
 xxiii.
 Various ability of Conf., IX. vi.
 Vice, how to correct, XII. xxi.
 Vices of a father no discredit to a good son,
 VI. iv ; which youth, manhood, and age have
 to guard against, XVI. vii.
 Village, Conf. demeanour in his, X. i, x.
 Vindication, Conf. of himself, VI. xxvi ; of
 Conf. by *Tsze-lû*, XVIII. vii.
 Virtue, alone adapts a man for his condition,
 IV. ii ; and not strength a fit subject of
 praise, XIV. xxxv ; ceremonies and music vain
 without, III. iii ; complete, I. i ; content-
 ment with what is vulgar injures, XVII.
 xiii ; devotion of the *Chün-tsze* to, IV. v ;
 exceeding, of *T'ai-po*, VIII. i ; few really know,
 XV. iii ; how to exalt, XII. x, xxi ; in conceal-
 ing one's merit, VI. xiii ; influence of, II. i ;
 knowledge not lasting without, XV. xxxii ;
 leading to rule, XIV. vi ; learning neces-
 sary to the completion of, XVII. viii ; learn-
 ing leading to, XIX. vi ; love of, rare, IV. vi ;
 IX. xvii ; XV. xii ; natural qualities which
 favour, XIII. xxvii ; not far to seek, VII.
 xxix ; the highest, not easily attained, and
 incompatible with meanness, XIV. vii ; the
 practice of, aided by intercourse with the

- good, XV. ix; to be valued more than life, XV. viii; true nature and art of, VI. xxviii; without wealth, &c., XVI. xii.
- Virtues, the great, demand the chief attention, XIX. xi.
- Virtuous men, not left alone, IV. xxv; only can love or hate others, IV. iii.
- Vocation of Conf., a stranger's view of, III. xxiv.
- Vulgar ways and views, against contentment with, XVII. xiii.
- War, how a good ruler prepares the people for, XIII. xxix.
- Warning to Tsze-lü, XI. xii.
- Waywardness, lament over, VI. xv.
- Wealth without virtue, &c., XVI. xii.
- Wickedness, the virtuous will preserves from, IV. iv.
- Wife of a prince, appellations for, XVI. xiv.
- Will, the virtuous, preserves from wickedness, IV. iv; is unsubduable, IX. xxv.
- Wisdom and virtue, chief elements of, VI. xx; contrasts of, VI. xxi; IX. xxviii.
- Wishes, different, of Yen Yüan, &c., V. xxv; of Tsze-lü, &c., XI. xxv.
- Withdrawing from public life, different causes of, XIV. xxxix; of Conf., XVIII. v, vi; of seven men, XIV. xl.
- Withdrawing from the world, Conf. proposes, V. vi; Conf. judgment on, XVIII. viii.
- Words, the force of, necessary to be known, XX. iii.
- Work, a man's, is with himself, XIV. xxxi.
- Workshop, the student's, XIX. vii.
- Young, duty of the, I. vi; should be regarded with respect, IX. xxii.
- Youth, the vice to be guarded against in, XVI. vii.

INDEX II.

OF PROPER NAMES IN THE CONFUCIAN ANALECTS.

 Names in *Italics* will be found in their own places in this Index, with additional references.

- Âi, honorary title of Tsiang, marquis (after death called duke) of Lû, B.C. 494-468, II. xix; III. xvi; VI. ii; XII. ix.
- Âo, a prince of about 22nd century B.C., very strong, XIV. vi.
- Ch'ài, surnamed Kào, and styled *Tsze-kào*, a disciple of Confucius, XI. xvii.
- Chang, i. q. *Tsze-chang*, the appellation of Twan-sun Shih, a disciple, XIX. xv, xvi.
- Ch'ân, the State of, V. xxi; VII. xxx; XI. ii; XV. i.
- Ch'ân (the same character), used as a surname:—Ch'ân Ch'ang (or Hâng), XIV. xxii; Ch'ân Wân, V. xviii; Ch'ân K'ang, XVI. xiii, styled *Tsze-ch'ân*.
- Ch'ang-tsi, a recluse of Ch'ü, XVIII. vi.
- Ch'ang, the State of, XV. x.
- Chào, a prince celebrated for the beauty of his person, VI. xiv.
- Chào, one of the three great Houses which governed the State of Tsin, XIV. xii.
- Chào, the honorary epithet of Ch'au, duke of Lû, B.C. 541-510, VII. xxx.
- Ch'au, the dynasty, II. xxiii; III. xiv, xxi; VIII. xx; XV. x; XVI. v; XVIII. xi; XX. i.
- Ch'au, the last sovereign of the Yin dynasty, XVIII. i; XIX. xx.
- Ch'au-kung, the duke of Ch'au, VII. v; VIII. xi; XI. xvi; XVIII. x.
- Ch'au-nan, title of the first book of the *Shih-ching*, XVII. x.
- Ch'au Zan, an ancient historiographer, XVI. i.
- Chi and Chi-sun, equivalent to the surname of one of the three great Houses of Lû, III. i, vi; VI. vii; XI. xvi; XIV. xxxviii; XVI. i; XVIII. iii. Chiefs or members of the House are Chi Hwan or Chi Sze, XVIII. iv; Chi K'ang, II. xx; VI. vi; XI. vi; XII. xvii, xviii, xix; XIV. xx, xxxviii; XVI. i; Chi Tsze-zan, a brother of Chi Hwan, XI. xxiii.
- Chi Wân, posthumous title of a member of the Family, a good officer of Lû, V. xix.
- Chi, with the meaning of the youngest of brothers Chi-sui and Chi-kwa, officers of Ch'au, XVIII. xi.
- Chi Lû is used as a name for *Tsze-lû*, V. xxv; XI. ii, xi; XVI. i.
- Chi Tsze-ch'ang, an officer of Wei, XII. viii.
- Chi, in the name Hâu-chi, the minister of Agriculture in the time of Yao and Shun, XIV. vi.
- Chi-liào K'ài, styled *Tsze-zo*, a disciple, V. v.
- Chi, a small State, in which sacrifices to the sovereigns of Hsiâ were maintained by their descendants, III. ix.
- Chi, a small State in present Shan-hsi, XVIII. i.
- Chich-ni, a recluse of Ch'ü, XVIII. vi.
- Chien, a marquis duke of Ch'ü, XIV. xxii.
- Chih, the music-master of Lû, VIII. xv; XVIII. ix.
- Ch'ih, surnamed *Kung-hsi*, and styled *Tsze-hwâ*, a disciple, V. vii; VI. iii; XI. xxv.
- Ch'in, the State of, XVIII. ix.
- Ch'ü, brother of duke Hwan of Ch'ü, XIV. xvii, xviii.
- Ch'ü, name of Confucius, XIV. xxxiv; XVIII. vi.
- Ch'ü, name of the disciple Zan-yü, V. vii; VI. vi; XI. xvi, xxi, xxiii, xxv; XVI. i.
- Ching, a marquis (called duke) of Ch'ü, XII. xi; XVI. xii; XVIII. iii.
- Ching, a scion of the ruling House of Wei, XIII. viii.
- Chü-chang, name of a recluse, XVIII. viii.
- Ch'ü, the State of, XVIII. v, ix.
- Chü-fü, a small city in the western border of Lû, XIII. xvii.
- Chü Po-yü, i. q. Chü Yüan, a worthy great officer of Wei, XIV. xxvi; XV. vi.
- Chüeh, a musician of Lû, XVIII. ix.
- Ch'üeh, name of a village, XIV. xvii.
- Ch'üi, a great officer of Ch'ü, V. xviii.
- Chung, the second of three; the younger of brothers Chung-tü and Chung-hü, XVIII. xi. It is found often in designations, as in Chung-ni (Confucius), XIX. xxii, xxv; in Chung-kung (*Zan Yung*), VI. i, iv; XI. ii; XII. ii; XIII. ii.
- Chung, as a surname, in the disciple Chung Yü, styled *Tsze-lü*, VI. vi; XI. xxiii; XVIII. vi.
- Chung-mâu, a place or city in Tsin, XVII. vii.
- Chung-shü Yü and Chung-shü Wân, i. q. K'ung Wân, XIV. xix, xx.
- Chwan-yü, a small territory in Lû (the present district of Mäng-yin), XVI. i.
- Chwang of Pien, a brave man, XIV. xiii.
- Fan Ch'ih, by name Hsü, and styled *Tsze-ch'ih*, a disciple, II. v; VI. xx; XII. xxi, xxii; XIII. iv, xix.
- Fan Hsü, i. q. Fan Ch'ih, XIII. iv.
- Fang, a city of Lû, XIV. xv.
- Fang-shü, a musician of Lû, XVIII. ix.
- Han, the river, XVIII. ix.
- Hsiâ, the dynasty, II. xxiii; III. ix, xxi; XV. x.
- Hsiang, a musician of Lû, XVIII. ix.
- Hsieh, the State of, XIV. xii.
- Hsien, an officer under Kung-shü Wân, XIV. xix.
- Hsien, name of the disciple Yüan Sze, XIV. i.
- Hüi, *Yen Hüi*, styled *Tsze-yüan*, the favourite disciple of Confucius, II. ix; V. viii; VI. v, ix; IX. xix; XI. iii, x, xviii, xxii.

Hui of Lü-hsia, posthumous title of Chan Hwo, an officer of Lü, XV. xiii; XVIII. ii, viii.
 Hwan, the three great Houses of Lü, being descended from duke Hwan, are called the descendants of the three Hwan, II. v, note; XVI. iii.
 Hwan, the marquis (or duke) of Ch'i, B.C. 684-643, XIV. xvi, xviii.
 Hwan T'ui, a great officer of Sung, VII. xxii.
 I, a small town or pass on the border of Wei, III. xxiv.
 I, a famous archer in the 22nd century B.C., XIV. vi.
 I-yi, name of a recluse, XVIII. viii.
 I Yin, the minister of T'ang, XII. xxii.
 Kan, the master of the band at one of the meals at the court of Lü, XVIII. ix.
 Kao-tung, honorary epithet of the sovereign Wü-tung, B.C. 1324-1264, XIV. xliii.
 Kao-yao, Shun's minister of Justice, XII. xxii.
 Kung-ch'ao, see *Mang Kung-ch'ao*, XIV. xiii.
 Kung-hü Hwa, i. q. *Tsze-hwa*, a disciple; see *Ch'ih*, VII. xxxiii; XI. xxi, xxv.
 Kung-ming Chia, an officer of Wei, XIV. xiv.
 Kung-po Lião, relative of a marquis of Lü, XIV. xxxviii.
 Kung-shan Fü-zao, a confederate of Yang Ho, XVII. v.
 Kung-shü, appellation of a great family in Wei, of which we have Kung-shü Wan (the honorary epithet), XIV. xiv, xix; and Kung-shü Ch'ao, XIX. xxii.
 Kung-wan, honorary posthumous title of Tsze-yü, an officer of Wei, V. xiv.
 Kung-yé Ch'ang, the son-in-law of Confucius, V. i.
 Kwan-chung, by name I-wü, chief minister to the marquis (or duke) Hwan of Ch'i, III. xxii; XIV. x, xvii, xviii.
 K'wang, name of a place where Confucius was attacked, IX. v; XI. xxii.
 Láo, surnamed Ch'in, styled Tsze-k'ai and Tszochang, a disciple, IX. vi.
 Li, the name of T'ang, founder of the Shang dynasty, XX. i.
 Li, name of the son of Confucius, XI. vii.
 Lião, one of the bandmasters of Lü, XVIII. ix.
 Lin Fang, probably a disciple, a man of Lü, III. iv, vi.
 Ling, marquis (or duke) of Wei, XIV. xx; XV. i.
 Lü, the native State of Confucius, II. v, note; III. xxiii; V. ii; VI. xxii; IX. xiv; XI. xiii; XIII. vii; XIV. xv; XVIII. iv, vi, x.
 Mang, the family, one of the three great families of Lü, XVIII. iii; XIX. xiv.
 Mang (or Mung), the eastern, name of a mountain, XVI. i.
 Mang Ch'ang, posthumous title of Mang-sun (or Chung-sun) Chieh, grandson of Mang I, VIII. iv.
 Mang Chih-fan, a brave officer of Lü, VI. xiii.
 Mang Chwang, a head of the Mang family, before the time of Confucius, XIX. xviii.
 Mang I, the posthumous name of Ho-chi, head of the Mang-sun (or Chung-sun) family, a contemporary of Confucius, II. v.
 Mang Kung-ch'ao, a head of the Mang family in the time of Confucius, XIV. xii.

Mang-sun, named Ho-chi, i. q. Mang I, VI. v.
 Mang Wü, the posthumous name of the son of Mang I, by name Chih, II. vi; V. vii.
 Mien, a music-master of Lü, XV. xli.
 Min, the surname of Min-tsze, XI. xii; his full name was Min Tsze-ch'ien, VI. vii; XI. ii, iv, xiii.
 Nan-kung Kwo, XVI. vi; supposed to be the same with Nan Yung.
 Nan-tsze, wife of the marquis of Wei, and sister of prince Ch'ao, VI. xxvi.
 Nan Yung, a disciple, V. i; XI. v.
 Ning Wü, posthumous title of Ning Yü, an officer of Wei, V. xx.
 P'ang, an ancient worthy, VII. i.
 Pi, a city of Lü, the stronghold of the Chi family, VI. vii; XI. xxiv; XVI. i; XVII. v.
 Pi-kan, an uncle of the tyrant Ch'ao, XVIII. i.
 P'i Shän, a minister of the State of Ch'ang, XIV. ix.
 Pien, a city or district of Lü, XIV. x.
 Pien, a city in Lü, XIV. xiii.
 Po,—the Po family of Ch'i, XIV. x.
 Po-i, honorary epithet of a worthy prince of the Shang dynasty, V. xxii; VII. xiv; XVI. xii; XVIII. viii.
 Po-kwó and Po-tá, two eldest sons, probably twins, of the Ch'ao dynasty, XVIII. xi.
 Po-nü, the denomination of Tsze-kang, surnamed Zan, a disciple, VI. viii; XI. ii.
 Po-yü, the family designation of Confucius's son, XVI. xiii; XVIII. x.
 Shän, name of the disciple Tsang-tsze, IV. xv; XI. xvii.
 Shän Ch'ang, styled Tsze-ch'ao, a disciple, V. x.
 Shang, name of the disciple Tszeh-shü, III. viii; XI. xv.
 Shào, the music of Shun, III. xxv; VII. xiii.
 Shào Iü, the minister of duke Hwan of Ch'i's brother, XIV. xvii.
 Shào-lien, a person belonging to a barbarous tribe on the East, who retired from the world, XVIII. viii.
 Shau-yang, a mountain in Shan-hsi, XVI. xii.
 Sheh, a district in Ch'ü, VII. xviii; XIII. xxi.
 Shih, name of the disciple surnamed Twan-sun, and styled Tsze-chang, XI. xv. xvii.
 Shih-män, a frontier pass 'tween Ch'i and Lü, XIV. xli.
 Shih-shü, named Yü-chi, an officer of Ch'ao, XIV. ix.
 Shü-ch'ü, honorary epithet of a worthy prince of the Shang dynasty, V. xxii; VII. xiv; XVI. xii; XVIII. viii.
 Shü-hsia and Shü-yé, two brothers, probably twins, of the Ch'ao dynasty, XVIII. xi.
 Shun, the ancient sovereign, VI. xviii; VIII. xviii, xx; XII. xxii; XIV. xlv; XV. iv; XX. i.
 Shü-sun, gave place to Mang-sun, as the clan-name of the second of the three great families of Lü, II. v, note.
 Shü-sun Wu-shü, the honorary epithet of Shü-sun Ch'ao-ch'ao, a chief of the Shü-sun family, XIX. xxii, xxiv.
 Sung, the State, occupied by descendants of the Hsia dynasty, III. ix; VI. xiv.
 Sze-mä Nü, named Kang, a disciple, and brother of Hwan T'ui, XII. iii. iv, v.

T'â-hsiang, name of a village, IX. ii.
 T'âi mountain, the, between Lû and Ch'î, III. vi.
 T'âi-po, the eldest son of king T'âi and grandfather of king Wân, the founder of the Ch'au dynasty, VIII. i.
 Tang, the dynastic name of the ancient Yao, VIII. xx.
 Tang, the founder of the Shang dynasty, XII. xxii; XX. i.
 T'ang, the State of, XIV. xii.
 Tan-t'âi Mieh-ming, styled Tsze-yü, a disciple, VI. xii.
 Tien, the name of Ts'ang Hsi and father of Ts'ang Shân; a disciple, XI. xxv.
 Ting, the posthumous epithet of Sung, marquis of Lû, B.C. 509-495, III. xix; XIII. xv.
 T'o, an officer of Wei, styled Tsze-yü, maker of prayers, VI. xiv; XIV. xx.
 Ts'âi, the State of, XI. ii; XVIII. ix.
 Ts'âi Wo, by name Yü, and styled Tsze-wo, a disciple, III. xxi; V. IX; VI. xxiv; XI. ii; XVII. xxi.
 Ts'ang Hsi, named Tien, the father of Ts'ang Shân, and a disciple, XI. xxv.
 Ts'ang Shân, styled Tsze-yü, a disciple, I. iv, ix; II. iv, xv; VIII. iii-vii; XII. xxiv; XIV. xxviii; XIX. xvi-xix.
 Ts'ang Wân, honorary title of Tsang-sun Shân, a great officer of Lû, V. xvii; XV. xiii.
 Tsang Wü-chung, the honorary epithet of an officer of Lû, XIV. xiii, xv.
 Ts'î or Ch'î, the State of, V. xviii; VI. iii, xxii; VII. xiii; XIV. xxii; XVI. xii; XVIII. iii, iv, ix.
 Tsin, the State of, XIV. xvi.
 Tso Ch'ü-ming, a man of reputation (writer of the Supplement to the Ch'un Ch'ü), V. xxiv.
 Ts'ze, name of the disciple Tsze-kung, I. xv; III. xvii; V. viii, ix; VI. vi; XIV. xxxi; XV. ii; XVII. xxiv.
 Tsze-ch'an, named Kung-sun Ch'iao, the chief minister of Ch'ang, V. xv; XIV. ix, x.
 Tsze-chang, the designation of Twan-sun Shih, a disciple, II. xviii, xxii; V. xviii; XI. xix; XII. vi, xiv, xx; XIV. xliii; XV. v, xli; XVII. vi; XIX. i, ii, iii; XX. ii.
 Tsze-chien, the designation of Fû Pü-ch'î, a disciple, V. ii.
 Tsze-fü Ching-po, an officer of Lû, XIV. xxxviii; XIX. xxiii.
 Tze-hsi, the chief minister of Ch'ü, XIV. x.
 Tze-hsiâ, the designation of Pü Shang, the disciple, I. vii; II. vii; III. viii; VI. xi; XI. ii; XII. v, xxii; XIII. xxvii, xxviii; XIX. iii, xv.
 Tze-hwa, the designation of Kung-hsi, named Ch'ih, a disciple, VI. iii.
 Tze-k'ao, the designation of Ch'âi, a disciple, XI. xxiv.
 Tze-kung, the designation of Twan-mü Ts'ze, a disciple, I. x, xv; II. xiii; III. xvii; V. iii, viii, xi, xii, xiv; VI. xxviii; VII. xiv; IX. vi, xii; XI. ii, xii, xv; XII. vii, viii, x, xxiii; XIII. xx, xxiv; XIV. xviii, xxx, xxxi, xxxvii; XV. ii, ix, xxiii; XVII. xix, xxiv; XIX. xx-xxv.
 Tze-lü, the designation of the disciple Chung Yü, often styled simply Yü, II. xvii; V. vi, vii, xiii, xxv; VI. xxvi; VII. x, xxxiv; IX. xi, xxvi; X. xviii; XI. xii, xiv, xxi, xxiv, xxv; XII. xii; XIII. i, iii, xxviii; XIV.

xvii, xxiii, xxviii, xli, xlv; XV. i; XVII. v, vii, xxiii; XVIII. vi, vii.
 Tze-sang Po-tsze, VI. i.
 Tze-wân, surnamed Tâu and Kû-yü-t'â, the chief minister of Ch'ü, V. xviii.
 Tze-yü, or Yen Yü, the designation of Yen Yen, a disciple, II. vii; VI. xii; XI. ii; XVII. iv; XIX. xii.
 Tze-yü, a minister of Ch'ang, XIV. ix.
 Tung-li, name of the place where Tze-ch'an resided, XIV. ix.
 Wân, the king, VIII. xx; IX. v; XIX. xxii.
 Wân, the famous marquis (or duke) of Tsin, XIV. xvi.
 Wân, a river dividing the States of Ch'î and Lû, VI. vii.
 Wang-sun Chia, a great officer of Wei, III. xiii; XIV. xx.
 Wei, the State of, VII. xiv; IX. xiv; XIII. iii, vii, viii, ix; XIV. xx, xlii; XV. i; XIX. xxii.
 Wei, one of the three families which governed the State of Tsin, XIV. xii.
 Wei, a small State in Shan-hsi, XVIII. i.
 Wei-sh'ang K'ao, a mean man, V. xxiii.
 Wei-sh'ang Mâu, an old man and recluse, XIV. xxxiv.
 Wü, the State of, VII. xxx.
 Wü, the founder of the Ch'au dynasty, VIII. xx; XIX. xxii.
 Wü, the music of king Wü, III. xxv.
 Wü, a musician of Lû, XVIII. ix.
 Wü-ch'ang, a city in Lû, VI. xii; XVII. iv.
 Wü-mâ Ch'î, a disciple, VII. xxx.
 Yang, a musician of Lû, XVIII. ix.
 Yang Fû, a disciple of Ts'ang Shân, XIX. ix.
 Yang Ho and Yang Hû, the principal minister of the Chi family, XVII. i.
 Yao, the ancient sovereign, VI. xxviii, VIII. xix; XIV. xlv; XX. i.
 Yellow river, the, XVIII. ix.
 Yen Hûi, styled Tsze-yüan, the favourite disciple, VI. ii; XI. vi.
 Yen Lû, the father of Hûi, XI. vii.
 Yen Yüan, named Hûi, and styled Tsze-yüan, the favourite disciple, V. xxv; VII. x; IX. x, xx; XI. ii, vii, viii, xix, xxii; XII. i; XV. x.
 Yin dynasty, the, II. xxiii; III. ix, xxi; VIII. xx; XV. v; XVIII. i.
 Yü, Chung-yü, styled Tsze-lü, the disciple, II. xvii; V. vi, vii; VI. vi; IX. xi, xxvi; XI. xii, xiv, xvii, xx, xxi, xxiii; XII. xii; XIII. iii; XV. iii; XVI. i; XVII. viii.
 Yü, the ancient sovereign, VIII. xviii, xxi; XIV. vi; XX. i.
 Yü and Yü Yü, the dynastic name of the sovereign Shun, VIII. xx.
 Yü, the famous historiographer of Wei, designated Tsze-yü, the Shih Ts'ü of Chwang-tsze XV. vi.
 Yü, i. q. Ts'âi Wo, XVII. xxi.
 Yüan Zang, an old friend of Confucius, who seems to have become a follower of L'ao-tsze, XIV. xlii.
 Yüan Sze, named Hsien, a disciple, VI. iii.
 Yü-chung or Wü-chung, brother of T'âi-po, VIII. i, note; XVIII. viii.
 Yü Zo, styled Tsze-zo and Tsze-yü, a disciple, I. ii, xii, xiii; XII. ix.

Zan, Zan Yü, VI. iii; XVII. iv.

Zan Ch'ü, styled *Tsze-yü*, VI. x; XI. xxiii; XIV. xiii; a disciple.

Zan Käng, called Po-nü and Tsze-käng, XI. ii.

Zan Yü, named Ch'ü, and designated Tsze-yü, a disciple, III. vi; V. vii; VI. iii; VII. xiv;

XI. ii, xii, xxi, xxv; XIII. ix, xiv; XVI. i; XIX. xii.

Zan Yung, styled Chung-kung, a disciple, V. iv.

Zü Pei, a man of Lâ, whom Confucius declined to see, XVII. xx.

INDEX III.

OF SUBJECTS IN THE GREAT LEARNING.

Ability and worth, importance of a ruler appreciating and using, *comm.* X. 14, 16.
Analects, quotations from the, *comm.* IV; X. 15.
Ancients, the, illustrated illustrious virtue, how, *text*, 4.

Family, regulating the, *text*, 4, 5; *comm.* VIII; IX.

Heart, the rectification of the, *text*, 4, 5; *comm.* VII.

Illustration of illustrious virtue, *text*, 1, 4; *comm.* I.

Kingdom, the, rendered peaceful and happy, *text*, 5; *comm.* X.

Kings, why the former are remembered, *comm.* III. 4, 5.

Knowledge, perfecting of, *text*, 4, 5; *comm.* V.

Litigations, it is best to prevent, *comm.* IV.

Master, the words of the, quoted, *comm.* III. 2; IV.

Measuring-square, principle of the, *comm.* X.

Middle Kingdom, the, *comm.* X. 15.

Mind, rectifying the, *text*, 4, 5; *comm.* VII.

Odes, quotations from the, *comm.* II. 3; III; IX. 6, 7, 8; X. 3, 4, 5.

Order of steps in illustrating virtue, *text*, 3, 4, 5.

Partiality of the affections, *comm.* VIII.

Passion, influence of, *co. m.* VII.

People, renovation of the, *text*, 1; *comm.* II.

Perfecting of knowledge, the, *text*, 4, 5; *comm.* V.

Person, the cultivation of the, *text*, 4, 5, 6; *comm.* VII; VIII.

Renovation of the people, the, *text*, 1; *comm.* II.

Resting in the highest excellence, *text*, 1, 2; *comm.* III.

Root, the, and branches, *text*, 3; *comm.* IV; cultivation of the person the, *text*, 6; virtue the, *comm.* X. 6, 7, 8.

Secret watchfulness over himself, characteristic of the superior man, *comm.* VI. 1.

Shü-ching, the, quotations from, *comm.* I. 1, 2, 3; II. 2; IX. 2; X. 11, 14.

Sincerity of the thoughts, *text*, 4, 5; *comm.* VI.

State, the government of the, *text*, 4, 5; *comm.* IX; X.

Steps by which virtue may be illustrated, *text*, 4, 5.

Superior man, character of the, *comm.* II. 4.

Superior, and mean man, *comm.* VI.

Virtue, illustrious, *text*, *comm.* II; the root, *comm.* X. 6, 7, 8.

Wealth a secondary object with a ruler, *comm.* X. 7, &c.

INDEX IV.

OF PROPER NAMES IN THE GREAT LEARNING.

Ch'ang, the philosopher, *introductory note*; *comm.*

V. note

Châu, the State of, *comm.* II. 3.

Châu, the tyrant, *comm.* IX. 4.

Ch'i, the name of a river, *comm.* III. 4.

Chieh, the tyrant, *comm.* IX. 4.

Ch'in, the State of, *comm.* X. 14.

Ch'ü, the State of, *comm.* X. 13.

Confucius, *concluding note to text.*

Fan, the uncle of duke Wän, *comm.* X. 13.

K'ang, honorary epithet of Fäng, brother of king Wü, *comm.* I. 1; II. 2; IX. 2; X. 11.

Mäng Hsien, honorary epithet of Chung-sun Mieh, a worthy minister of Lü, *comm.* X. 22.

Mencius, *introductory note to text.*

Shun, the sovereign, *comm.* IX. 4.

Tai Chiä, the second sovereign of the Shang dynasty, *comm.* I. 2.

Tang, the sovereign, *comm.* II. 1.

Tsäng, the philosopher, *concluding note to text*; *comm.* VI. 3.

Ts'in (or Ch'in), the State of, *comm.* X. 14.

Ts'ü (or Ch'ü), the State of, *comm.* X. 12.

Wän, the king, *comm.* III. 3.

Yao, the sovereign, *comm.* I. 3; IX. 4.

Yin dynasty, *comm.* X. 5.

Yin, an ancient officer mentioned in the Shih-ching, *comm.* X. 4.

INDEX V.

OF SUBJECTS IN THE DOCTRINE OF THE MEAN.

Analects, quotations from the, III; XXVIII. 5.

Ancestors, worship of, XVIII. 2, 3; XIX.

Antiquity, the regulations of, cannot be attested, XXVIII. 5; XXIX. 2.

Archery, illustrative of the way of the superior man, XIV. 5.

Benevolence, to be cherished in treading the path of duty, XX. 4, 5.

Burial and mourning, XVIII. 3.

Ceremonies, music, &c., can be ordered only by the sovereign, XXVIII. 2, 3, 4.

Common men and women may carry into practice the Mean in its simple elements, XII. 2, 4.

Completion of everything effected by sincerity, XXV.

Equilibrium, the mind in a state of, I. 4, 5.

Eulogium of Conf., XXX; XXXI; XXXII.

Exclusive, certain prerogatives of the sovereign, XXVIII. 2, 3, 4.

Fame of Conf. universal, XXXI. 4.

Filial piety of Shun, XVII; of king Wü and the duke of Châu, XIX.

Five duties of universal obligation, XX. 8.

Forcefulness, in its relation to the practice of the Mean, X.

Four things to which Conf. had not attained, XIII. 4.

Government, easy to him who understands sacrificial ceremonies, XIX. 6; dependent on the character of the officers, and ultimately on that of the sovereign, XX.

Harmony, the mind in a state of, I. 4, 5; combined with firmness, in the superior man, X. 5.

Heaven, rewarding filial piety in the case of Shun, and virtue in the case of Wän, XVII; Confucius the equal of, XXXI. 3.

Heaven and Earth, order of, dependent on the equilibrium and harmony of the human mind, I. 5; the perfectly sincere man forms a *ternion* with, XXII; Conf. compared to, XXX. 2.

Instruction, definition of, I. 1.

Insubordination, the evil of, XXVIII.

Intelligence, how connected with sincerity, XXI.

Knowledge of duties come by in three different ways, XX. 9.

Lamentation that the path of the Mean was untrodden, V.

Law to himself, man a, XIII.

Man has the law of the Mean in himself, XIII.

MEAN, only the superior man can follow the, II. 1; the rarity of the practice of the, III; how it was that few were able to practise the, IV; how Shun practised the, VI; men's ignorance of the, shown in their conduct, VII; how Hui held fast the course of the, VIII; the difficulty of attaining to the, IX; on forcefulness in its relation to the, X; only the sage can come up to the requirements of the, XI. 3; the course of the, reaches far and wide, but yet is secret, XII; common men and women may practise the, XII. 2; orderly advance in the practice of the, XV; Conf. never swerved from the, XXXI. 1.

Middle Kingdom, Conf. fame overspreads the, XXXI. 4.

Nature, definition of, I. 1.

Nine standard rules to be followed in the government of the kingdom, XX. 12, 13, 14, 15.

Odes, quotations from the, XII. 3; XIII. 2; XV. 2; XVI. 4; XVII. 4; XXVI; XXVII. 7; XXIX. 6; XXXIII. 1, 2, 3, 4, 5, 6.

Passions, harmony of the, I. 4.

PATH of duty, definition of, I. 1; may not be left for an instant, I. 2; is not far to seek, XIII.

Praise of Wān and Wū, and the duke of Chāu, XVIII; XIX.

Preparation necessary to success, XX. 16.

Principles of duty, have their root in the evidenced will of Heaven, I. 1; to be found in the nature of man, XIII.

Progress in the practice of the Mean, XV.

Propriety, the principle of, in relation to the path of duty, XX. 5.

Reciprocity, the law of, XIII. 3, 4.

Righteousness, chiefly exercised in honouring the worthy, XX. 5.

Sacrifices, to spiritual beings, XVI. 3; instituted by Wū and the duke of Chāu, XVIII. 2, 3; to Heaven and Earth, XIX. 6; to ancestors, XVIII; XIX.

Sage, a, only can come up to the requirements of the Mean, XI. 3; naturally and easily embodies the right way, XX. 18; the glorious path of, XXVII; Conf. a perfect, XXXI. 1.

Seasons, Confucius compared to the four, XXX. 2, 3.

Secret watchfulness over himself characteristic of the superior man, I. 3.

Self-examination practised by the superior man, XXXIII. 2.

Sincerity, the outgoing of, cannot be repressed, XVI. 5; the way of Heaven, XX. 17, 18; how to be attained, XX. 19; how connected with intelligence, XXI; the most complete necessary to the full development of the nature, XXII; development of, in those not naturally possessed of it, XXIII; when entire, can foreknow, XXIV; the completion of everything effected by, XXV; the possessor of entire, is the co-equal of Heaven and Earth, and is an infinite and an independent being; a god, XXVI; XXXII. 1.

Singleness necessary to the practice of the relative duties, XX. 8; necessary to the practice of government, XX. 15, 17; of king Wān's virtue, XXVI. 10.

Sovereign, a, must not neglect personal and relative duties, XX. 7.

Sovereign-sage, the, described, XXIX.

Spirit, the perfectly sincere man is like a, XXIV.

Spiritual beings, the operation and influence of, XVI; the sovereign-sage presents himself before, without any doubts, XXIX. 3, 4.

Steps in the practice of the Mean, XV.

Superior man is cautious, and watchful over himself, I. 2, 5; only can follow the Mean, II. 2; combines harmony with firmness, X. 5; the way of, is far-reaching and yet secret, XII; distinguished by entire sincerity, XIII. 4; in every variety of situation pursues the Mean, and finds his rule in himself, XIV; pursues his course with determination, XX. 20, 21; endeavours to attain to the glorious path of the sage, XXVII. 6, 7; prefers concealment of his virtue, while the mean man seeks notoriety, XXXIII. 1.

Three hundred rules of ceremony, and three thousand rules of demeanour, XXVII. 3.

Three kings, the founders of the three dynasties, XXIX. 3.

Three things important to a sovereign, XXIX. 1.

Three virtues wherewith the relative duties are practised, XX. 8.

Virtue in its highest degree and influence, XXXIII. 4, 5, 6.

Virtuous course, the commencement and completion of a, XXXIII.

INDEX VI.

OF PROPER NAMES IN THE DOCTRINE OF THE MEAN.

Âi, the duke of Lû, XX. 1.

Ch'ang, the philosopher, *introductory note*.

Chau dynasty, XXVIII. 5.

Chau, the duke of, XVIII. 3; XIX.

Chi, a small State in which sacrifices were maintained to the sovereigns of the Hsia dynasty, XXVIII. 5.

Chi-li, the old duke, who received from king Wû the title of king, XVIII. 2, 3.

Chung-nî, designation of Conf., II. 1; XXX. 1. Confucian school, *introductory note*.

Hsia dynasty, XXVIII. 5.

Hûi, a disciple of Conf., VIII.

Hwâ, the name of a mountain, XXVI. 9.

Mencius, *introductory note*.

Shun, the sovereign, VI; XVII. 1; XXX. 1.

Sung, a State in which sacrifices were maintained to the sovereigns of the Yi dynasty, XXVIII. 5.

T'ai, the old duke, T'an-fû, who received from king Wû the title of king, XVIII. 2, 3.

Tsze-lû, a disciple of Conf., X. 1.

Tsze-sze, *introductory note*; *concluding notes to chaps. I; XII; XXI; XXXIII*.

Wân, the king, XVII. 4; XVIII; XX. 2; XXVI. 10; XXX. 1.

Wû, the king, XVIII; XIX; XX. 2; XXX. 1.

Yang, a distinguished scholar, A.D. 1064-1085, *concluding note to chap. I*.

Yao, the sovereign, XXX. 1.

Yin dynasty, XXVIII. 5.

Yo, the name of a mountain, XXVI. 9.

INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE
FOR THE CLASSICS.

A. stands for *Analects*; G.L.T. for *The Great Learning, text*; G.L.C. for *The Great Learning, commentary*; D.M. for *The Doctrine of the Mean*. In the references to the *Analects*, books are separated by a semicolon, and chapters of the same book by a comma.

THE 1st RADICAL, 一.

- (1) One, sometimes = a, A., II. ii; IV. vi. 2, xviii. 2; VI. ix, xxii, *et alibi*, *saepe*. G.L.C., x. 14. D.M., viii, xiii. 4, xxvi. 7. 9. (2) One and the same, D.M., xvii. 3. xx. 9. (3) Singleness = sincerity, D.M., xx. 8, 15. (4) A unity, A., IV. xv. 1; XV. ii. 3. (5) Adverbially = by one effort, D.M., xx. 20. (6) As a verb = to unite in one, A., XIV. xviii. 2. (7) 一人, the One man, a designation of the sovereign, A., XX. i. 5. G.L.C., ix. 3. (8) 一則... 一則, partly, now... now, A., IV. xxi.

七 *ch'i* Seven, A., II. iv. 6; XI. xxv. 5, 7, 10; XIII. xxix; XIV. xl.

三 *san* (1) Three, A., I. xi; II. ii, iv. 2; III. ii, *et alibi*, *saepe*. D.M., xviii. 3, xx. 8, 11, xxvii. 3, xxix. 1. (2) Adverbially = thrice, A., V. xviii. 1; VIII. i; X. xviii. 2. Into three parts, A., VIII. xx. 4. But 三省, A., I. iv, on three points. (3) 二三

子, ye, disciples, A., III. xxiv; VII. xxiii; IX. xi. 3; XI. x. 3; XVII. iv. 4. (4) 三王, three kings; i.e. the founders of the three great dynasties, D.M., xxix. 3. (5) 三歸, the name of a tower, A., III. xxii. 2. (6) 三飯, A., XVIII. ix. 2 = the band-master at the third meal.

三 *san* The 4th tone. Thrice, A., V. xix; XI. v; XVIII. ii. (1) He, she, it, this, that, which is above, with the corresponding plurals, A., I. ii. 1; III. xxvi, *et saepius*. G.L.C., x. 1, 2, 21. D.M., xiv. 3, *et al.* (2) Adverbially = upwards, A., XIV. xxiv, xxxvii. 2 (in these instances some tone it in 2nd tone). D.M., xviii. 3, xxx. 1. (3) 在... 上, above..., in or on the above of..., A., VI. vii; IX. xvi. D.M., xvi. 3. (4) 上下, above, below, in opposition, applied to heaven and earth, A., VII. xxxiv.

上 *shang* D.M., xii. 3. (5) 草上之風, the grass, when the wind is upon it, A., XII. xix. (6) 上帝, God, the most High God, G.L.C., x. 5. D.M., xix. 6.

上 *shang* The 3rd tone. To ascend; proceeding upwards. 以上, A., VI. xix; VII. vii. (1) He, she, it, this, that, which is below, with the corresponding plurals; both positive and superlative, A., IX. iii. 2; X. ii. 1; XVI. ix. G.L.C., x. 2, 21. D.M., xiv. 3, xix. 4, xx. 6, 17, xxix. 2. (2) 上下, see on 上. (3) 於 or 于... 下, under, in or on the beneath of..., A., XII. xxi. 1; XVI. xii. 1. (4) 天下, the world, the kingdom, A., III. xi, xxiv; IV. x, *et al.* G.L.T., 4, 5. G.L.C., viii. 1, ix. 4, x. 1, 4. D.M., i. 4, x. 1, *et al.* (5) Occurs in the proper name 柳下惠, A., XV. xiii; XVIII. ii, viii. 1, 3.

下 *hsia* A verb, in the 4th tone. (1) To descend, A., III. vii; V. xiv, *et al.* (2) 以下, downwards, A., VI. xix. (3) 下人, to humble one's self to others, A., XII. xx. 5.

丈 *chang* 丈人, an old man, A., XVIII. vii. 1. Not, *passim*. The simplest negative. Moreover, and moreover, A., II. iii. 2; VI. iv; VII. xv; VIII. xi, xiii. 3; IX. xi. 3; XI. xxv. 4; XVI. i. 4; XVIII. vi. 3. D.M., xv. 2, xxvii. 7.

不 *pü* (1) An age, a generation, A., II. xxiii. 1, 2; VI. xiv; XIII. xii; XVI. i. 8, ii. 1, iii. D.M., xi. 1, xxviii. 1, xxix. 3, 4. (2) To all ages, D.M., xxix. 5. (3) 沒世 = after death, A., XV. xix. G.L.C., iii. 5. This phrase is commonly explained

上 *shang* The 3rd tone. To ascend; proceeding upwards. 以上, A., VI. xix; VII. vii. (1) He, she, it, this, that, which is below, with the corresponding plurals; both positive and superlative, A., IX. iii. 2; X. ii. 1; XVI. ix. G.L.C., x. 2, 21. D.M., xiv. 3, xix. 4, xx. 6, 17, xxix. 2. (2) 上下, see on 上. (3) 於 or 于... 下, under, in or on the beneath of..., A., XII. xxi. 1; XVI. xii. 1. (4) 天下, the world, the kingdom, A., III. xi, xxiv; IV. x, *et al.* G.L.T., 4, 5. G.L.C., viii. 1, ix. 4, x. 1, 4. D.M., i. 4, x. 1, *et al.* (5) Occurs in the proper name 柳下惠, A., XV. xiii; XVIII. ii, viii. 1, 3.

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且 *ch'ieh* (1) He, she, it, this, that, which is above, with the corresponding plurals, A., I. ii. 1; III. xxvi, *et saepius*. G.L.C., x. 1, 2, 21. D.M., xiv. 3, *et al.* (2) Adverbially = upwards, A., XIV. xxiv, xxxvii. 2 (in these instances some tone it in 2nd tone). D.M., xviii. 3, xxx. 1. (3) 在... 上, above..., in or on the above of..., A., VI. vii; IX. xvi. D.M., xvi. 3. (4) 上下, above, below, in opposition, applied to heaven and earth, A., VII. xxxiv.

世 *shih* (1) He, she, it, this, that, which is above, with the corresponding plurals, A., I. ii. 1; III. xxvi, *et saepius*. G.L.C., x. 1, 2, 21. D.M., xiv. 3, *et al.* (2) Adverbially = upwards, A., XIV. xxiv, xxxvii. 2 (in these instances some tone it in 2nd tone). D.M., xviii. 3, xxx. 1. (3) 在... 上, above..., in or on the above of..., A., VI. vii; IX. xvi. D.M., xvi. 3. (4) 上下, above, below, in opposition, applied to heaven and earth, A., VII. xxxiv.

上 *shang* D.M., xii. 3. (5) 草上之風, the grass, when the wind is upon it, A., XII. xix. (6) 上帝, God, the most High God, G.L.C., x. 5. D.M., xix. 6.

上 *shang* The 3rd tone. To ascend; proceeding upwards. 以上, A., VI. xix; VII. vii. (1) He, she, it, this, that, which is below, with the corresponding plurals; both positive and superlative, A., IX. iii. 2; X. ii. 1; XVI. ix. G.L.C., x. 2, 21. D.M., xiv. 3, xix. 4, xx. 6, 17, xxix. 2. (2) 上下, see on 上. (3) 於 or 于... 下, under, in or on the beneath of..., A., XII. xxi. 1; XVI. xii. 1. (4) 天下, the world, the kingdom, A., III. xi, xxiv; IV. x, *et al.* G.L.T., 4, 5. G.L.C., viii. 1, ix. 4, x. 1, 4. D.M., i. 4, x. 1, *et al.* (5) Occurs in the proper name 柳下惠, A., XV. xiii; XVIII. ii, viii. 1, 3.

下 *hsia* A verb, in the 4th tone. (1) To descend, A., III. vii; V. xiv, *et al.* (2) 以下, downwards, A., VI. xix. (3) 下人, to humble one's self to others, A., XII. xx. 5.

丈 *chang* 丈人, an old man, A., XVIII. vii. 1. Not, *passim*. The simplest negative. Moreover, and moreover, A., II. iii. 2; VI. iv; VII. xv; VIII. xi, xiii. 3; IX. xi. 3; XI. xxv. 4; XVI. i. 4; XVIII. vi. 3. D.M., xv. 2, xxvii. 7.

不 *pü* (1) An age, a generation, A., II. xxiii. 1, 2; VI. xiv; XIII. xii; XVI. i. 8, ii. 1, iii. D.M., xi. 1, xxviii. 1, xxix. 3, 4. (2) To all ages, D.M., xxix. 5. (3) 沒世 = after death, A., XV. xix. G.L.C., iii. 5. This phrase is commonly explained

且 *ch'ieh* (1) He, she, it, this, that, which is above, with the corresponding plurals, A., I. ii. 1; III. xxvi, *et saepius*. G.L.C., x. 1, 2, 21. D.M., xiv. 3, *et al.* (2) Adverbially = upwards, A., XIV. xxiv, xxxvii. 2 (in these instances some tone it in 2nd tone). D.M., xviii. 3, xxx. 1. (3) 在... 上, above..., in or on the above of..., A., VI. vii; IX. xvi. D.M., xvi. 3. (4) 上下, above, below, in opposition, applied to heaven and earth, A., VII. xxxiv.

世 *shih* (1) He, she, it, this, that, which is above, with the corresponding plurals, A., I. ii. 1; III. xxvi, *et saepius*. G.L.C., x. 1, 2, 21. D.M., xiv. 3, *et al.* (2) Adverbially = upwards, A., XIV. xxiv, xxxvii. 2 (in these instances some tone it in 2nd tone). D.M., xviii. 3, xxx. 1. (3) 在... 上, above..., in or on the above of..., A., VI. vii; IX. xvi. D.M., xvi. 3. (4) 上下, above, below, in opposition, applied to heaven and earth, A., VII. xxxiv.

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上 *shang* The 3rd tone. To ascend; proceeding upwards. 以上, A., VI. xix; VII. vii. (1) He, she, it, this, that, which is below, with the corresponding plurals; both positive and superlative, A., IX. iii. 2; X. ii. 1; XVI. ix. G.L.C., x. 2, 21. D.M., xiv. 3, xix. 4, xx. 6, 17, xxix. 2. (2) 上下, see on 上. (3) 於 or 于... 下, under, in or on the beneath of..., A., XII. xxi. 1; XVI. xii. 1. (4) 天下, the world, the kingdom, A., III. xi, xxiv; IV. x, *et al.* G.L.T., 4, 5. G.L.C., viii. 1, ix. 4, x. 1, 4. D.M., i. 4, x. 1, *et al.* (5) Occurs in the proper name 柳下惠, A., XV. xiii; XVIII. ii, viii. 1, 3.

下 *hsia* A verb, in the 4th tone. (1) To descend, A., III. vii; V. xiv, *et al.* (2) 以下, downwards, A., VI. xix. (3) 下人, to humble one's self to others, A., XII. xx. 5.

丈 *chang* 丈人, an old man, A., XVIII. vii. 1. Not, *passim*. The simplest negative. Moreover, and moreover, A., II. iii. 2; VI. iv; VII. xv; VIII. xi, xiii. 3; IX. xi. 3; XI. xxv. 4; XVI. i. 4; XVIII. vi. 3. D.M., xv. 2, xxvii. 7.

不 *pü* (1) An age, a generation, A., II. xxiii. 1, 2; VI. xiv; XIII. xii; XVI. i. 8, ii. 1, iii. D.M., xi. 1, xxviii. 1, xxix. 3, 4. (2) To all ages, D.M., xxix. 5. (3) 沒世 = after death, A., XV. xix. G.L.C., iii. 5. This phrase is commonly explained

by 終身 'as long as men live, or to the end of the world.' (4) 絕世, interrupted generations, i.e. families whose line of succession has been broken, A., XX. i. 7. D.M., xx. 14. (5) The world, A., XIV. xxxix. 1; XVIII. vi. 3. G.L.c., xi. 3. (6) 世叔, as a proper name, A., XIV. ix.

丘
ch'iu

(1) A hillock, A., XIX. xxiv. (2) The name of Confucius. Used by himself, A., V. xxvii; VII. xxiii, xxx. 3, xxxiv, et al. D.M., xiii. 4. Applied to him contemptuously, A., XIV. xxxiv. 1; XVIII. vi. 2, 3. (3) Part of a double name, A., V. xxiv.

並
ping

Properly written 立. Together, along-side, A., XIV. xlvii. 2; XIX. xvi. G.L.c., x. 23. D.M., xxx. 3.

THE 2ND RADICAL, 丨.

个
ko

一个人, one man, G.L.c., x. 14.

中
chung

The middle. (1) 中, and 在 或 於... 中, in, in the midst of, A., II. xviii. 2; V. i. 1; VII. xv; X. xvii. 2; XV. xxxi; XVI. i. 4, 7. (2) = the heart, G.L.c., vi. 2. (3) The Mean, A., VI. xxvii; XX. i. 1. D.M., i. 4, 5, ii. 1, 2, et passim. (4) 中國, the Middle Kingdom, China, G.L.c., x. 15. D.M., xxxi. 4. (5) 中道, midway, halfway, A., VI. x. (6) 中人, mediocre men, A., VI. xix. (7) 中門, to stand in the middle of the gateway, A., X. iv. 2. (8) 中行, to walk in the Mean, to act entirely right, A., XIII. xxi. Comp. D.M., xxxi. 1. (9) 中牟, the name of a place, A., XVII. vii. 2.

中
chung

The 4th tone. To hit the mark; hitting the mark; exact, A., XI. xiii. 3; xviii. 2; XIII. iii. 6; XVIII. viii. 3, 4. G.L.c., ix. 2. D.M., i. 4; xx. 18.

THE 3RD RADICAL, 主

主
chü

(1) To count as chief or principal, A., I. viii. 2; III. xvi; IX. xxiv; XII. x. (2) A master, president, A., XVI. i. 4.

THE 4TH RADICAL, 丩.

乃
nai

To be. 無乃...乎 or 與, is it not...? A., VI. i. 3; XIV. xxxiv. 1; XVI. i. 3.

久
chüü

Long, for a long time, A., III. xxiv; IV. ii, et al. D.M., iii; xxvi. 2, 4, 5, 8. After a long time, A., V. xvi.

乎
hü

(1) A particle of interrogation. Found alone; preceded by another interrogative particle; preceded by 不亦, A., I. i, iv; II. vii, viii, xvii; VI. xxviii; VII. xiv. 1, 2, et al., saepe. G.L.c., iii. 2. (2) A particle

of exclamation, A., VI. vi; VIII. xviii, xix. 1, 2; IX. xx, et al. D.M., xvi. 3, xxvii.

2. Followed by 哉, giving emphasis, A., III. xiv; VII. xxix, et al. Preceded by 哉, A., XII. xxii. 5; XIV. xlii. 1, 2. (3) Partly interrogatory, partly exclamatory. In this usage it is sometimes preceded by 必也; it is often preceded by 其; and by 矣 immediately before it, A., II. xxi.

2; III. vii, xi; IV. vi. 2; V. xviii. 1, 2, et al., saepe. G.L.c., iv. i, vi. 3. D.M., iii, xv. 2, xvi. 1, xviii. 1, xix. 1, et al. (4) As a preposition, after verbs and adjectives, = in, to, &c., A., I. x. 2; II. xvi; VIII. iv. 3; XVIII. x, et al., saepe. G.L.c., ix. 4, x. 6. D.M., i. 2, vii, xiv. 1, 2, 5, et al., saepe. (5) Than, in comparison, A., XI. xxv. 2; XVII. xxii. D.M., i. 4. 莫...乎. (6)

惡乎, how, A., IV. v. 2. (7) Observe 焉爾乎, A., VI. xii; and 其庶乎, XI. xviii. 1.

乎
hü

The 1st tone. Joined with 於 (wü). An exclamation, D.M., xxvi. 10.

之
chih

(1) Of, A., I. ii. 2, v, xi. 1, et passim. G.L.c., i. 4. G.L.c., iii. 4, et passim. D.M., ii. 2, viii, et passim. In the construct state, the regent follows the 之, and the regimen precedes. They may be respectively a noun, a phrase, or a larger clause. (2) Him, her, it, them, A., I. vii; XIV. xviii. 1, xix. 2, et passim. So in G.L. and D.M. (3) It is often difficult to find the antecedent to 之, and it seems merely to give an active, substantive force to the verb, A., II. xiii; III. xxiii; XV. ii. 3; XVII. ix. 6, et saepe. D.M., xx. 18, 19, 20, et al. (4) 有之, G.L.c., viii. 2, x. 14,

as in (2), but 有之 and 無之 are more like our use of impersonal verbs, G.L.c., ix. 1. A., IV. vi. 3. (5) Where 之 comes in a sentence with 未, it is generally transposed, G.L.c., 7. A., IV. vi. 3, et al. So 莫之知避, D.M., vii, et al. All negative adverbs seem to exert this attractive force. (6) 之謂, it is called, D.M., i. 1. G.L.c., vi. 1. A., XVI. xii. 2, et al. 謂之 is different, and comes under (2). So, 譬之, A., XIX. xxiii. 2. (7) Observe the idiom in A., VI. iii. 3; XI. vii. 1, 2, xxv. 12; XVIII. i. 1. (Wang Yin-chih explains these cases by taking 之 as = 其.) (8)

如之何, how, A., III. xix; XI. xxi, et al. (9) 死之, died with, or for, him, A., XIV. xvii. 1. (10) 末之難, A.,

XIV. xlii. 3. (11) 之 = 於, in regard to, G.L.C., viii. 1; but this is doubtful.

(12) 之 = 是, this, G.L.C., ix. 6. (13) As a verb. To go, or come, to, A., V. xviii. 2; XIII. xix, *et al.* (I do not think that Wang Yin-chih gives this meaning of 之.) (14) Part of a man's name, A., VI. xiii.

乘 *shāng*
To mount, to ride; spoken of horses, carriages, boats, A., V. vi; VI. iii. 2; XV. x. 3, xxv.

乘 *ch'āng*
The 3rd tone. (1) A carriage, A., I. v; V. vii. 2, 3, *et al.* G.L.C., x. 22. (2) A team of four horses, A., V. xviii. 2.

THE 5TH RADICAL, 乙.

Nine, A., VI. iii. 3; VIII. xx. 3; XVI. x. 九夷, the nine rude tribes on the east, A., IX. xiii. 1. 九經, the nine standard rules of government, D.M., xx. 12, 15.

九 *ch'ü*
The 1st tone. To collect, A., XIV. xvii. 2.

To beg, A., V. xxiii.

也 *yé*
(1) A particle used at the end of sentences. Sometimes it might be dispensed with, and at others it is felt to be necessary, not only to the euphony and strength of the style, but also to give clearness and definiteness to the meaning, A., I. ii. 1, x. 1; X. i. ii. 1, 2, iii. 1, 2, 3, 4, 5, *et passim.* So also in G.L. and D.M. It closes also the different clauses in a long predicate, where we might use the semicolon in English, D.M., xx. 8, *et al.* (2) It is used after proper names, after some adverbs, and after a clause, in the first member of a sentence, and may be construed as = *as to*, the Latin *quoad*. A., I. x. 1, 2, xv. 3; X. 2; XI. xii. 1, xiv. 2, xv. xvi. 1, xvii. 1, 2, 3, 4, *et passim.* So, in G.L. and D.M. In these cases it is followed at the end of the sentence by another particle, — itself, 矣, 焉, 乎.

(3) As correlate of 者, in explanation of terms, G.L.C., iii. 4, vi. 1, x. 7. D.M. xxv. A., III. viii. 3; XII. xvii., *et al.*, *saep.*

(4) At the end of sentences, we find 者也, sometimes preceded by 者, sometimes not. In these cases 者 may often be explained as imparting a participial or adjective power to other characters, but not so always, A., V. xxvi; VI. ii; VII. xix; *et saepe.* So, in G.L. and D.M. (5)

也者 in the first member of a sentence, resuming a previous word, and followed by an explanation or account of it, A., I. ii. 2. D.M., i. 2, 4, *et al.*, *saep.* (6)

也 = 邪, interrogative, A., II. xxiii. 1; V. xvii; VI. xxiv. (7) As a final, it appears often followed by other par-

ticles, — 也與; 也已; 也已矣; 也夫; 也哉.

亂 *luan*

(1) To confound; unregulated; confusion, insurrection, A., VII. xx; VIII. ii, x, xii. 2; X. viii. 4; XV. xxvi; XVII. viii. 3, xviii, xxiii; XVIII. vii. 5. 作亂, to raise confusion, or insurrection, A., I. ii. 1. G.L.T., 7. G.L.C., ix. 3. D.M., xx. 14. (2) To put in order; able to govern, A., VIII. xx. 2. (3) The name of a certain part in a musical service, A., VIII. xv.

THE 6TH RADICAL, 子.

子 *yü*

(1) I, me, my, A., III. viii. 3; VI. xxvi; VII. xxii, *et al.* D.M., vii, xxxiii. 6. (2) Name of a disciple of Confucius, A., V. ix. 1, 2; XVII. xxi. 6.

事 *shih*

(1) An affair, affairs; business, A., I. v, xiv; III. viii. 2, xv; XV. i. 1, *et al.*, *saep.* G.L.T., 3. G.L.C., ix. 3, x. 21. D.M., xix. 2; xx. 16. 有事, having troublesome affairs, A., II. viii. Having an affair with, A., XVI. i. 2. 從事, to pursue business, A., VIII. v; XVII. i. 2. 執事, to manage business, A., XIII. xix. (2) Labours; the results of labour, A., XII. xxi. 3; XV. ix; XIX. vii. D.M., xx. 14. (3) To serve, A., IX. xv. D.M., xix. 5, *et passim.* (4) 何事於仁 is probably = 何有於仁, what difficulty has he in practising benevolence? so that it may be classed under (1), A., VI. xxviii. 1.

THE 7TH RADICAL, 二.

二 *r*

(1) Two, A., III. xiv; XII. vii. 3, ix. 3, *et al.* (2) 二三子, see 三 (3).

于 *yü*

In, on, to, from, A., II. iv. 1, xxi. 2; XX. i. 3, *et al.* G.L.C., iii. 2, *et al.* D.M., xvii. 4, *et al.*

云 *yün*

(1) Says, saying, generally in quotations, A., II. xxi. 2; IX. vi. 4; XIV. xliii. 1; XIX. iii; xxiii. 4. 詩云, often in G.L. and D.M. Observe A., XVII. vi. (2) Closing a sentence, and apparently = so, A., VII. xviii. 2, xxxiii. It is generally followed by such particles as 爾, 爾已矣.

五 *wü*

Five, D.M., xx. 8. A., II. iv. 1, 4; XX. ii. 1, *et al.*

互 *hü*

互鄉, the name of a village, A., VII. xxviii.

井 *ch'ing*

A well, A., VI. xxiv. 1.

亟 *ch'í*

The 4th tone. Frequently, A., XVII. i. 2.

亞飯, = the band-master at the second meal, A., XVIII. ix. 2.

THE 8TH RADICAL, 一

亡 *wáng* (1) The dead, D.M., xix. 5, xx. 2. (2) To perish, to go to ruin, D.M., xxiv, xxxiii. 1. (3) To cause to perish, A., VI. viii. (4) Not at home, A., XVII. i. 1. **亡人**, a fugitive, G.L.c., x. 13.

亡 *wú* Used as **無**, not having, being without, A., III. v; VI. ii; VII. xxv. 3; XI. vi; XII. v. 1; XV. xxv; XVII. xvi. 1; XIX. ii, v.

亢 *k'ang* **陳亢**, a disciple of Confucius, A., XVI. xiii. 1, 5. The same as **子禽**.

交 *chiáo* (1) Intercourse, to have intercourse with, A., I. iv, vii; V. xvi; XIX. iii. G.L.c., iii. 3. D.M., xx. 8. (2) To give, to bestow, G.L.c., x. 2.

亦 *yì* Also; even then, A., I. xii. 2, xiii; III. xxii. 3; V. xi, xxiv, *et saepe*. G.L.c., x. 10, 14, 23. D.M., xii. 2, *et al.* **不亦...** **乎**, is it not? But the meaning of *also* may often be brought out, A., I. i. 1, 2, 3; XX. ii. 2, *et al.*

享 *hsiang* To offer, present, A., X. v. 2.

THE 9TH RADICAL, 人

人 *jén* or *zán* (1) A man, other men, man, = humanity, A., I. i. 3, iv, v, x. 2, *et passim*. So, in G.L. and D.M. (2) As opposed to **民**, meaning officers. D.M., xvii. 4. A., XI. xxiv. 3. (3) **爲人**, playing the man, the style of man, A., I. ii; VIII. xix. 1 (**爲君**). Observe **人君**, **人父**, **人子**, **人臣**, G.L.c., iii. 3. (4) **小人**, the mean man, opposed to **君子**, *passim*. (5) **聖人**, the Sage, A., VII. xxv; XVI. viii. 1, 2; XIX. xii. 2. D.M., xii. 2, xvii. 1, xx. 18, xxvii. 1, xxix. 3, 4. (6) **門人**, disciples, A., IV. xv. 2; VII. xxviii. 1, *et al.* (7) **庶人**, all the people, the masses, A., XVI. ii. 3. G.L.c., 6. D.M., xviii. 3. (8) **善人**, the good man, A., VII. xxv. 2, *et al.* (9) **成人**, the complete man, A., XIV. xiii. (10) **婦人**, a woman, A., VIII. xx. 3. (11) **夫人**, the designation of the wife of the prince of a State, A., XVI. xiv. (12) Used in designations of officers, like our word man in huntsman. **封人**, the border-warden, A., III. xxiv. **行人**, the

manager of foreign intercourse, A., XIV. ix.

仁 *jén* or *zán* Is found *passim*. (1) Benevolence. (2) Perfect virtue.

今 *chín* (1) Now; the present, modern, time, *saepe*. (2) Used logically, by way of inference, A., XI. xxiii. 4; XVI. i. 8, 12. D.M., xxvi. 9.

仍 *jéng* or *zāng* According as, A., XI. xiii. 2.

仕 *shih* To take—to be in—office, A., V. v, xviii; XV. vi. 2; XVII. i. 2; XVIII. vii. 5; XIX. xiii.

他 *t'ā* Other, another, A., V. xviii. 2; X. xi. 1; XVI. xiii. 3; XIX. xviii, xxiv. G.L.c., x. 14.

仞 *jén* or *zán* A measure of eight cubits, A., XIX. xiii. 3.

代 *tai* (1) Instead of, alternate, D.M., xxx. 2. (2) A dynasty. **三代**, the three dynasties;—Hsià, Shang, and Cháu, A., XV. xxiv. 2; III. xiv (**二代**).

令 *ling* (1) To order, A., XIII. vi; XX. ii. 3. G.L.c., ix. 4. (2) Excellent, D.M., xvii. 4. (3) Specious, insinuating, A., I. iii; V. xxiv. (4) **令尹**, designation of the chief minister of Ch'ü, A., V. xviii. 1.

以 *i* (1) To do, A., II. x. 1. Rarely found in this sense. ? A., XI. xxv. 3. (2) By, with, according to, and perhaps other English prepositions, G.L.c., ix. 4. D.M., xviii. 3, xx. 4. A., I. v; II. i, iii. 1, 2, v. 2, *et passim*. To this belong **所以**, therefore, that by which; **是以**, hence; **何以**, whereby;—which are found *passim*, (3) To take. This use is analogous to the preceding, but the **以** precedes the verb, and is often followed by it without an intervening object, as in **以告**, **以與**, &c. **以爲**, to take to be, to consider, to be considered. Examples occur *passim*. We may refer to it the use of **以** sometimes at the beginning of a sentence, = considering, take it that. (4) To, so as to, G.L.c., 6. G.L.c., x. 18. D.M., x. 3, xxvii. 6, 7; xxix. 3, 4, 6. A., II. ii, ix; III. xxiii; VII. 1, 2, *et passim*. Sometimes we might translate in these cases by—and thereby. But not so in such cases as **以至**, **以上**, **以下**, &c. (5) It is often found after **可**. **可以**, may, may be. (6) To use, to be used, A., III. xxi; X. xvi. 2; XIII. xiv; XVIII. x. (7) The following in-

stances are peculiar, G.L.c., iii. 5. D.M., xxxiii. 6. A., XIV. xiv. 2; XV. xxx; XIX. xxv. 2; XX. i. 3.

仰
yang

To look up to, A., IX. x. 1; XIX. xxi.

任
jén or zán

The 1st tone. 周任, a man's name, A., XVI. i. 6.

任
zán

(1) An office, a charge, A., VIII. vii. 1, 2. D.M., xx. 14. (2) To repose trust in, A., XVII. vi. 1; XX. i. 9.

伐
fá

(1) To attack by imperial authority, A., XVI. i. 1, 4, ii. 1. (2) To boast, A., V. xxv. 3; VI. xiii; XIV. ii. 1. (3) To cut down, or out, D.M., xiii. 2. G.L.c., x. 22.

休
hsü

休休, simple and upright, G.L.c., x. 14.

伊
i

伊伊, the minister of the great T'ang, A., XII. xxii. 6.

伏
fú

To lie at the bottom, D.M., xxxiii. 2.

仲
chung

The second of three; the second of brothers. Enters very commonly into designations, as in that of Confucius, D.M., ii, xxx. A., XIX. xxii, xxiii, xxiv, xxv. Of others: VI. i. 2, 3, iv; XI. ii. 2; XII. ii; XIII. ii.—III. xxii. 1, 2, 3; XIV. x. 3, xvii. 1, 2, xviii. 1, 2.—V. xvi.—V. xvii; XV. xiii.—XIV. xiii, xv.—XIV. xx. 2.—XVIII. viii. 1, 4.—XVIII. xi. A surname, A., VI. vi; XI. xxiii; XVIII. vi.

伯
po or pái

The eldest of brothers. Enters into designations, A., XVI. xiii; XVII. x.—XIV. xxvi; XV. vi. 2.—II. vi; V. vii.—V. xxii; VII. xiv. 2; XVI. xii; XVIII. viii.—VI. i. 2.—XVIII. xi, bis.—XIV. xxxviii; XIX. xxiii. 2.—VIII. i. 1.—VI. viii; XI. ii. 2. A surname, A., XIV. x. 3. 公伯, see 公.

似
sze

Like to, as, A., X. i. 1, iv. 3, 4. D.M., xv. 5.

位
wei

Position, status, A., IV. xiv; X. iv. 3, 5, et al. D.M., XIV. i. 3, et al. 天地位焉, Heaven and Earth get their places, D.M., i. 5.

佚
yí

Idleness, A., XVI. v.

佑
yú

To aid, D.M., xvii. 4.

何
ho

(1) What, what kind of, how, A., II. v. 3, vii, xix, xxii. 1; XVII. v. 2, ix, xix. 2, 3, et saepe. G.L.c., vi. 2. (2) 如何, generally with 之 between. What, implying difficulty, indignation, or surprise. Other words are found also between the 如 and 何, and then the phrase = what has... to do with...? G.L.c., x. 22.

A., III. xix; IX. v. 2, xiii. 2, xxiii, et saepe. (3) 何如, what as? = what do you think of? how can it be said? A., I. xv. 1; V. iii, xviii. 1, 2, et saepe. (4) 何有, generally, but not always, = will have no difficulty, A., VI. vi; VII. ii; XIII. xiii, et al. (5) 何爲, generally = why, A., VI. xxiv; XIV. xxvi. 2, xxxiv, et al. 爲 may sometimes be in the 4th tone.

作
tso

(1) To make, produce, G.L.c., ix. 3. A., I. ii. 2; XI. xiii. 2. To do, A., VII. xxvii. (2) To lay the foundation of, to be a maker or author, A., VII. i. D.M., xviii. 1. (3) To make = to be, A., XIII. xxii. (4) To be begun, A., III. xxiii. (5) To rise, arise, A., IX. ix; X. xvi. 4, xviii. 2; XI. xxv. 7; XIV. xl.

佞
ning

Glib-tongued, A., V. iv. 1, 2; VI. xiv; XI. xxiv. 4; XIV. xxxiv. 1, 2; XV. x. 6; XVI. iv.

佛
pi

A surname, A., XVII. vii. 1, 2.

份
yi

A row of pantomimes, A., III. i.

使
shih

The 4th tone. To send on a mission; to be commissioned, A., VI. iii. 1; XIII. v, xx; XIV. xxvi. 1, 2.

使
shih

The 3rd tone. (1) To cause, G.L.c., iv. D.M., xvi. 3. A., II. xx; III. xxi; XVIII. vi. 1, vii. 4, x, et al. (2) To employ; to be employed, G.L.c., x. 23. D.M., xx. 14. A., V. vii. 2, 3, 4; VI. vi, vii, et al. (3) To treat, behave to, G.L.c., ix. 1, x. 2. A., II. xx; V. xv. (4) Supposing that, A., VIII. xi.

依
i

To accord with, D.M., xi. 3. A., VII. vi. 3.

來
lái

(1) To come, A., I. i. 2, et al. (2) To encourage, induce to come, D.M., xx. 12, 13. A., XVI. i. 11, 12; XIX. xxv. 4. (3) Coming, future, A., I. xv. 3; IX. xxii; XVIII. v.

侃
k'an

Straightforward, bold, 侃侃, A., X. ii. 1; XI. xii. 1.

侍
shih

To be by, in attendance on, A., V. xxv; X. xiii. 2; XI. xii. 1, xxv. 1; XVI. vi.

伺
t'ung

Stupid, A., VIII. xvi.

侮
wú

To contemn; be contemned, A., XVI. viii. 2; XVII. vi.

便
p'ien

(1) 便便, precise, A., X. i. 2. (2) 便辟, with specious airs, A., XVI. iv.

佩
p'ei

To wear at the girdle, A., X. vi. 8.

保
páo

(1) To watch over, preserve, protect, G.L.c., ix. 2, x. 14. D.M., xvii. 1, 4, xviii. 2, xxvii. 7. (2) To undertake, be security for, A., VII. xxviii. 2.

信
hsin

(1) Sincere, sincerity; to believe, to be believed in, A., I. iv, v, vi, viii. 2, *et saepe*. G.L.c., iii. 3, x. 18. D.M., xx. 14, 17, xxix. 2, xxxi. 3, xxxiii. 3. (2) An agreement. A., I. xiii. (3) Truly, true, A., XII. xi. 3; XIV. xiv. 1. (4) 信之, to show them sincerity, A., V. xxv. 4.

侯
hau

諸侯, the princes, a prince, of the kingdom D.M., xviii. 3, xx. 12, 13, 14. A., XI. xxvii. 12; XIV. xvii. 2, xviii. 2; XVI. ii.

俎
tsü

A vessel used in sacrifice, A., XV. i. 1.

俟
sze

To wait for, D.M., xiv. 4, xxix. 3, 4. A., X. xiii. 4; XI. xxv. 5.

俱
chü

All of two or more, A., XIV. vi.

俾
pei

To grant, allow, G.L.c., x. 13.

倍
pei

(1) To act contrary to, be insubordinate, G.L.c., x. 1. D.M., xxvii. 7. (2) Improperity, A., VIII. iv. 3.

倚
i

(1) To incline on one side, D.M., x. 5. (2) To depend on, D.M., xxxii. 1. (3) To be close by, attached to, A., XV. v. 3.

倦
chüan

Wearied, A., VII. ii, xxxiii, *et al.*

借
chieh

To lend, A., XV. xxv.

倫
lun

(1) Principles of righteous conduct, D.M., xxviii. 3. A., XVIII. viii. 3. (2) Degrees, as of comparison, D.M., xxxiii. 6. (3) The invariable relations of society, A., XVIII. vii. 5.

倩
ch'ien

Charming, A., III. viii. 1.

偃
yen

(1) To bend, or lie down, A., XII. xix. (2) Name of one of Confucius's disciples, A., VI. xii; XVII. iv. 3, 4.

偏
p'ien

Partial, perverse, A., IX. xxx. 1.

假
ko

To approach to, D.M., xxxiii. 4.

偲
sze

偲偲, urgent, A., XIII. xxviii.

偷
t'au

Mean, A., VIII. ii. 2.

側
ch'at

By the side, A., VII. ix; XI. xii.

傳
ch'uan

To hand down, as a teacher, A., XIX. xii. 2. Observe A., I. iv.

傾
ch'ing

Falling, D.M., xvii. 3.

僇
lü

To disgrace, G.L.c., x. 4.

備
pei

All-complete, equal to every service, A., XIII. xxv; XVIII. x.

傷
shung

To hurt, to be hurtfully excessive, A., III. xx; XIX. xxiv. 何傷乎, what harm is there in that? A., XI. xxv. 7.

僕
p'o

To act as driver of a carriage, A., XIII. ix. 1.

僛
ch'ien

Dignified, G.L.c., iii. 4.

僎
hsien

A man's name, A., XIV. xix.

億
yi

To judge, calculate, A., XI. xviii. 2; XIV. xxxiii.

儉
chien

Parsimonious, thrifty, A., III. iv. 3, xxii. 2; VII. xxxv; IX. iii. 1.

債
jün

To ruin, overturn, G.L.c., ix. 3.

儒
jü or zü

A scholar, A., VI. xi.

儀
i

(1) Deportment, G.L.c., ix. 8. (2) Example, G.L.c., x. 5. (3) 禮儀, rules of ceremony. 威儀, rules of deportment, D.M., xxvii. 3. G.L.c., iii. 4. (4) The name of a place, A., III. xxiv.

優
yü

Abundant, more than adequate, A., XIV. xii; XIX. xiii. 優優, D.M., xxvii. 3.

儼
no

Certain ceremonies to expel evil influences, A., X. x. 2.

儼
yen

儼然, stern, dignified-like, A., XIX. ix; XX. ii. 2.

THE 10TH RADICAL, 儿.

允
yün and zün

Sincerely, A., XX. i. 1.

兄
hsüing

An elder brother. 兄弟, elder and younger brothers, often = a brother, A., II. xxi. 2; V. i. 2; XII. v. 1, 4, *et al.* Observe A., XIII. vii. G.L.c., ix. 7, 8. D.M., xiii. 4, xv. 2.

先
hsien

(1) First, former, before, A., II. xiii; X. xiii. 1, *et al.* So in G.L. and D.M. 先王, the ancient kings, A., I. xii. 1, = a former king, A., XVI. i. 4. (2) Ancestors, D.M., xix. 6. Compare 先進, A., XI. i. (3) 先生, elders, II. viii; XIV. xlvii. 2. (4) To make first or chief, A., VI. xx; XII. xxi. 3; XIII. ii. (5) 先之, A., XIII. i = to give an example to.

先
hsien

The 4th tone. To precede. Quickly, early, G.L.c., x. 2, 15.

克
k'o

(1) To be able, to attain to, G.L.c., i. 1, 3, x. 5. (2) To subdue, A., XII. i. 1. (3) The love of superiority, A., XIV. ii.

免
mien(1) To escape, avoid, A., II. iii. 1; V. i. 2, *et al.* (2) To dispense with, have done with, A., XVII. xxi. 6.兕
hsi

A rhinoceros, A., XVI. i. 7.

兢
ching

兢兢, apprehensive and cautious, A., VIII. iii.

THE 11TH RADICAL, 入.

入
zúTo enter, G.L.C., x. 10. D.M., xiv. 2. A., II. xv, *et al.* 出, 入, abroad, at home, A., I. vi; IX. xv. But in A., XIX. xi, 出入 = to pass and repass. 入德, to enter into virtue, become virtuous, D.M., xxxiii. 1.內
neiWithin, internal, internally, 四海之內, the within of—that which is within—the four seas; i.e. the kingdom, D.M., xvii. 1, *et al.* Precedes the verb. = internally, A., IV. xvii, *et al.* Observe A., X. xvii. 7. As a verb, G.L.C., x. 7, to make the internal, i.e. of primary importance.兩
liang

The two, D.M., vi. A., III. xxii. 3; IX. vii.

THE 12TH RADICAL, 八.

八
pá
kung

Eight, A., III. i; XVIII. xi.

(1) Public, A., VI. xii. (2) Just, A., XX. i. 9. (3) A duke, dukes, D.M., xviii. 3. A., III. ii, *et al.* It often occurs in connexion with the name and country of the noble spoken of. The title of duke was given to nobles of every order after their death in historical narratives and allusions. Kung enters also into double surnames.

公明, A., XIV. xiv. 1, 2:—公山, XVII. v:—公西, VII. xxxiii; XI. xxi,

xxv:—公冶, A., V. i. 1. Observe 公

子, A., XI. viii.—XIV. xvii, xviii:—

公叔, A., XIV. xiv:—公伯, A., XIV.

xxxviii; 公孫, A., XIX. xxii; 公門,

the palace gate, A., X. iv. 1. 於公, in the prince's temple, A., X. viii. 8.

Six, A., II. iv. 5, *et al.*六
liú
hsi

A particle of exclamation. O! how! Much used in poetry, G.L.C., iii. 4. A., III. viii. 1; XVIII. v. 1. In G.L.C., x. 13, quoted from the Shû-ching, it appears for 猗.

共
kung
共
kung

Together with, sharing with, A., V. xxv. 2; IX. xxix. 1.

The 2nd tone. To move towards, A., II. i; X. xviii. 2.

兵
ping
其
ch'i

Weapons of war, A., XII. vii. 1, 2; XIV. xvii. 2.

The third personal and possessive pronoun, in all genders, numbers, and cases; the; that. *Passim.*具
chü

(1) 具臣, an ordinary minister, A., XI. xxiii. 4. (2) 具 = 俱, all, G.L.C., x. 4.

典
tien
兼
chien

A classic, a canon. 帝典, G.L.C., i. 3.

兼人, A., XI. xxi = to have more than one man's ability.

THE 13TH RADICAL, 冂.

冉
zanA surname. 冉有, A., III. vi; VII. xiv, *et al.*; the same as 冉求, A., VI. x, *et al.* 冉伯牛, A., XI. ii. 2. Observe 冉子, A., VI. iii; XIII. xiv.再
tsai
冕
mien

Repeated, twice, A., V. xix; X. xi. 1.

(1) A cap of full dress or ceremony, A., VIII. xxi; IX. iii. 1, ix; X. xvi. 2; XV. x. 4. (2) The name of a music-master, A., XV. xli. 1, 2.

THE 14TH RADICAL, 冫.

冠
kuan
冠
kuan

A cap, A., X. vi. 10; XX. ii. 2.

The 4th tone. Capped, i.e. young men about twenty, A., XI. xxv. 7.

冢
ch'ung

Great, chief. 冢宰, the prime minister, A., XIV. xliii. 2.

冰
ping
冶
yé
凝
ying

THE 15TH RADICAL, 冫.

Ice, G.L.C., x. 22. A., VIII. iii.

公冶, a double surname, A., V. i.

To congeal; to settle and complete, D.M., xxvii. 5. 道不凝.

凡
fan

THE 16TH RADICAL, 几.

All;—at commencement of clause, D.M., xx. 12, 15, 16, xxxi. 4.

凶
hsiung
出
ch'u

THE 17TH RADICAL, 凵.

凶服, mourning clothes, A., X. xvi. 3.

(1) To go, or come, forth, A., III. xxiv; IV. xv, xxii, *et al.* To go beyond. 出家, beyond the family, G.L.C., ix. 1. 出三, beyond three days, A., X. viii. 8. 出入, see on 入 (2) To put forth, D.M.,

xxi. 2. A., VIII. iv. 3; IX. viii; XV. xvii. **出納**, to give, A., XX. ii. 3. **出之**, to put outside, A., X. vi. 3.

THE 18TH RADICAL, 刀.

刀

táo

刃

jēn or zān

分

fān

切

ch'ieh

刑

hsing

列

lieh

利

■

別

pieh

制

chih

到

táo

則

tsé

前

ch'ien

剛

kang

割

ko

創

ch'uang

A knife, A., XVII. iv. 2.

A sharp weapon, D.M., ix.

(1) To divide; to be divided, A., VIII. xx. 4; XVI. i. 12. (2) To distinguish, A., XVIII. vii. 1.

(1) To cut, G.L.C., iii. 4. A., I. xv. 2. (2) Earnestly, A., XIX. vi. **切切**, earnest, A., XIII. xxviii.

(1) Punishment, A., II. iii. 1; IV. xi; V. i. 2; XIII. iii. 6. (2) To imitate, D.M., xxxiii. 5.

A rank (as of office), A., XVI. i. 6.

(1) To sharpen, A., XV. ix. **利口**, sharpness of speech, A., XVII. xviii. (2) Gain, profit;—rather in a mean sense, G.L.C., x. 22, 23. A., IV. xii, *et al.* Beneficial arrangements, profitableness, profitable, G.L.C., iii. 5, x. 14, 22, 23. A., IX. i; XX. ii. 2. (3) To get the benefit of, G.L.C., iii. 5. To benefit, A., XX. ii. 2. To desire, A., IV. ii.

The 2nd tone. To discriminate, to differentiate, D.M., xxxi. 1. A., II. vii; XIX. xii. 2.

To determine, fix, D.M., xxviii. 2.

Down to, A., XVI. xii.

(1) Then; denoting commonly a logical consequence, and sometimes a sequence of time, *passim*. **然則**, so then, well then, A., III. xxii. 3; XI. xv. 3, xxiii. 5. **一則**,—partly, partly, A., IV. xxi. (2) A rule, a pattern, D.M., xiii. 2. (3) To make a pattern of, to correspond to, A., VIII. xix. 1.

(1) Before, the front, G.L.C., x. 2. A., IX. x. 1; X. iii. 2; XV. v. 3. (2) Formerly, A., XVII. iv. 4. (3) Beforehand, D.M., xx. 16, xxiv. (4) Former, G.L.C., iii. 5.

Firm, firmness, D.M., xxxi. 1. A., V. x, *et al.*

To cut, A., X. viii. 3; XVII. iv. 2.

To make first, A., XIV. ix.

THE 19TH RADICAL, 力.

力

li

功

kung

加

chiā

加

chiā

助

chú

勃

po

勇

yung

勉

mien

動

tung

Strength, power; opportunity; strongly, strenuously, D.M., xx. 10, xxxi. 4. A., I. vi, vii; VII. 20, *et al.*

Achievement, work done, A., VIII. xix. 2; XVII. vi; XX. i. 9. D.M., xx. 9.

To add, A., XIII. ix. 3, 4. To come upon, to affect, IV. vi. To do to, V. xi. To lay upon, X. xiii. 3. To have in addition, XI. xxv. 4.

The 3rd tone, supposed to be for 假, if, A., VII. xvi.

To help, A., XI. iii.

勃如, changing-like, spoken of the countenance, A., X. iii. 1, iv. 3, v. 1.

Valour, physical courage, bold, D.M., xx. 8, 10. A., II. xxiv. 2; XIV. v, xiii, xxx, *et al.*

To exert one's self, use effort, D.M., xiii. 4, xx. 9, 18. A., IX. xv.

(1) To move, as a neuter verb, D.M., xx. 14, xxix. 5, xxxiii. 3. A., XII. i. 2. **知者動**, the wise are active, A., VI. xxi. Observe **動乎四體**, D.M., xxiv. (2) To move, excite; as an active verb, D.M., xxiii, xxvi. 6. A., VIII. iv. 3; XV. xxxii.

3. **動干戈**, to stir up hostile movements, A., XVI. i. 13.

務

wù

勝

shēng

勝

shēng

勞

láo

勸

ch'ín

勸

ch'uan

To attend to earnestly, as the chief thing, G.L.C., x. 23. A., I. ii. 2; VI. xx.

To exceed, surpass, A., VI. xvi; X. viii. 4.

The 1st tone. To be able for, A., X. v. 1. **勝殘**, to transform the violent, A., XIII. xi.

(1) Toil, toiled, toilsome, A., II. viii; IV. xviii; VIII. ii. **勞之**, to toil for the people, A., XIII. i. Compare XIV. viii. (2) Merit, A., V. xxv. 3. (3) To make to labour, A., XIX. x; XX. ii. 1, 2.

Laborious, accustomed to toil, A., XVIII. vii. 1.

(1) To encourage, advise, D.M., xx. 14. (2) To rejoice to follow, to exhort one another to good, i.e. to be advised, D.M., xx. 13, xxxiii. 4. A., II. xx.

THE 20TH RADICAL, 勺.

勺

cho

勿

wù

A ladle, a ladleful, D.M., xxvi. 9.

(1) Do not;—prohibitive, D.M., xiii. 3. A., I. viii. 4, *et al.* (2) Not;—negative, or the prohibition indirect, A., VI. iv; XII. ii; XIV. viii.

匏
p'áo A gourd, A., XVII. vii. 4.

化
huà THE 21ST RADICAL, 匕.
To transform; to be transformed. Applied to the operations of Heaven and Earth, and of the sage, D.M., xxii, xxiii, xxx. 3, xxxii. i, xxxiii. 6.

北
pei The north, northern, D.M., x. 2, 4. A., II. i.

匡
k'wáng THE 22ND RADICAL, 匚.
(1) To rectify, A., XIV. xviii. 2. (2) The name of a place, A., IX. v. i; XI. xxii.

匱
t'ü A case, a casket, A., IX. xii.

匹
p'í THE 23RD RADICAL, 匚.
匹夫, a common man, A., IX. xxv.

匿
nì 匹夫, 匹婦, A., XIV. xviii. 3.
To conceal, A., V. xxiv.

區
ch'ü Classes, classified, A., XIX. xii. 2.

十
shih THE 24TH RADICAL, 十.
Ten, G.L.C., vi. 3. A., II. iv. i, 2, 3, 4, 5, 6, et al. Adverbially, at ten times, by ten efforts, D.M., xx. 20.

千
ch'ien A thousand, G.L.C., iii. i. D.M., xx. 20.

升
shāng A., I. v, et al.
(1) To ascend, go up, A., III. vii, et al.
(2) To grow up, as grain, A., XVII. xxi. 3.

半
pan Half, a half, D.M., xi. 2. A., X. vi. 6.

卑
pei Low, as ground, D.M., xv. i. 卑宮, he abased himself to—lived in—a low, mean house, A., VIII. xxi.

卒
tsü The end, completion, A., XIX. xii. 2.

卓
cho 卓爾, uprightly, loftily, A., IX. x. 3.

南
nan (1) The south, southern, G.L.C., x. 4. D.M., x. 2, 3. A., XIII. xxii. i. 南面, the face to the south, the position of the sovereign, or of a ruler, A., VI. i. i; XV. iv. (2) 周南, 召 (read shāo) 南, the titles of the two first Books in the Shih-ching, Pt. I. A., XVII. x. (3) A surname, A., V. i. 2; XI. v. 南宮, a double surname, but supposed to be the san + man as the preceding, A., XIV. vi. 南子, a duchess of Wei, A., VI. xxvi.

博
p'o Extensive, large, extensively, D.M., xxvi. 3, 4, 5, 8, et al. A., VI. xxv, et al. As a verb, A., IX. ii.

卞
pien THE 25TH RADICAL, 卩.
The name of a place, A., XIV. xiii. i.

占
chan To prognosticate, A., XIII. xxii. 3.

卽
ch'üan THE 26TH RADICAL, 卩.
(1) Lofty, bold, A., XIV. iv. (2) Perilous, tottering, D.M., xx. 14. A., VIII. xiii. 2, et al.

卷
ch'üan To roll up, A., XV. vi. 2.

卽
ch'üan The 1st tone. A small plot, D.M., xxvi. 9.

卽
ch'üan To go to, approach, A., XIII. xxix; XIX. ix.

卿
ch'ing A noble, high officer, A., IX. xv.

厚
hau THE 27TH RADICAL, 厂.
Thick, A., X. vi. 7. D.M., xxvi. 9. Metaphorically, liberal, generous, in high style, substantial, G.L.C., 7. D.M., xxvi. 3, 4, 5, 8. A., I. ix. i; XI. x. i, 2; XV. xiv.

厚往
D.M., xx. 14. 敦厚, D.M., xxvii. 6.
A surname, A., VI. iii. 3; XIV. xli.

原
yüan The 4th tone. Good, careful people, A., XVII. xiii.

厭
yen The 4th tone. To dislike, be wearied with, reject, D.M., x. 4, et al. A., VI. xxvi; VII. ii, et al.

厭
yen The 3rd tone. 厭然, the appearance of concealing, G.L.C., vi. 2.

厲
li (1) Dignified, stern, A., VII. xxxvii; XIX. ix, x. (2) To oppress, A., XVII. xii. (3) To keep the clothes on, from above the waist, in crossing a stream, A., XIV. xlii. 2.

去
ch'ü THE 28TH RADICAL, 厶.
To go away from, leave, A., XVI. iii; XVIII. i, ii.

去
ch'ü The 3rd tone. To put away, dispense with, D.M., xx. 14. A., III. xvii. i, et al.

參
san (1) One of three, forming a ternion, D.M., xxii. A., XV. v. 3. (2) Read also shān. The name of one of Confucius's disciples, A., IV. xv; XI. xvii.

又
yü THE 29TH RADICAL, 又.
Moreover, further;—continuing a narrative by the addition of further particulars, G.L.C., II. i. A., III. xxv, et al. And so;—a consequence from what precedes, A., IX. vi. 3; XIII. ix. 3, 4.

及
chi To come to, attain to; coming to, D.M., iv. i, xxviii. i, xxxi. 4, xxxiii. 2. A., V. xi, xx, et al., saepe. Coming to, = and, but, D.M.,

xii. 2, 4, xviii. 3, xx. 9, xxvi. 2. 比及, by the time it came to, A., XI. xxv. 4, 5.

友
yǒu

(1) A friend, friends, A., I. viii. 3; IX. xxiv, *et al.* Combined with 朋, D.M., xiii. 4, xx. 8, 17. A., I. iv, vii, *et al.* Friendship, A., XII. xxiii; XVI. iv. Friendly with, to make friends of, A., V. xxiv; XV. ix. (2) Brotherly regard, A., II. xxi. 2.

反
fǎn

(1) To be, or act, contrary to, G.L.c., ix. 4. D.M., ii. A., XII. xvi. (2) To turn round, on or to, to return, A., IX. xiv; XVIII. vii. 4. D.M., xiv. 5. 反諸身, to turn round on and examine one's self, D.M., xx. 17. Observe A., VII. viii.

反坫, name of an ancient stand for cups, A., III. xxxii. 3. (3) To repeat, A., VII. xxxi. (4) The 1st tone, for 翻, A., IX. xxx. 1. (5) 之反, a man's name, A., VI. xiii.

取
ch'ü

To take, to get, D.M., xx. 4. A., V. ii. Observe V. vi; VI. xxviii. 3, *et al.* 奚取, what application can it have? A., III. ii. 色取仁, assuming the appearance of virtue, A., XII. xx. 6.

取
ch'ü

The 4th tone. To marry a wife, A., VII. xxx. 3.

叔
shū

A father's younger brother. In enumerating brothers, not the oldest nor the youngest. Used in surnames and designations, A., XIV. xx. 2.—XIX. xxiii, xxiv.—XIV. xiv. 1, xix.—V. xxii; VII. xiv. 2; XVI. xii.—XVIII. ix. 2.—XIV. ix; XVIII. viii. 1, 2.—XVIII. xi, *bis*.

受
shǒu

To receive, D.M., xvii. 4, 5, xviii. 3. A., X. xi. 2, *et al.* To acquiesce in, A., XI. xviii. 2. 受 = to be intrusted with, A., XV. xxxiii.

THE 30TH RADICAL, 口.

口
k'áu

The mouth, G.L.c., x. 13. A., XVII. xviii. 口給, smartnesses of speech, A., V. iv. 2.

古
kú

Antiquity, G.L.T., 4. D.M., xxviii. 1. A., III. xvi, *et al.* 古者, the ancients; anciently, A., IV. xx; XVII. xvi. 1.

叩
k'áu

(1) To tap, strike, A., XIV. xlv. (2) To inquire about, A., IX. vii.

召
cháo

To call, summon, A., VIII. iii, *et al.* Read *sháo*, in 召南, see 南. 召忽, a name, A., XIV. xvii.

只
chih

These, G.L.c., x. 3.

右
yǒu

The right, on the right hand, G.L.c., x. 2. D.M., xvi. 3. A., X. iii. 2. Observe X. vi. 5.

史
shih
司
sze

(1) A historiographer, A., XV. xxv. (2) A clerk, a scribe, A., V. xvi.

可
k'o

(1) Always in the phrase 有司, the officers, A., VIII. iv. 3, xx. ii. 3. (2) 司馬, a double surname, A., XII. iii, iv, v. (3) 司敗, the minister of Crime, A., VII. xxx.

May, *passim*. As in English, the *may* may represent possibility, ability, liberty, or moral power, so with the character 可. It is found continually in the combination 可以 = *may* (seldom, if ever, *can*), where we cannot assign much distinctive force to the 以. 可也 is concessive, but does not indicate entire approval, A., I. xv. 1; II. xxii; VI. i. 2, *et al.* 可矣, however, is more concessive, A., V. xix; VII. xxv. 1, 2, *et al.* Observe A., XIV. xxii. 5; XVIII. viii. 5; XIX. iii.

各
ko
名
ming

Each, every one, A., IV. vii; V. xxv. 1; IX. xiv; XI. vii. 2, xxv. 7, 8.

(1) Name, names; to name, A., IV. v. 2; VIII. xix; XIII. iii. 2, 5, 7, *et al.* (2) Fame, reputation, D.M., xvii. 2, xviii. 2, xxxi. 4. 成名, A., IX. ii.

合
ho

To unite, assemble; united; a collector, D.M., xv. 2, xxv. 3. A., XIII. viii; XIV. xvii. 2.

同
t'ung

(1) The same, D.M., xxviii. 3. A., III. xvi, *et al.* Together with, A., XIV. xix. As a verb, to be together in, to share, G.L.c., x. 15, xx. 14. (2) Applied to a certain imperial audience, A., XI. xxv. 6, 12.

后
hau

(1) Sovereign, a sovereign, A., III. xxi; XX. i. 3. (2) Used throughout the G.L. for 後, afterwards.

吉
chí

Fortunate. 吉月, the first day of the month, A., X. vi. 11.

君
chün

A ruler, a sovereign, *passim*. 君臣, Ruler and minister, the relation between, *saepe*. 君夫人, 小君, designations of the wife of the prince of a State, A., XVI. xiv. 君子, see on 子. 人君, &c., G.L.c., iii. 3. See 人.

吝
lin

Niggardly, stingy, A., VIII. xi; XX. ii. 3.

否
fǎu

A negation, not, G.L.T., 7. 否 = to do wrong, A., VI. xxvi.

吳
wú

The name of a State, A., VII. xxx. 2.

吾
wú

I, *passim*. In a few cases = *my*. Very rarely plural. Almost always in the nominative.

告
káo To tell, report, announce to, A., I. xv. 3; II. v. 2; XIV. xxii. 2, 3, 4, 5. **告者**, the reporters, A., XIV. xiv. 2.

告
kù To inform respectfully, A., III. xvii. 1; XII. xxiii.

味
wei Taste, flavours, A., VII. xiii. D.M., iv. 2. G.L.C., vii. 2.

周
cháu (1) Catholic, A., II. xiv. (2) Explained by **至**, A., XX. i. 5. (3) To assist, give charity to, synonymous with **賜**, A., VI. iii. 2. (4) Name of the Cháu dynasty or of its original seat, *saepe*. **周公**, the duke of Cháu, *saepe*. **周任**, a man's name, A., XVI. i. 6. **周南**, one of the Books of the Shih-ching, XVII. x. 1.

呼
hū **鵬呼**, alas! A., III. vi. 1.

命
ming (1) To order, direct; what is appointed, spoken of what Heaven appoints,—the throne, our nature, and generally, G.L.C., i. 2, ii. 3, x. 5, 11. D.M., i. 1, xiv. 4, *et al.* A., II. iv. 4; VI. ii, viii; IX. i, *et al.* (2) Spoken of a sovereign's ordering, a commission, A., VIII. vi; X. iii. 4, xiii. 4; XIII. xx. 1; XVI. ii. 1; XX. i. 2. (3) Life. **致命**, to devote life, A., XIV. xiii. 2; XIX. i. (4) Government notifications, A., XIV. ix. (5) Messages between host and guest. **將命**, to convey such messages, A., XIV. xlvii. 1; XVII. xx.

命
ming Used for **慢**, *man*. Disrespectful, G.L.C., x. 16.

和
ho Harmony, harmonious; natural ease, affable, D.M., i. 4, 5, x. 5, xv. 2. A., I. xii. 1, 2; XIII. xxiii; XVI. i. 10; XIX. xxv. 4.

和
ho The 4th tone. To accompany in singing, A., VII. xxxi.

咎
chiú To blame, A., III. xxi. 2.

晒
shān To smile at, A., XI. xxv. 4, 8, 9.

咨
tsze Ho! Oh! A., XX. i. 1.

哀
ái (1) Sorrow, sorrowful, to feel sorry, G.L.C., viii. 1. D.M., i. 4. A., III. xxvi, *et al.* (2) Honorary epithet of a duke of Lû, D.M., xx. 1. A., II. xix, *et al.*

哉
tsai A particle of exclamation, expressing admiration or surprise. (1) It is often at the end of sentences, G.L.C., x. 14. D.M., xvii. 3. A., III. xxii. 1, *et al.* (2) It is often used at the close of the first clause of a sentence, the subject exclaimed about following, D.M., x. 5, xxvii. 1. A., III. iv. 2; V. ii, *et al.* (3) It often closes an

interrogative sentence, being preceded by **何**, **焉**, **乎**, and other interrogative particles, though the **乎** is itself sometimes more exclamatory than interrogative, A., II. x. 4, xxii; VIII. xv; IX. vii, *et al.*

哲
chi Wise, prudent, D.M., xxvii. 7.

唐
t'ang (1) **唐棣**, a kind of tree, A., IX. xxx. 1. (2) A designation of the emperor Yáo, A., VIII. xx. 2.

哭
k'ü To wail, A., VII. ix. 2; XI. ix. 1 (bewail).

唯
wei Only, *saepe*. It stands at the beginning of the sentence or clause to which it belongs, such instances as A., II. vi; D.M., xxxiii. 2, being only apparent exceptions. Observe A., VII. xxviii. 2, where Chü thinks that before and after **唯** portions of text must be lost.

唯
wei The 3rd tone. Yes, A., IV. xv. 1.

問
wán (1) To ask, to ask about, to investigate; a question, *passim*. (2) To inquire for, to visit, A., VI. viii; VIII. iv. 1. To send a complimentary inquiry, A., X. xi. 1.

啟
ch'í To open out; to uncover, A., VII. viii; VIII. iii.

音
ch'í Simply, only, G.L.C., x. 14.

諭
yü (1) To instruct, G.L.C., ix. 4. (2) To understand, be conversant with, A., IV. xvi.

善
shan (1) Good, the good:—in both numbers, and all persons, *passim*. (2) Skilful; ability, D.M., xix. 2. A., V. xvi; VII. xxxi, *et al.* (3) As a verb, to consider, or make, good, G.L.C., x. 23. A., XV. ix.

嗅
hsiü To smell, A., X. xviii. 2.

商
shang Name of Tsze-hsiä, A., III. viii. 5; XI. xv. 1; XII. v. 2.

喜
hsi Joy, joyful, to be joyful, D.M., i. 4. A., IV. xxi; V. vi, xviii. 1; XVI. xiii. 5; XIX. xix.

喟
wei **喟然**, sighingly, A., IX. x. 1; XI. xxv. 7.

喪
sang To mourn, mourning; mourning clothes, D.M., xviii. 3. A., III. iv. 3, xxvi; VII. ix. 1; XVII. xxi. 1, 5, 6, *et al.*

喪
sang The 4th tone. (1) To lose, G.L.C., x. 5. To lose office, a throne, A., III. xxiv; XIV. xx. 1, 2. (2) To let be lost, to destroy, A., IX. v. 3; XI. viii; XIII. xv. 4, 5.

喧
hsian **喧兮**, how distinguished! G.L.C., iii. 4.

嘉
chiü Admirable, D.M., xvii. 4. To commend, honour, D.M., xx. 14. A., XIX. iii.

鳴

wú

嘖

ān

嘗

ch'ang

器

ch'i

噫

i

嚴

yen

四

sze

因

yin

回

húi

困

k'wán

固

kú

圃

pü

園

yü

國

kwó

鳴呼, alas! A., III. vi.

Coarse, rude, A., XI. xvii. 4.

(1) To taste, A., X. xi. 2, xiii. 1. (2) Name of the autumnal sacrifice, D.M., xix. 6. (3) Indicates the present complete and past tenses, being often joined with 未, A., III. xxiv; VIII. v, et al.

(1) A vessel, a tool, D.M., xix. 3. A., XV. ix. Metaphorically, A., II. xii; V. iii. (2) Capacity, calibre, A., III. xxii. 1. (3) To use according to capacity, A., XIII. xxv.

An exclamation of grief, of contempt, A., XI. viii; XIX. xii. 2; XIII. xx. 4.

Severe, dignified, G.L.C., vi. 3.

THE 31st RADICAL, 口.

Four, *saepe*. Four things which Confucius taught, and four others from which he was free, A., VII. xxiv; IX. iv. 四國, the four parts of the State, G.L.C., ix. 8. 四夷, the barbarians on the four sides of the kingdom, G.L.C., x. 15. 四體, the four limbs, D.M., xxiv. A., XVIII. vii. 四飯, A., XVIII. ix. 2.

(1) As a preposition. Because of, taking occasion from, D.M., xvii. 3. A., XX. ii. 2. (2) As a verb. To follow, succeed to, A., II. xxiii. 2; XI. xxv. 4. To rely on, A., I. xiii.

The name of Confucius's favourite disciple, *saepe*. 顏回, A., VI. ii; XI. vi.

(1) Distressed, reduced to straits, D.M., xx. 9. A., XX. i. 1. 酒困, overcome with wine, A., IX. xv. (2) Stupidity and the feeling of it. D.M., xx. 16. A., XVI. ix.

(1) Firm, strong, A., I. viii; XVI. i. 8. ? XV. i. 3. (2) Obstinate, obstinacy, A., IX. iv; XIV. xxxiv. 2. (3) Mean, niggardly, A., VII. xxxv. (4) Firmly, D.M., xx. 18. (5) Certainly, indeed, D.M., xxxii. 3. A., IX. vi. 2; XIV. xxxviii. 1; XV. i. 3, xli. 3.

A gardener, A., XIII. iv. 1.

The name of an officer, A., XIV. xx. 2.

A State, *passim*. 中國, the Middle Kingdom, D.M., xxvii. 4, et al. Only in this phrase is the term used for the whole kingdom. 千乘之國, one of the largest States, equipping 1,000 chariots, A., I. v, et al. 爲國, to administer a State, A., IV. xiii.

圖

t'ü

土

t'ü

圭

kwei

地

ti

在

tsái

均

chün

坐

tso

坦

t'an

坵

tien

城

ch'ang

域

yü

執

chih

培

pei

堂

t'ang

堅

chien

(1) To think, imagine, A., VII. xiii. (2) A map or scheme, A., IX. viii.

THE 32ND RADICAL, 土.

(1) The ground, ground, earth, D.M., xxvi. 9. A., V. ix. 1. (2) 水土, water and land, D.M., xxx. 1. (3) 土 = comfort, A., IV. xi.

A precious stone, differently shaped, used as a badge of authority, A., X. v. 1; XI. v. 白圭, see the Shih, III. iii. 2, st. 5.

(1) The earth, the ground, D.M., xxx. 3. A., IX. xviii; XIX. xxii. 2. (2) Any particular country, A., XIV. xxxix. 2. (3) Throughout the Doctrine of the Mean, it occurs constantly as the correlative of 天, heaven, the phrase 天地 being now the component parts, and now the great Powers, of the universe.

(1) To be in, to consist in, depend on, the where and wherein following, *passim*. (2) To be present, G.L.C., vii. 2. A., XI. xxi. (3) To be in life, A., I. xi; IV. xix. 在 is followed not unfrequently by 上, 中, 內, with words intervening. Observe A., XIX. xxii. 2; XX. i. 5.

Level. An equally adjusted state of society, A., XVI. i. 10. As a verb, to adjust, keep in order, D.M., ix.

To sit, A., X. vii. 2, ix. 1, et al.

Broad and level. Satisfied, A., VII. xxxvi.

An earthen stand for cups. 反坵, A., III. xxii. 3.

In the name of a place. 武城, A., VI. xii; XVII. iv.

Boundaries, territory, A., XVI. i. 4.

To hold, keep hold of, D.M., vi. xiii. 2, et al. A., VI. viii; VII. xi, et al. 執禮, to maintain the rules of propriety, A., VII. xvii. 執御, to practise charioteering, A., IX. ii. 2. 執事, to manage business, A., XIII. xix. 執國命, to grasp the government of a State, A., XVI. ii.

To nourish, D.M., xvii. 3.

(1) The hall or principal apartment, ascended to by steps, A., III. ii; X. iv. 4; XI. xiv. 2. (2) 堂堂, exuberant; an imposing manner, A., XIX. xvi.

Firm, hard, A., IX. x. 1; XVII. vii. 3.

堪
k'an

To be able, to endure, A., VI. ix.

堯
yáoThe name of an ancient sovereign, A., VIII. xix; XX. i. i. Coupled with Shun, G.L., ix. 4, *et al.*報
páo

To revenge, recompense, return, D.M., x. 3, xx. 13. A., XIV. xxxvi. 1, 2, 3.

塗
t'u

A road, the way, D.M., xi. 2. A., XVII. i. 1, xiv.

墜
ch'ui

To fall, be fallen, A., XIX. xxii. 2.

塞
sai

(1) To shut up, as a screen, A., III. xxii. 3. (2) An unemployed condition, D.M., x. 5.

壞
huai

To be ruined, A., XVII. xxi. 2.

壤
zang

A man's name, A., XIV. xli.

THE 33RD RADICAL, 士.

士
shih(1) A scholar, A., IV. ix; VIII. vii, *et al.* (2) An officer, D.M., xviii. 3, xx. 13, 14. A., XIII. xx. 1, xxviii, *et al.* In many cases these two meanings are united, A., XII. xx; XV. viii, *et al.* (3) A gillie. 執鞭之士, a groom, A., VII. xi. (4) 士師, criminal judge, A., XVIII. ii; XIX. xix.

Vigorous, in manhood, A., XVI. vii.

壯
ch'uang壹
yi

Once, D.M., xviii. 2. 壹是, one and all, G.L.T., 6.

壽
shau

Longevity, long-lived, D.M., xvii. 2. A., VI. xxi.

THE 35TH RADICAL, 夕.

夏
hsia(1) Name of an ancient dynasty, D.M., xxviii. 5. A., II. xxiii. 2, *et al.* 夏后氏, the founder of the Hsia dynasty, A., III. xxi. 1. (2) Great. 諸夏, a name of China, A., III. v. (3) Used in a man's name, A., XVIII. xi. (4) 子夏, the designation of one of Confucius's disciples, A., I. vii, *et al.*, *saepe*.

THE 36TH RADICAL, 夕.

夕
hsi

The evening, A., IV. viii.

外
wai

(1) Without, beyond, external, G.L.C., vi. 2. D.M., xiv. 1, xxv. 3. (2) As a verb. To make secondary, G.L.C., x. 8.

夙
sü

Early. ? = from day to day, D.M., xxix. 6.

多
toMany, much, A., II. xviii. 2; IV. xii; VII. xxvii, *et al.* ? XIX. xxiv. 1, where 多 = 祇, only; and D.M., xxvi. 9, where it = a little.夜
yè

(1) Night, A., IX. xvi; XV. xxx. D.M., xxix. 6. (2) 叔夜, a man's designation, A., XVIII. xi.

夢
mang

To dream, A., VII. v.

THE 37TH RADICAL, 大.

大
taGreat; greatly, *passim*. 大夫, see 夫.大
tai

In 4th tone, with aspirate. Excessive, A., VI. i. 3. Used for 太, D.M., xviii.

天
tienHeaven. (1) The material heaven, or firmament, D.M., xii. 3, xxvi. 5, *et al.* A., XIX. xxv. 3. (2) More commonly, the character stands for the supreme, governing Power, the author of man's nature, and order of his lot, G.L.C., i. 2. D.M., i. 1, xiv. 3, xvii. 3, 4, xx. 7, 18, xxxii. 1, 2, 3, xxxiii. 6. (上天), A., II. iv. 4; III. xiii. 2, xxiv; V. xii; VI. xxvi; VII. xxii; VIII. xix. 1; IX. v. 3, vi. 2, xi. 2; XI. viii; XII. v. 3; XIV. xxxvii. 2; XVI. viii. 1, 2; XVII. xix. 3; XX. i. 1. (3) In the Doctrine of the Mean (not in the Analects), we find the phrase 天地 of very frequent occurrence, sometimes denoting the material heavens and earth, but more frequently as a dualisation of nature, producing, transforming, combining, i. 5, xii. 2, 4, xxii, *et al.* (4) 天子, a designation of the sovereign, G.L.T., 6. D.M., xvii. 1, *et al.* A., III. ii; XVI. ii. (5) 天下, see 下.太
tai

(1) 太王, one of the ancestors of the Ch'au dynasty, D.M., xviii. 2, 3. (2) 太宰, title of a high officer, A., IX. vi. 1, 3. (3) 太師, Grand music-master, A., III. xxiii; VIII. xv; XVIII. ix. (4) 太甲, the title of a Book of the Shu-ching, (4) L.C., i. 2.

夫
fu

(1) An individual man. 匹夫, a common man, A., IX. xxv; XIV. xviii. 3. With 鄙 = a fellow, A., IX. vii; XVII. xv.

夫婦, husband and wife, D.M., xii. 2, 4, xx. 8. A., XIV. xviii. 3. (2) 大夫, a general name, applicable to all the ministers or great officers at a court, D.M., xviii. 3. A., V. xviii. 2; X. ii. 1, *et al.*, *saepe*. (3) 夫人, title of the wife of the prince of a State, A., XVI. xiv. (4) 夫子, master, my, our, your master, applied often to Confucius, but not confined to him, A., I. x. 1, 2; III. xxiv; IV. xv. 2, *et al.*, *saepe*.夫
fuThe 2nd tone. (1) An initial particle, which may generally be rendered by *now*, D.M., xix. 2, xxxii. 1. A., VI. xxviii. 2;

XI. x. 3, xiii. 3, *et al.*, *saepe*. (2) A final particle, with exclamatory force, D.M., v, xvi. 5. A., VI. viii, xxv; VII. x. 1; VIII. iii. 1, *et al.*, *saepe*. (3) Neither at the beginning nor end of sentences and clauses, as a kind of demonstrative, D.M., xxvi. 9. A., XI. ix. 3, xxiv. 2, 4, *et al.* (4) After some verbs, as a preposition, between them and their regimen, G.L.C., x. 16. A., XVI. i. 9; XVII. ix. 1, xxi. 4.

夭
yāo

夭夭, exuberant in foliage, G.L.C., ix. 6. 夭夭如, looking pleased, A., VII. iv.

失
shīh

To lose, to fail of or in, G.L.C., x. 5, 11, 18. D.M., viii, xiv. 5, xviii. 2. A., I. xiii; IV. xxii, *et al.*, *saepe*.

夷
í

(1) To squat upon the heels, A., XIV. xlv. (2) A name denoting rude and barbarous tribes, appropriate to those on the east of China, of whom there were nine tribes, A., IX. xiii. 1. It is generally associated with 狄, A., III. v; XIII. xix.

D.M., xiv. 2. 四夷, G.L.C., x. 15. (3) As a posthumous title, A., V. xxii, *et al.* (4) Part of a name, A., XVIII. viii. 1, 4.

奏
tsau

To perform, as music, D.M., xix. 5. To present, approach (but the meaning is doubtful), D.M., xxxiii. 4.

奔
pān

To run away, flee, A., VI. xiii.

奚
hsi

Why, how, what, A., II. xxi. 1, 2; III. ii; VII. xviii. 2; XI. xiv; XIII. iii. 1, 3, v; XIV. xx. 1, 2. 奚自, from whom, A., XIV. xli.

奪
t'o

Rapine; to take away, carry off, G.L.C., x. 8. A., IX. xxv; XIV. x. 3; XVII. xviii. 不可奪, cannot be carried from his principles, A., VIII. vi.

奢
ch'ê

Wasteful, extravagant, A., III. iv. 3; VII. xxxv.

奧
áo

The south-west corner of an apartment, A., III. xiii. 1.

鼻
áo

A name, A., XIV. vi. The form in the text is incorrect.

THE 38TH RADICAL, 女.

女
nǚ

女子, girls, = concubines, A., XVII.

xxv. 女樂, female musicians, A., XVIII. iv.

汝
jǔ or zǔ

For 汝. You, both nominative and objective, A., II. xvii, *et al.*

奴
nú

A slave, A., XVIII. i.

好
hào

Good, lovely, goodness, excellence, G.L.C., vi. 1. A., XIX. xxiii. 2.

好²
hào

The 3rd tone. To love, like, be fond of, *passim*. 兩君之好, the loving, i. e. the friendly meeting, of two princes, A., III. xxii. 3.

如
jū or zú

(1) As, and may often be rendered as when, as if, *passim*. We find 如此, such, so, with the synonyms 如斯 and 如是. 不如, not as, but some-

times meaning—there is nothing like, the best thing is to. We have also 譬如 and 譬如, may be compared to. (2) If. In this sense it is often followed by 有. (3) 如何 and 何如, see on 何. (4) After adjectives, it = like, or our termination *ly*. See many instances in the A., Bk. X. (5) 如 = or, A., XI. xxv. 10.

(6) Observe 如其仁, A., XIV. xvii. 2.

妖
yāo

Prodigies, inauspicious appearances of plants, &c., D.M., xxiv.

妻
ts'í

A wife, D.M., xv. 2. A. XVI. xiv.

妻
ch'í

In 3rd tone. To give to one to wife, A., V. i. 1, 2; XI. v.

始
shih

The beginning; at first; to begin, G.L.C., 3. D.M., xxv. 2. A., I. xv. 3; III. viii. 3, xxiii; V. ix. 2; VIII. xv; XIII. viii; XIX. xii. 2.

姓
hsing

A surname, the patronymic of a family or clan, A., VII. xxx. 2. 百姓, a designation for the mass of the people, D.M., xx. 13, 14. A., XII. ix. 4; XIV. xlv; XX. i. 5.

威
wei

Majestic, A., VII. xxxvii; XX. ii. 1, 2. To fear; to be feared, D.M., xxxiii. 4. A., I. viii. 1. 威儀, see 儀, G.L.C., iii. 4. D.M., xxvii. 3.

婦
fū

夫婦, husband and wife, D.M., xii. 2, 4, xx. 8. A., XIV. xviii. 3. 婦人, a woman, A., VIII. xx. 3.

媚
mei

To flatter, pay court to, A., III. xiii. 1.

媚
mào

To be jealous, G.L.C., x. 14.

嫁
chiá

To marry, be married to. Spoken of the woman, G.L.C., ix. 2.

THE 39TH RADICAL, 子.

子
tsze

(1) A son, G.L.C., viii. 2, ix. 2, 8. D.M., xiii. 4, xv. 2, xviii. 1, 3, xx. 1. A., III. xv; VI. iv (= a calf), *et al.*, *saepe*. But in some instances, it is as much *child* as son. (2) A daughter, a young woman, G.L.C., ix. 6. A., V. i. 1, 2; VII. xxx. 2 (a play on the term); XI. v. 女子,

A., XVII. xxv. (3) As a verb, to treat as children, D.M., xx. 12, 13. (4) Everywhere applied to Confucius, = the Master. (5) It follows surnames and honorary epithets. (6) It enters often into the designations of the disciples of Confucius, and others. (7) In conversations = you, Sir, the gentlemen. 二三子, ye, my disciples, my friends. (8) Chiefs, officers, A., XIV. xxii. 3, 4, 5. (9) A title of nobility, count, viscount, A., XVIII. i. (10) 子孫, descendants, *saepe*. (11) 君子, *passim*. Generally, the superior man, with a moral and intellectual significance of varying degree. Often = a ruler. Sometimes, the highest style of man, the Sage. (12) 天子, the sovereign; see on 天. 弟子, see 弟. 人子, see 人. 小子, see 小. 童子, see 童.

孔
k'ung

(1) Very, D.M., xxxiii. 2. (2) A surname. That of Confucius. 孔子, *passim*. 孔氏, A., XIV. xli, xlii. 1. 孔文子, A., V. xiv.

存
ts'un

To be preserved, to be alive, to continue, to be, D.M., xix. 5, xxviii. 5. A., VIII. iv. 3.

孝
hsiao

Filial piety, to be filial, A., II. v. 1, 2, vi, vii, viii, xx, xxi. 2; VIII. xxi; XIII. xi. 2, *et al.*, *saepe*.

孟
mang

(1) The eldest, A., VII. xxx. 2. (2) A surname, that of one of the three great families of Lû, A., II. v. 1, 2 (孟孫), vi; V. vii; VI. xiii; XIV. xii; XVIII. iii; XIX. xviii, xix. G.L.C., x. 22.

孤
kû

(1) Fatherless, an orphan, G.L.C., x. 1. A., VIII. vi. (2) Solitary, alone, A., IV. xxv.

季
chî

The youngest. Used in designations, A., XVIII. xi. A surname, that of one of the three families of Lû, A., III. i (季氏), *et al.*; XIV. xxxviii; XVI. i. 13 (季孫); XVIII. iii (季). 季康子, A., II. xx; VI. vi. 1; XI. vi; XII. xvii, xviii, xix. 季子然, A., XI. xxiii. 季桓子, A., XVIII. iv. The disciple Tsze-lû was a 季, A., V. xxv, *et al.*

孫
sun

(1) A grandson. 子孫, descendants, G.L.C., x. 14. D.M., xvii. 1, xviii. 2. A., XVI. i. 8, iii. (2) Used in double surnames, A., XIX. xxiii, xxiv.—XIV. xxxviii.—XVI. i. 13.—II. v. 2.—III. xiii; XIV. xx. 2.—XIX. xxii.

孫
sun

The 3rd tone, used for 遜. Compliant, docile, obedient, A., VII. xxxv; XIV. iv, *et al.*

孰
shû

Who? which? D.M., xxxii. 3. A., III. xv, xxii. 3, *et al.*, *saepe*. What? A., III. i.

學
hsio

To learn; learned; learning, G.L.C., 1. D.M., xx. 9, 10, 19, 20. A., I. i. 1, vi, vii, viii, xiv, *et al.*, *saepe*.

孺
jû or zû

A surname, A., XVII. xx.

孽
nieh

Unlucky omens of prodigious animals, D.M., xxiv.

守
shâu

THE 40TH RADICAL, 守.
To keep, to maintain, D.M., vii. A., VIII. xlii. 1; XV. xxxii. 1, 2, 3; XVI. i. 12.

安
ân

(1) A condition of entire tranquillity, G.L.C., 2. A., XVI. i. 10. (2) Without any effort, D.M., xx. 9. A., VII. xxxvii. (3) Comfort, at ease, A., I. xiv; XVII. xxi. 4, 5. (4) To rest in, A., II. x. 3; IV. ii. (5) To give rest to, A., V. xxv. 4; XIV. xlv; XVI. i. 11. (6) An interrogative, —how? where? A., XI. xxv. 10.

宋
sung

The name of a State, D.M., xxviii. 5. A., III. ix; VI. xiv.

完
wan

Complete, A., XIII. viii.

宏
hung

To enlarge, A., XV. xxviii.

宗
tsung

(1) Honourable, pertaining to one's ancestors. 宗廟, the ancestral temple, D.M., xvii. 1, *et al.* A., X. i. 2, *et al.* 宗器, D.M., xix. 3. 宗族, kindred, A., XIII. xx. 2. (2) To follow as master, A., I. xiii. (3) 高宗, an ancient sovereign, A., XIV. xliii.

官
kwan

An officer of government, generally, D.M., xx. 14. A., III. xxii. 2; XIV. xliii. 2; XIX. xxiii. 3; XX. i. 6.

定
ting

Determined, settled, G.L.C., 2. D.M., xx. 16. A., XVI. vii. To settle, G.L.C., ix. 3.

宜
i

(1) Right, what is right, D.M., xx. 5, xxv. 3. (2) Reasonable, to be expected, A., XIX. xxi. 1, 4. (3) As a verb, to regulate, discharge duty to, G.L.C., ix. 6, 7. D.M., xv. 2, xvii. 4.

客
k'ô

Strangers, guests. 賓客, A., V. vii. 4; XIV. xx. 2.

宮
kung

A house, A., XIX. xxiii. 2. 宮室, VIII. xxi.

室
shih

(1) An apartment, the inner rooms of a house, D.M., xxxiii. 3. A., IX. xxx; XI. xiv. 2, xix. So, 室家, A., XIX. xxiii. 2. (2) A family, A., V. vii. 3; VI. xii; XIII. viii. So 室家, D.M., xv. 2. 公室, the ducal house, A., XVI. iii. (3) 宮室, a house, A., VIII. xxi.

害
hài
宰
tsai

Injury, to injure, G.L.C., x. 23. D.M., xxx. 3. A., II. xvi; XV. viii.

(1) Governor or commandant of a town, A., V. vii. 3; VI. iii. 3, vii. xii; XI. xxiv; XIII. xvii. (2) Head minister to a chief, A., XIII. ii. (3) 冢宰, a premier, A., XIV. xliii. (4) The surname of one of Confucius's disciples, A., V. ix, et al.

Feasting, A., XVI. v.

宴
yen
家
chia

(1) The family, G.L.T., 4, 5. G.L.C., viii. 1, 3, ix. 1, 3, 5. 家人, the household, G.L.C., ix. 6. 室家, D.M., xv. 2.

(2) A family, the name for the possessions of the chiefs in a State, G.L.C., x. 22, 23. D.M., ix, xx. 11, 12, 15, xxiv. A., III. ii; V. vii. 3; XII. ii, xx. 3, 5, 6; XVI. i. 10; XVII. xviii; XIX. xxv. 4. (3) 室家, apartments, A., XIX. xxiii. 2.

(1) To bear, admit, A., X. iv. 1. (2) Forbearance, to forbear, G.L., x. 14. D.M., xxxi. 1. A., XIX. iii. To command forbearance, D.M., xxvii. 7. (3) Deportment, A., VIII. iv. 3; X. vi. 1. 容色, a placid appearance, A., X. v. 2.

(4) 從容, easy, unconstrained, D.M., xx. 18. (5) A name, A., V. i. 2; XI. v.

(1) To stop over night, A., XIV. xli; XVIII. vii. 3. To keep over night, A., X. viii. 8; XII. xii. 2. (2) Asleep and perching, A., VII. xxvi.

To commit to one's charge, A., VIII. vi.

Concentrative, D.M., xxxi. 1.

Rich, riches, G.L.C., vi. 4. D.M., xvii. 1, xviii. 2. A., I. xv. 1, et al. Metaphorically, A., XII. xxii. 5. To enrich, A., XIII. ix. 3, 4; XX. i. 4. Often joined with 貴.

Cold, wintry, A., IX. xxvii.

寒
han
察
ch'á

(1) To examine, to study; studious, D.M., vi, xxxi. 1. A., II. x. 3, et al. To look after, G.L.C., x. 22. (2) To be displayed, D.M., xii. 3, 4.

(1) Few, to make few, G.L.C., x. 19. D.M., xxix. 1. A., II. xviii. 2; VIII. v, et al. (2) 寡小君, a designation of the wife of the prince of a State, A., XVI. xiv.

After 與 with intervening words, than so and so, it is better to, G.L.C., x. 22. A., III. iv. 3, xiii. 1, et al.

To sleep, be in bed, A., V. ix; X. viii. 9, xvi. 1; XI. xi. 3; XV. xxx. 寢衣, sleeping dress, A., X. vi. 6.

寢
ning
寢
ch'in

實
shih

寬
k'wan

審
shán

寮
liáo

寶
páo

(1) Full, A., VIII. v. (2) Fruit, A., IX. xxi. 1. (3) Really, G.L.C., x. 14.

Generous, magnanimous, D.M., x. 3, xxxi. 1. A., III. xxvi; XVII. vi; XX. i. 9.

To examine accurately, discriminate, D.M., xx. 19. A., XX. i. 6.

A name, A., XIV. xxxviii.

Precious; precious things; a jewel, G.L.C., x. 12, 13. D.M., xxvi. 9. A., XVII. i. 2.

THE 41ST RADICAL, 寸.

封
fāng

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shē

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chiang

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chuan

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shao

A boundary or border. 封人, a border-warden, A., III. xxiv.

Archery, D.M., xiv. 5. A., III. vii, xvi; IX. ii. 2; XIV. vi. Read shih, A., VII. xxvi, to shoot with an arrow and string attached.

To dislike, be disliked, D.M., xvi. 4, xxix. 6.

(1) Shall, will, to be going to, to be about to, D.M., xxiv. A., I. xxiv; XVI. i. 1, 2, 6, et al. (2) 將聖, Sage, or thereabouts, A., IX. vi. 2. (3) 將命, to act as internuncios, A., XIV. xlvii. 1; XVII. xx.

(1) Alone, unassisted, A., XIII. v. (2) Assuming, presuming. 自專, D.M., xxviii. 1.

(1) Honourable in dignity, D.M., xvii. 1, xviii. 2. (2) To honour, D.M., xix. 5, xx. 5, 12, 13, 14, et al. A., XIX. iii; XX. ii. 1, 2.

To reply to, in reply. Spoken of an inferior answering a superior, *passim*. The only case where we can conceive of an equality between the parties is A., XVIII. vi. 3.

THE 42ND RADICAL, 小.

Small, smallness, in small matters, D.M., xii. 2, xxx. 3. A., I. xii. 1; II. xxii, et al., *saepe*.

小人, see on 人.

小子, my little children, my disciples, A., V. xxi; VIII. iii; XI. xvi. 2; XVII. ix.

小=we, the disciples, A., XVII. xix. 2. The disciples, A., XIX. xii. 1, a little child, A., XX. i. 3.

小君, 小童, designations of the wife of the prince of a State, A., XVI. xiv.

(1) A little, A., XIII. viii. (2) 少師, the assistant music-master, A., XVIII. ix. 6. (3) 少連, a name, A., XVIII. viii. 1, 3.

In 4th tone. Young, youth, A., V. xxv. 4; IX. vi. 3, ix; XVI. vii.

尙
shang

(1) To esteem, A., XIV. vi; XVII. xxiii. To add to, esteem above, A., IV. vi. 1. To place over, D.M., xxxiii. 1. (2) Still, likewise, G.L.C., x. 14. (3) Pray, let it be, D.M., xxxiii. 3.

THE 43RD RADICAL, 尤.

尤
yü

尤人, to blame men, D.M., xiv. 3. A., XIV. xxxvii. 2. Occasions for blame, A., II. xviii. 2.

就
chiü

(1) To approach to, A., I. xiv; XVI. i. (2) To complete, for the good of, A., XII. xix.

THE 44TH RADICAL, 尸.

尸
shih

Corpse-like, A., X. xvi. 1.

尺
ch'ih

A cubit, A., VIII. vi.

尼
ni

仲尼, Confucius, D.M., ii. 1, xxx. 1. A., XIX. xxii, xxiii, xxiv, xxv.

尹
yin

(1) To correct. 令尹, good Corrector, designation of the chief minister of Ch'ü, A., V. xviii. 1. (2) 伊尹, an ancient minister, A., XII. xxii. 6. (3) 師尹, an ancient minister, Grand-teacher, G.L.C., x. 4.

居
chü

(1) To dwell in, to reside, G.L.C., vi. 2. D.M., xxvi. 9. A., II. i, et al., saepe. With a reference to privacy, A., X. vi. 7, vii. 2, xvi. 1; XI. xxv. 3; XIII. viii, et al. (2) Metaphorically, applied to situations, virtues, D.M., x. 3, 4, xxvii. 7. A., III. xxvi, et al., saepe. (3) To keep, A., V. xvii. (4) To sit down, A., XVII. viii. 2. (5) Comfort, A., XIV. iii. 居室, the economy of a family, A., XIII. viii.

屋
wü

A house, G.L.C., vi. 4. D.M., xxxiii. 3.

屏
ping

In 3rd tone. To put away, A., XX. ii. 1. 屏氣, to keep in the breath, A., X. iv. 4.

屢
lû

Often, generally, A., V. iv. 2; XI. xviii. 1, 2.

履
lî

(1) To tread on, A., VIII. iii; X. iv. 2. (2) The name of the sovereign T'ang, A., XX. i. 3.

THE 46TH RADICAL, 山.

山
shan

(1) A hill, mountain, mountains, G.L.C., x. 4. D.M., xxvi. 9. A., V. xvii; VI. iv, xxi; X. xviii. 2. A mound, A., IX. xviii. (2) 泰山, the name of a mountain, A., III. vi. (3) 公山, a double surname, A., XVII. v.

峻
tsun

Lofty, great, G.L.C., i. 3, x. 5. D.M., xxvii. 2.

崇
ts'ung

To exalt; to honour and obey, D.M., xxvii. 6. A., XII. x, xxi. 1, 3.

崩
pang

The fall of a mountain. Metaphorically, downfall, to be ruined, A., XVI. i. 12; XVII. xxi. 2.

崔
ts'ui

崔子, an officer of Ch'ü, A., V. xviii. 2.

嶽
yü

The name of a mountain, D.M., xxvi. 9.

巍
wei

巍巍乎, how majestic! A., VIII. xviii, xix. 1, 2.

巖
yen

巖巖, precipitous, G.L.C., x. 4.

THE 47TH RADICAL, 川.

川
ch'uan

A stream, streams, A., VI. iv; IX. xvi. 川流, flowing streams, river-currents, D.M., xxx. 3.

州
châu

2,500 families. 州里, a neighbourhood, A., XV. v. 2.

THE 48TH RADICAL, 工.

工
kung

A mechanic, an artisan, A., XV. ix. 百工, the various artisans, D.M., xx. 12, 13, 14. A., XIX. vii. 1.

左
tso

(1) The left, on the left, G.L.C., x. 2. D.M., xvi. 3. A., XIV. xviii. 2. 左右手, to move the left arm or the right, A., X. iii. 2. (2) 左丘, a surname, A., V. xxiv. Some make 左 alone to be the surname.

巧
ch'iao

Fine, artful, specious, A., I. iii; III. viii. 1; V. xxiv; XV. xxvi; XVII. xvii.

巫
wü

(1) A wizard, a witch, A., XIII. xxii. (2) 巫馬, a double surname, A., VII. xxx. 2, 3.

THE 49TH RADICAL, 己.

己
chî

Self. Himself, yourself, and plural, *passim*. Observe 總己, A., XIV. xliii. 2. Used for 他, G.L.C., vi. 2.

已
i

(1) To stop, end, D.M., xi. 2, xxvi. 10. A., XVII. xxii; XVIII. v. 1. In the phrase 不得已, not to be able to stop, what is the result of necessity, A., XII. vii. 2, 3. (2) To retire from, resign, A., V. xviii. 1. (3) 已矣乎, and 已矣夫, it is all over, A., V. xxvi; IX. viii; XV. xii. (4) 而已, often followed by 矣, and stop, and nothing more, D.M., xxv. 3. A., VI. v; VIII. xx. 3; XII. vi, et al. (5) 也已, 已矣, and 已夫, all serve to give emphasis to the statement

or assertion which has preceded, A., I. xiv, xv. 3; II. xvi. 1; III. viii. 3, *et al.*, *saepe*. (6) Indicates the past or present-complete tense, A., VIII. x; XVIII. vii. 5.

巷 (1) A lane, A., VI. ix. (2) **達巷**, *hsiang* the name of a village, A., IX. ii.

異 Yielding, A., IX. xxiii.
sien

THE 50TH RADICAL, 巾

A market, the market-place, A., X. viii. 5; XIV. xxxviii. 1.

(1) Linen-cloth, A., X. vii. 1. (2) To be displayed, D.M., xx. 2.

(1) Few, rarely, A., V. xxii; XVI. ii. (2) To stop, pause, A., XI. xxv. 7.

Children, D.M., xv. 2.

Silk, A., XVII. xi.

(1) God, A., XX. i. 3. **上帝**, see **上**.
(2) A sovereign or ruler. **帝典**, the Canon of the Ti Yáo, name of a portion of the Shû-ching, G.L.C., i. 3.

A commander, general, A., IX. xxv.

To lead on, A., XII. xvii. G.L.C., ix. 4.

(1) The multitude, the people, G.L.C., x. 5. (2) A host, properly of 2,500 men. **師旅**, A., XI. xxv. 4. (3) A teacher, A., II. xi; VII. xxi; XV. xxxv; XIX. xxii. 2. (4) **士師**, the chief criminal judge, A., XVIII. ii; XIX. xix. (5)

太師樂, **太師**, the Grand music-master, A., III. xxiii; VIII. xv; XVIII. ix. 1. **少師**, the assistant ditto, A., XVIII. ix. 5. **師**, alone, A., XV. xli. 1, 2. (6) The grand teacher, one of the highest officers, G.L.C., x. 4. (7) The name of one of Confucius's disciples, A., XI. xv, xvii. 3.

A mat, A., X. ix, xiii; XV. xli. 1.

A sash, A., V. vii. 4.

Constant, regular, G.L.C., x. 11. A., XIX. xxii. 2.

A curtain, curtain-shaped, A., X. vi. 9.

To curtain, overspread, D.M., xxx. 2.

THE 51ST RADICAL, 干

干 (1) To seek for, with a view to, A., II. xviii. 1. (2) A shield. **干戈**, shields and spears, = war, A., XVI. i. 13. (3) **比干**, an uncle of the tyrant Cháu, A., XVIII. 1. (4) The name of a bandmaster of Lü, A., XVIII. ix. 2.

平 (1) A state of perfect tranquillity; to bring to, or be brought to, such a state, G.L.T., 5. G.L.C., x. 1. D.M., xxxiii. 5. (2) Level, A., IX. xviii. **平生**, the whole life, A., XIV. xiii. 2. (3) An honorary epithet, A., V. xvi.

A year, years, the year, D.M., xviii. 3. A., I. xi, *et al.*, *saepe*.

Luck, fortunate, fortunately, D.M., xiv. 4. A., VI. ii, xvii; VII. xxx. 3; XI. vi.

THE 52ND RADICAL, 尪

Young, A., XIV. xli; XVIII. vii. 5.

幼 (1) What is small, = mildly, A., IV. xviii. (2) Influence, what may be expected from, A., XIII. xv. 1, 3, 4, 5. (3) **庶幾**, perhaps, peradventure, D.M., xxix. 6.

THE 53RD RADICAL, 广

To arrange in order, D.M., xix. 4.

A treasury, G.L.C., x. 21. A., XI. xiii. 1.

The court of a house, A., III. i; XVI. xiii. 2, 3.

Measures, D.M., xxviii. 2. **法度**, the laws, A., XX. i. 6.

To surmise, conjecture, D.M., xvi. 4.

An arsenal, G.L.C., x. 21.

(1) Numerous, A., XIII. ix. 2, 3. **庶民**, the numerous, the masses of (= the common) people, D.M., xx. 12, 13, xxix. 3. (2) **庶幾**, and **庶乎**, perhaps, near to, D.M., xxix. 6. A., XI. xviii. 1.

庸 (1) Ordinary, D.M., xii. 4. (2) Use, course. In the phrase—**中庸**, D.M., ii. 1, 2, iii, vii, viii, ix, xi. 3, xxvii. 6. A., VI. xxvii.

康 (1) The honorary name of one of the chiefs of the Chi family, A., II. xx; VI. vii; X. xi. 2; XI. vi; XII. xvii, xviii, xix; XIV. xx. (2) **康誥**, title of a Book in the Shû-ching, G.L.C., i. 1, ii. 2, ix. 2, x. 11.

市
shih

布
pü

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hsi

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nü

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pai

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ti

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shuái

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shih

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tai

常
ch'ang

帷
wei

幬
tiao

庚 *yü*
廉 *lien*
廩 *säu*
廐 *chiü*
廟 *miào*

A measure for grain, containing about 120 English pints, A., VI. iii. 1.

Modesty, reserve, A., XVII. xvi. 2.

To be concealed, A., II. x. 4, 5.

A stable, A., X. xii.

A temple. In the phrases—祖廟, D.M., xix. 3. 宗廟, D.M., xvii. 1, xviii. 2, xix. 4, 6. A., XI. xxv. 6, 12; XIV. xx. 2; XIX. xxiii. 3. 大廟, A., III. xv; X. xiv.

(1) To stop short, D.M., xi. 2. A., VI. x. (2) To fail, to cause to fail, put aside, D.M., xx. 16. A., XIV. xxxviii. 2; XV. xxii; XVIII. vii. 5. 廢國, fallen States, D.M., xx. 14. (3) To be out of office, A., V. i. 2; XVIII. viii. 4; XX. i. 6.

廣 *kuang*
肥 *fei*

Broad, expanded. Spoken of the earth, D.M., xxvi. 9. Of the mind, G.L.C., vi. 4. D.M., xxvii. 6.

THE 54TH RADICAL, 廷.

廷 *t'ing*
建 *chien*

朝廷, the court (=courtyard) of a sovereign or ruler, A., X. i. 2.

To set up, D.M., xxix. 3.

THE 55TH RADICAL, 弈.

弈 *yi*

To play at chess, A., XVII. xxii.

THE 56TH RADICAL, 弋.

弋 *yì*
式 *shih*
弑 *shih*

To shoot with an arrow having a string attached to it, A., VII. xxvi.

The cross-bar in front of a carriage; to bow forward to that bar, A., X. xvi. 3.

To commit parricide or regicide, A., V. xviii. 2; XI. xxiii. 6; XIV. xxii. 1, 2.

THE 57TH RADICAL, 弓.

弓 *kung*
弔 *tiào*
弗 *fū*

仲弓, the designation of one of Confucius's disciples, A., VI. i. 2, 3, iv, et al.

To condole with mourners, A., X. vi. 10.

(1) Not, D.M., viii. xi. 1, 2, et al. A., III. vi; V. viii. 3; VI. xxv; XII. xv. (2)

弗擾, a man's name, A., XVII. v.

弘 *huang*
弟 *fī*

Large in mind, A., VIII. vii. To enlarge, A., XV. xxviii; XIX. ii.

(1) A younger brother. 兄弟, elder and younger brothers, a brother; see on 兄 昆弟, the same, D.M., xx. 8, 13. A., XI. iv. (2) Used for 悌, the duty

of a younger brother, A., I. ii. 1; XIV. xvi. G.L.C., ix. 1, x. 1. (3) 弟子, a youth, A., I. vi; II. viii. A disciple, disciples, A., VI. ii; VII. xxxiii; VIII. iii; IX. ii. 2; XI. vi. 1.

弦 *hsien*

Stringed instruments; properly the strings of such, A., XVII. iv. 1. The same as 絃.

張 *chang*

(1) 張, and 子張, the designation of one of Confucius's disciples, A., II. xviii. 1, xxiii. 1; V. xviii. 1; XIX. xv, xvi, et al., saepe. (2) 朱張, a man's name, A., XVIII. viii. 1.

強 *ch'iang*

Energy, forcefulness, D.M., x. 1, 2, 3, 4, 5. Strong, energetic, D.M., xx. 21; xxxi. 1.

強 *chiang*

In 3rd tone. 勉強, using strenuous effort, D.M., xx. 9.

彌 *mi*

More, still more, A., IX. x. 1.

THE 59TH RADICAL, 形.

形 *hsing*

To appear, be manifested, G.L.C., vi. 2. D.M., xxiii. 1.

Elegant, accomplished, G.L.C., x. 14.

To lose their leaves, A., IX. xxvii.

彬彬, equally blended, A., VI. xvi.

An ancient worthy, called 老彭 by Confucius, A., VII. i.

THE 60TH RADICAL, 彼.

彼 *pi*

That, that man, = he, him, A., XIV. x. 2; XVI. i. 6. G.L.C., iii. 4, x. 4, 22. 在彼, there, D.M., xxix. 6.

往 *wang*

(1) To go, going, A., IX. xviii; XVII. i. 1, v. 1, vii. 1, 2; XVIII. ii. 1. D.M., xx. 14. 而往, and onwards, A., III. x. (2) The gone, the past, A., I. xv. 3; III. xxi. 2; VII. xxviii. 2; XVIII. v.

征 *chang*

征伐, punitive military expeditions, A., XVI. ii.

待 *tai*

(1) To wait, wait for, A., IX. xii; XIII. iii. 1. D.M., xxvii. 4. (2) To treat, A., XVIII. iii.

律 *li*

To imitate, follow as a model, D.M., xxx. 1.

後 *hau*

(1) As a noun. 在後, A., IX. x. 1. Preceded by 之, A., XIV. xxii. 4, 5, et al. A successor, A., XIV. xv. (2) As an adjective, D.M., xi. 1, et al. 後死者,

A., IX. v. 3. 後生, A., IX. xxii. (3) As an adverb. Afterwards, *saepe*. Often follows 然 and 而. (4) As a verb. To come after, fall behind, make an after consideration, A., III. viii. 2; VI. xiii, xx; XI. xxii, xxv. 8; XII. xxi. 3; XV. v. 3, xxxvii; XVIII. vii. 1.

A short, cross, path, A., VI. xiii.

徑
ching
得
tē

(1) To attain to, to be found, G.L.T., 2. D.M., xx. 18, 20. (2) To get, with an objective following, *saepe*. Without an objective, getting, anything as gain to be got, A., XVI. vii, x. 1; XIX. i. (3) The auxiliary can often followed by 而, *saepe*. (4) Followed by an adjective, and often in the question 焉得... can be = can be considered, A., IV. i; V. x, xviii. 1, 2, et al. (5) 不得已, could not but, A., XII. vii. 2, 3. (6) 自得, to be one's self, D.M., xiv. 2.

(1) On foot, A., XI. vii. 2. (2) Vainly, without cause, A., XVII. v. 3. (3) Disciple, associate, A., XI. xvi. 2; XVIII. vi. 3, 4.

To move towards, A., VII. iii; XII. x. 1.

To follow; to act according to, G.L.C., ix. 4, x. 2. D.M., xxviii. 5, xxix. 2. A., II. iv. 6, xiii, et al., *saepe*. 從政, to be engaged in government. Generally, in a subordinate capacity, A., VI. vi; XIII. xiii, xx. 4; XVIII. v. 1. But not necessarily subordinate in, A., XX. ii. 1. 從事, to be engaged in affairs, to act, A., VIII. v. 1; XVII. i. 2.

In 4th tone. Proceeding on, A., III. xxiii.

In 4th tone. To be in close attendance on. Always. 從者 or 從我者, A., III. xxiv; V. vi; XI. ii. 1, ix. 1; XV. i. 2.

從容, naturally and easily, D.M., xx. 18.

To drive a carriage, A., II. v. 2; IX. ii. 2.

(1) To make good, A., I. xiii. (2) To report a commission, A., X. iii. 4. (3) To return to, A., X. iv. 5; XII. i. 1. (4) To repeat, A., XI. v.

Again, A., VI. vii; VII. v. As a verb, A., VII. viii.

(1) 循循然, by orderly method, A., IX. x. 2. (2) Fastened to the ground, A., X. v. 1.

徒
tū

徙
hōi

徙
ts'ung

從
ts'ung

從
ts'ung

從
sung

御
yü

復
fū

復
fū

循
hsün

微
wei

(1) That which is minute, minute, D.M., i. 3, xvi. 5, xxvii. 6, xxxiii. 1. Reduced, A., XVI. iii. (2) A negative particle, if not, A., XIV. xviii. 2. (3) 微子, the viscount of the State Wei, A., XVIII. i. (4) 微生, a double surname, A., V. xxiii.—XIV. xxxiv.

徵
chāng

(1) To be evidenced, D.M., xxvi. 2, 3. (2) To attest, be attested, D.M., xxviii. 5, xxix. 2, 3. A., III. ix.

德
tē

Virtue, virtuous, *passim*. Energy, influence, D.M., xvi. 1. A., XII. xix.

徹
ch'eh

(1) To remove, A., III. ii. (2) Name for the Cháu law of tithe, A., XII. ix. 2, 3.

微
hsiao

(1) To seek, D.M., xix. 4. (2) To copy another's and pretend that it is one's own; to pry out, A., XVII. xxiv. 2.

THE 61ST RADICAL, 心.

心
shin

The heart, the mind;—denotes the mental constitution generally. Is not found in the Chung Yung, G.L.T., 4, 5. G.L.C., vi. 4, vii. 1, 2, 3, ix. 2, x. 14. A., II. iv. 6; VI. v; XIV. xlii. 1; XVII. xxii; XX. i. 3, 7.

必
pī

Must, used as an auxiliary; often = will certainly, would certainly. Sometimes also with no verb following, *passim*.

必也, what must, = what is necessary is... Sometimes conditionally, G.L.C., iv. 1. A., III. vii; VI. vii, xxviii; VII. x. 3; XIII. iii. 2, xxi. 母必, no arbitrary predeterminations, A., IX. iv.

忍
jên or zān

To bear, forbear, A., III. i; XV. xxvi.

忒
tī

To be wrong, in error, G.L.C., ix. 8.

志
chih

The will, aim, G.L.C., iv. 1. D.M., xix. 2, xxxiii. 2. A., I. xi, et al., *saepe*.

志士, the determined scholar, A., XV. viii.

忌
chī

忌憚, dread, caution, D.M., ii. 2.

忘
wang

To forget, be forgotten, A., VII. xviii. 2; XII. xxi. 3; XIV. xiii. 2; XIX. v. G.L.C., iii. 4, 5.

忠
chung

(1) Self-devotion, generous sincerity. Often in combination with 信, G.L.C., x. 18. D.M., xiii. 3, xx. 14. A., iv, xv. 2, V. xxvii, et al. (2) Faithful, loyal, A., I. iv, viii. 2; II. xx; III. xix; V. xviii. 1; XII. xxiii; XIV. viii; XV. v. 2; XVI. x.

忿
fān

Anger, to be angry, A., XII. xxi. 3; XVI. x; XVII. xvi. 2. G.L.C., vii. 1.

忮
chih

To dislike, A., IX. xxvi. 2.

念
nien
To think of, keep in mind, A., V. xxii.

忽
hü
(1) **忽焉** = **忽然**, suddenly, A., IX. x. (2) In names. **召忽**, A., XIV. xvii. **仲忽**, A., XVIII. xi.

忤
ts'o
To be ashamed, modest, A., XIV. xxi.

怒
nü
Anger, to show anger, A., VI. ii. D.M., i. 4, xxxiii. 4.

思
sz'o
(1) To think, to think of; thought, thoughts, thinking, D.M., xx. 7, 18, 19, 20. A., II. ii, xv; IV. xvii, *et al.*, *saepe*. (2) A final particle, D.M., xvi. 4. (3) **原思**, a disciple of Confucius, A., VI. iii. 3.

怡
í
怡怡如, looking pleased, A., X. iv. 5; XIII. xxviii.

急
chí
The distressed, distress, A., VI. iii. 2.

性
hsing
Nature, the nature (of man), G.L.c., x. 17. D.M., i. 1, xxi, xxii, xxv. 3, xxvii. 6. A., V. xii; XVII. ii.

怨
üan
(1) To murmur against, be murmured against. Resentment, in thought, word, or deed, D.M., xiv. 3, xx. 13. A., IV. xii; V. xxii, *et al.*, *saepe*. (2) What provokes resentment, injury, A., XIV. xxxvi. 1, 3.

怪
kuài
Extraordinary things, A., VII. xx. D.M., xi. 1.

恆
háng
(1) Constantly; constancy, G.L.c., x. 19. A., VII. xxv. 2, 3; XIII. xxii. 1, 2. (2) **陳恆**, an officer of Ch'i, A., XIV. xxii. 2.

恐
k'ung
To be afraid of, to be in danger of, A., V. xiii; VIII. xvii; XVI. i. 13; XIX. iv.

恐懼, G.L.c., vii. 1. D.M., i. 2.

恕
shü
The principle of reciprocity, making our own feelings the rule for our dealing with others, A., IV. xv. 2; XV. xxiii. G.L.c., ix. 4. D.M., xiii. 3.

恤
hsü
To commiserate, treat compassionately, G.L.c., x. 1.

恥
ch'ih
Shame, a sense of shame, what is shameful, to be ashamed of, D.M., xx. 10. A., I. xiii; II. iii. 1, 2; IV. ix, xxii; V. xiv, xxiv; VIII. xiii. 3; IX. xxvi. 1; XIII. xx; XIV. i, xxix. 1.

恂
hsün
Reverently careful, G.L.c., iii. 4. **恂恂如**, simple and sincere-like, A., X. i. 1.

悔
huì
To regret, to repent, have occasion for repentance, D.M., xi. 3. A., II. xviii. 2; VII. x. 3.

息
hsi
(1) To breathe, A., X. iv. 4. (2) To stop, cease, D.M., xx. 2, xxvi. 1, 2.

恭
kung
To revere, be reverential, sedate, reverence, D.M., xxxiii. 5. A., I. xiii; V. xv, xxiv; VII. xxxvii; VIII. ii; XII. v. 4; XIII. xix; XVI. x. **恭** = too modest, A., XIX. xxv. 1. **恭己**, he made himself reverent, A., XV. iv.

悖
pei
Contrary to right, contradictory, to collide, G.L.c., x. 10. D.M., xxix. 3, xxx. 3.

悠
yü
Reaching far, D.M., xxvi. 3, 4, 6, 8.

患
huan
To be grieved, anxious about, A., I. xvi; III. xxiv; IV. xiv; XII. v. 4, xviii; XIV. xxxii; XVI. i. 10; XVII. xv. 2, 3. **憂患**, G.L.c., vii. 1. **患難**, distress and difficulty, D.M., xiv. 2.

悲
pei
A man's name, A., XVII. xx.

排
fei
Unable to explain one's self, A., VII. viii.

情
ch'ing
Sincerity, the real state of a case, G.L.c., iv. A., XIII. iv. 3; XIX. xix.

惑
huo
(1) To be deceived, deluded, delusion, D.M., xx. 13. A., XII. x. 1, 2, xxi. 1, 3; XIV. xxxviii. (2) To doubt, have misgivings, D.M., xxxi. 3, 4. A., II. iv. 3; VII. xxviii; IX. xxviii; XI. xxi; XIV. xxx.

惜
hsi
惜乎, alas! A., IX. xx; XII. viii. 2.

惟
wei
A particle, generally initial, but sometimes in a clause. Sometimes it can hardly be translated, G.L.c., iii. 1, x. 11. A., II. xxi. 2. Often it = *only*, especially when medial, G.L.c., x. 12. D.M., xviii. 1, xxxiii. 5. A., IV. iii; VII. x. 1; XIX. xii. 2.

恹
k'ung
恹恹, simple, A., VIII. xvi.

惠
huì
Favours, A., IV. xi. Kind, beneficent; kindness, A., V. xv; XIV. x. 1; XVII. vi; XX. ii. 1, 2.

惡
o
(1) Wickedness, what is bad, G.L.c., viii. 1, 2. D.M., vi. A., IV. iv; V. xxii, *et al.* (2) Bad, disagreeable, spoiled, G.L.c., vi. 1. A., IV. ix; VIII. xxi; X. viii. 2.

惡
wü
To dislike, to hate, G.L.c., vi. 1, viii. 1, x. 2, 3, 14, 17. D.M. and A., *saepe*.

惡
wü
The 1st tone. How, A., IV. v. 2.

情
to
Indolent, A., IX. xix. Rude, G.L.c., viii. 1.

愆
ch'ien
Fault, error, A., XVI. vi.

愈
yü
To be superior to, A., V. viii. 1; XI. xv. 2.

愉 *yü* **愉愉如**, looking pleased, A, X. v. 3.

意 *yi* The thoughts, G.L.T., 4, 5; G.L.C., vi. 1, 4. **母意**, no foregone conclusions, A, IX. iv.

愚 *yü* Ignorant, stupid; stupidity, A, II. ix; V. xx; XI. xvii. 1; XVII. iii, viii. 3, xvi. 2. D.M., iv. 1, xii. 2, xx. 21, xxviii. 5.

愛 *ai* To love, G.L.C., viii. 1, x. 15. D.M., xix. 5. A, I. v, vi; III. xvii. 2; XII. x. 2, xxiii. 1; XIV. viii; XVII. iv. 3. Love, A, XVII. xxi. 6.

慍 *wän* To be angrily discomposed, dissatisfaction, A, I. i. 3; V. xviii. 1; XV. i. 3.

愧 *k'wei* Ashamed, D.M., xxxiii. 3.

愬 *sü* To slander, slanderous statements, A, XII. vi; XIV. xxxviii. 1.

愼 *shän* To be careful about, cautious, cautiously. Sometimes followed by the prepositions **乎** and **於**, G.L.C., vi. 1, 2, x. 4, 6. D.M., i. 2, 3, xx. 19. A, I. ix, xiv; II. xviii. 2; VII. xii; VIII. ii; XIX. xxv. 2.

愿 *yüan* Attentive, careful, A, VIII. xvi.

恂 *lï* **恂恂**, cautiously reverent, G.L.C., iii. 4.

慈 *ts'ze* Kindness, to be kind, G.L.C., iii. 3, ix. 1. A, II. xx.

慧 *hüi* Shrewdness, A, XV. xvi.

慾 *yü* Passions, lusts, A, V. x.

慥 *ts'ao* **慥慥**, entirely sincere, D.M., xiii. 4.

慝 *ti* Cherished evil, A, XII. xxi. 1, 3.

慟 *trung* To show excessive grief, A, XI. ix. 1, 2, 3.

慢 *man* To be heedless, disrespectful, A, VIII. iv. 3; XX. ii. 2. **慢**=without urgency, A, XX. ii. 3.

慮 *lû* To deliberate carefully, G.L.T., 2. A, XV. xi. Be anxious about, A, XII. xx. 5. What men are anxious about, A, XVIII. viii. 3.

憎 *tsäng* To be hated, disliked, A, V. iv. 2.

憂 *yü* To feel sorrow or anxiety; to be anxious about; sorrow, cause of sorrow, G.L.C., vii. 1. D.M., xviii. 1. A, II. vi; VI. ix; VII. iii, xviii. 2; IX. xxviii; XII. iv. 1, 2, v. 1; XIV. xxx; XV. xi, xxxi; XVI. i. 8, 13.

懼 *tan* To fear, shrink from, A, I. viii. 4; IX. xxiv. **忌懼**, to be cautious, D.M., ii. 2.

懽 *wü* **懽然**, with a sigh, A, XVIII. vi. 4.

憤 *fän* To be eager, A, VII. viii. **發憤**, A, VII. xviii. 2.

應 *ying* To answer, A, XIX. xii.

憾 *han* To be dissatisfied or displeased with, D.M., xi. 2. A, V. xxv. 2.

憲 *hsien* (1) An example. **憲章**, to display elegantly after a pattern, D.M., xxx. 1. (2) The name of one of Confucius's disciples, A, XIV. i.

憲 *hsien* The 3rd tone. Illustrious, D.M., xvii. 4.

懷 *huai* (1) The bosom, the embrace, A, XVII. xxi. 6. (2) To keep in the breast, A, XV. vi. 2; XVII. i. 2. (3) To cherish, think of, A, IV. xi; XIV. iii. To regard, D.M., xxxiii. 6. (4) To cherish kindly, A, V. xxv. 4. D.M., xx. 12, 13, 14.

懿 *yi* A posthumous title, A, II. v. 1.

懼 *chü* To fear, be apprehensive, A, IV. xxi; VII. x. 3; IX. xxviii; XII. iv. 1, 2; XIV. xxx. **恐懼**, D.M., i. 2. G.L.C., vii. 1.

懷 *ch'ih* To be angry. **忿懷**, G.L.C., vii. 1.

THE 62ND RADICAL, 戈.

戈 *ko* A spear. **動干戈**, to move shields and spears, to stir up war, A, XVI. i. 13.

戎 *zung* Military weapons, D.M., xviii. 2. **即戎**, to go to their weapons, be employed to fight, A, XIII. xxix.

成 *ch'äng* (1) To complete, perfect, be completed, the completion, G.L.C., ix. 1. D.M., xviii. 3, xxv. 1, 3; et al. A, VII. x. 3; VIII. viii. 3, et al., *saepe*. **以成**, on to the termination, with reference to a performance of music, A, III. xxiii. **成事**, things that are done, A, III. xxi. 2.

成名, to make one's name good, A, IV. v. 2. But otherwise in A, IX. ii. 1.

成章, complete so far, A, V. xxi. **成人**, a complete man, A, XIV. xiii. 1, 2.

成者, a grown-up man, A, XIV. xlvii. 2. **成功**, achieved, D.M., xx. 9, et al.

(2) An honorary title, A, XIV. xxii. 1.

我 *wo* (1) I, me, my, *passim*. **母我**, no egotism, A, IX. iv. (2) **子我**, the

designation of one of Confucius's disciples, A., III. xxi. 1; VI. xxiv; XI. ii. 2; XVII. xxi. 1, 6.

戒
chieh

(1) To guard against, A., XVI. vii. To be careful. 戒慎, D.M., i. 2. (2) To notify, warn, A., XX. ii. 3.

或
ho

(1) Some one, some persons, D.M., xx. 9. A., II. xxi. 1; XIV. x. 1; *et al.*, *saepe*. (2) Perhaps, A., II. xxiii. 2; XI. xxv. 3; XIII. xxii. 2; XVII. xvi. 1; XIX. xxiii. 4.

戚
ch'i

To grieve deeply, A., III. iv. 3. 戚戚, to be in great distress, A., VII. xxxvi.

戮
lù

Disgrace, A., V. i. 2.

戰
chan

(1) To fight, fighting, war, A., VII. xii; XIII. xxx. (2) To fear, dread. 戰栗, A., III. xxi. 1; 戰戰, VIII. iii; 戰色, X. v. 1.

戲
hsi

To be in sport, A., XVII. iv. 4.

戲
hü

An interjection. 於戲, G.L.C., iii. 5.

戶
hü

THE 63RD RADICAL, 戶.

A door, A., VI. xv; XVII. xx.

戾
li

(1) Perverse, perverseness. 戾戾, G.L.C., ix. 3. 忿戾, A., XVII. xvi. 2. (2) Reaching to, D.M., xii. 3.

所
so

(1) A place, A., II. i; IX. xiv. (2) What, that which, the case and gender depending on the rest of the sentence, *passim*. 無所, nothing, 無所不, everything; variously used, G.L.C., ii. 4, vi. 2, A., X. vi. 8; XVII. xv. 3. Used also in swearing, =if in anything, A., VI. xxvi. (3) 所以, whereby, *passim*. 所 alone, =所以, A., XIII. iii. 6.

手
shau

THE 64TH RADICAL, 手.

The hand, hands, G.L.C., vi. 3. A., VI. viii; VIII. iii; IX. xi. 3; XIII. iii. 6. The arm, A., X. iii. 2.

才
ts'ai

Talents, abilities, A., VIII. xi, xx. 3; IX. x. 3; XI. vii. 2; XIII. ii. 1, 2.

扶
fü

To support, A., XVI. i. 6.

承
chäng

(1) To assist, as at a sacrifice, D.M., xvi. 3. A., XII. ii. (2) To receive, —in sequence, A., XIII. xxii. 2.

折
chéh

To break off, to settle, A., XII. xii. 1.

抑
yi

(1) Or, D.M., x. 2. A., I. x. 1. (2) But, A., VII. xxxiii; XIX. xii. 1. Followed by 亦, A., XIII. xx. 3; XIV. xxxiii. 1.

技
chih

Ability, skill, G.L.C., x. 14.

拂
fü

To oppose, outrage, G.L.C., x. 17.

拒
chü

To oppose, put away, A., XIX. iii.

拖
t'o

To draw. 拖紳, to draw the girdle across, A., X. xiii. 3.

指
chih

To point to, G.L.C., vi. 3. A., III. xi; X. xvii. 2.

拳
ch'üan

拳拳, the appearance of holding firm, D.M., viii.

拜
pai

To bow, pay one's respects, perform obeisance, A., IX. iii. 2; X. xi. 1, 2; XVII. i.

拱
kung

To fold the hands across the breast, A., XVIII. vii. 2.

持
ch'ih

To hold up, sustain, D.M., xx. 14, xxx. 2. A., XVI. i. 6.

振
chän

To contain, D.M., xxvi. 9.

授
shau

(1) To give to, entrust, A., X. v. 1; XIII. v. 1. (2) To give up. 授命, A., XIV. xiii. 3.

探
t'an

To try. 探湯, to try—i. e. to put the hand into—boiling water, A., XVI. xi. 1.

掌
chang

The palm, D.M., xix. 6. A., III. xi.

掃
sao

To sweep, A., XIX. xii. 1.

措
ts'ü

(1) To arrange, place, D.M., xxv. 3. A., XIII. iii. 6. (2) To put by, give over, D.M., xx. 20.

接
chieh

接輿, the name of a recluse, A., XVIII. v.

揚
yang

To display, publish, D.M., vi.

揖
yi

To bow to, A., III. vii; VII. xxx. 2; X. iii. 2, v. 1.

揜
yen

To cover over; be concealed, G.L.C., vi. 2. D.M., xvi. 5.

揭
ch'i

To hold up the clothes in crossing through water, A., XIV. xlii. 2.

扞
hü

To drag and hold, = to contemn, D.M., xiv. 3.

損
sun

To diminish, be injurious, A., II. xxiii. 2; XVI. iv, v.

摯
chih

The name of a music-master, A., VIII. xv; XVIII. ix.

撤

chèh

撰

chán

播

pō

擇

chái

攫

huóu

撮

ts'ò

擊

chí

據

chū

擯

pín

擾

záo

懷

zang

攝

shèh

To remove, put away, A., X. viii. 6.

Cherished purposes, A., XI. xxv. 7.

To shake. 播發, master of the hand-drum, A., XVIII. ix. 4.

To choose, D.M., vii, viii, xx. 18. A., IV. i; VII. xxi, xxvii; XX. ii. 2.

A trap, D.M., vii.

A handful, D.M., xxvi. 9.

To strike. 擊磬, to play on the musical stone, A., XIV. xlii. 1.

To grasp firmly, A., VII. vi. 2.

To receive visitors officially, A., X. iii. 1.

弗擾, a man's name, A., XVII. v.

To steal,—on some temptation, A., XIII. xviii. 1.

(1) To hold up, as the clothes, A., X. iv. 4. (2) To unite,—as several offices in one person, A., III. xxii. 2. (3) To be pressed, straitened, A., XI. xxv. 4.

THE 66TH RADICAL, 攴.

改

kái

To alter, to change. Both active and neuter, D.M., xiii. 2. A., I. viii. 4, xi; V. ix. 2; VI. ix; VII. iii, xxi (here it simply = to avoid); IX. xxiii, xxiv; XI. xiii. 2; XV. xxix; XVII. xxi. 3; XIX. xviii.

攻

kung

To assail, = to reprove, A., XI. xvi. 2; XII. xxi. 3. 攻 = to study, A., II. xvi.

放

fang

(1) To drive, put, away, G.L.C., x. 15; A., XV. x. 6. (2) To indulge, give license to, A., XVIII. viii. 4. (3) A name, A., III. iv, vi.

放

fang

In 3rd tone. To accord with; having regard to, A., IV. xii.

政

cháng

Government; the principles of government; a government charge, *passim*.

政 = laws, A., II. iii. 1. 爲政, to administer government, as supreme or subordinate, A., II. i, xxi. 1; XII. xix. 從政, to be engaged in government, as subordinate, A., VI. vi; XIII. xiii. 1, xx. 4; XVIII. v. 1. Excepting, perhaps, A., XX. ii. 1.

故

kú

(1) Therefore, *passim*. We have frequently 是故, with the same meaning, but perhaps a little more emphasis. Observe A., III. ix, where 故 is at the end

敏

mín

of the clause, = because, that is the cause. (2) Old, what is old, A., II. xi; XVIII. x. D.M., xxvii. 6 (the second occurrence).

教

chiào

To be earnest and active, earnest activity, A., I. xiv; IV. xxiv; V. xiv; VII. xix; XVII. vi; XX. i. 9. Combining the idea of intelligence, A., XII. i. 2, ii. As a verb, to hasten, produce quickly, D.M., xx. 3.

救

chíu

To teach, instruct, G.L.C., ix. 1, 6, 7. D.M., x. 3. A., II. xx; VII. xxiv; XIII. ix. 4, xxix; XV. xxxviii; XX. ii. 3. 不教, uninstructed, A., XIII. xxx. Instruction, D.M., i. 1, xxi.

敖

áo

To stop, to save from, A., III. vi.

敗

pái

敖惰, arrogant and rude, G.L.C., viii. 1.

(1) Gone, spoiled, as meat, A., X. viii. 2. (2) 司敗, minister of crime, A., VII. xxx.

敝

pí

To spoil; spoiled,—spoken of clothes, A., V. xxv. 2; IX. xxvi.

敢

kan

To presume, to dare, D.M., xiii. 4, xxviii. 4. A., V. viii. 2; VI. xiii, *et al.*, saepe. 豈敢, how dare I?—an expression of humility, A., VII. xxxiii. 1. In the 1st person, often = our 'allow me.' A., XI. xi, xxi. 1; XIII. xx. 2, 3. Observe A., XX. i. 3. 果敢, presumptuous, A., XVII. xxiv. 1.

散

san

To scatter, disperse, G.L.C., x. 9. To be scattered, disorganised, A., XIX. xix.

敦

tun

Liberal, generous, great, D.M., xxvii. 6, xxx. 3.

敬

chäng

(1) To reverence, to respect; to be reverential, cherish the feeling of reverence, *passim*. To be revered, D.M., xxxi. 1. In reference to business, A., I. v; VI. i. 3; XIII. xix; XV. xxxvii; XVI. x. 畏敬, to be filled with awe and reverence, G.L.C., viii. 1. (2) An honorary epithet, A., VIII. iv. 1.

數

shú

(1) Some, several, A., VII. xvi; XIX. xiii. 3. (2) 歷數, the determined time (for the succession), A., XX. i. 1.

數

so

Frequently, A., IV. xxvi.

斂

lién

Toingather. Applied to imposts, G.L.C., x. 22. D.M., xx. 14. A., XI. xvi.

文

wán

THE 67TH RADICAL, 文.

(1) The characters of the language, D.M., xxviii. 2, 3. A., XV. xxv. (2) Records, literary monuments, A., III. ix. (3) Literature, polite studies, A., I. vi; VI. xxv; VII. xxiv, xxxii; IX. x. 2;

XI. ii. 2; XII. xv, xxiv; XVI. i. 11. (4) Accomplished, accomplishments, elegance, D.M., xxxi. 1, xxxiii. 1. A., III. xiv; V. xiv; VI. xvi; XII. viii. 1, 3; XIV. xiii. 1 (as an honorary designation, compare XIV. xix. 2). (5) 文 = the

cause of truth, A., IX. v. 2, 3. (6) 文章, elegant manners and discourses; elegant institutions, A., V. xii; VIII. xix. 2. (7) Used as the honorary epithet, becoming in effect the name, D.M., xviii. 1, 2, 3, et al. G.L.C., iii. 3. A., IX. v. 2; XIX. xxii. 2.—A., XIV. xvi.—A., V. xiv.—A., V. xvii; XV. xiii.—A., V. xviii. 2.—A., V. xix.—A., XIV. xiv, xix. Used also in the name 子文, A., V. xviii.

In 4th tone. To gloss, A., XIX. viii.

Accomplished, G.L.C., iii. 4. 斐然, A., V. xxi.

THE 68TH RADICAL, 斗.

A peck-measure, A., XIII. xx. 4.

THE 69TH RADICAL, 斤.

(1) This, these, *passim*. Its antecedent is often a clause. (2) Forthwith, A., X. x. 1, xviii. 1; XIV. xlii. 2, and perhaps some other places.

To renovate, G.L.C., ii. 1. New, what is new, G.L.C., iii. 2, 3. D.M., xxvii. 6. A., II. xi; V. xviii; XVII. xxi. 3.

In 4th tone. 斷斷兮, plain and sincere, G.L.C., x. 14.

THE 70TH RADICAL, 方.

(1) A region, regions, D.M., x. 2, 3, 4. A., I. i. 2; XX. i. 3. 四方, the four quarters, = all parts of the kingdom, or of a State, D.M., xx. 13. A., XIII. iv. 3; XX. i. 6. 方 = any quarter, A., XIII. v, xx. A settled definite place, A., IV. xix. (2) Tablets of wood, D.M., xx. 2. (3) An art, the way, A., VI. xxviii. 3. (4) Right rules, A., XI. xxv. 4. (5) Square, A., XI. xxv. 5, 11. (6) To compare, A., XIV. xxxi. (7) Then, A., XVI. vii. (8) Used in a designation, A., XVIII. ix. 3.

Passim. Its proper meaning is *in, at, on*, in regard to place. But after many verbs and adjectives we must translate by other prepositions, as *from, to, &c.* After the possessive 之, it = *in relation to*. After adjectives it forms the comparative degree, and = *than*, D.M., xxxiii. 4. A., XI. xvi. 1; XIX. xxv. 1. Observe 於我, A., X. xv. 1, = *on me, be it mine*.

於

wū

施

shih

施

shih

施

ch'ih

旅

lǔ

族

tsū

既

chī

日

zāh

旨

chih

昆

kūan

明

ming

易

yi

An exclamation, G.L.C., iii. 3, 5. D.M., xxvi. 10.

(1) To give, do, use, D.M., xiii. 3, 4. A., II. xxi. 2; XII. ii; XV. xxiii. G.L.C., x. 8. (2) To make a display of, A., V. xxv. 3.

In 4th tone. To confer on, so as to reach to, D.M., xxxi. 5. A., VI. xxviii. 1. There is not much appreciable difference between the character in this tone and the last.

For 弛, to treat remissly, A., XVIII. x.

(1) A body of 500 soldiers. 師旅, 軍旅, forces, A., XI. xxv. 4; XIV. xx. 2; XV. i. 1. (2) All, general, D.M., xix. 4. (3) The name of a sacrifice, A., III. vi.

The circle of relatives, A., XIII. xx. 2.

THE 71ST RADICAL, 无.

(1) A particle of past time, = have, having, having been, D.M., xv. 2, xxvii. 7. A., III. x, xxi. 2; IX. v. 2, x. 3, et al., *scepe*. (2) Used adverbially. That done, = then, by-and-by, A., XIV. xlii. 2. (3) Used for 餽, or 槩, *k'è*. Rations, D.M., xx. 14.

THE 72ND RADICAL, 日.

(1) The sun, D.M., xxvi. 9, xxx. 2, xxxi. 4. A., XIX. xxi, xxiv. (2) A day, days, G.L.C., ii. 1. A., II. ix; IV. vi. 2; VII. ix. 2, et al., *scepe*. (3) Adverbially. Daily, D.M., xx. 14, xxxiii. 1. A., I. iv. On some days, A., VII. v. 日日, every day, G.L.C., ii. 1.

What is pleasant, spoken of food, A., XVII. xxi. 5.

An elder brother, D.M., xx. 8. 昆弟, brothers; the younger branches of one's relatives, generally, D.M., xx. 13. A., XI. iv.

(1) Clear, illustrious, brilliant; clearly, G.L.C., i. 4. G.L.C., i. 2. D.M., xx. 19, 20, xxiii, xxvi. 3, 4, 5, 8, xxvii. 6, xxx. 2, xxxiii. 6. A., XVI. x. (2) To illustrate, G.L.C., i. 4. G.L.C., i. 1, 3, 4. (3) Intelligence, intelligent, D.M., xx. 21, xxi, xxvi. 8, xxxi. 1, xxxii. 3. A., II. ix. (4) To understand, D.M., iv. 1, xix. 6. (5) To purify, purification; clean, D.M., xvi. 3, xx. 14. A., X. vii. 1. (6) 明日, next day, A., XV. i. 1; XVIII. vii. 4. (7) 公明, as a double surname, A., XIV. xiv. In names, A., V. xxiv.—A., VI. xii.

(1) To change, A., I. vii; XVIII. vi. 3, 4. (2) The name of the Yi classic, A., VII. xvi.

易
i

In 4th tone. (1) Easy, easily, A., VIII. xii; XIII. xv. 2, xxv; XIV. xi, xliiv; XVII. iv. 3. Easily preserved, G.L.C., x. 5. Ease, = calmness, tranquillity, D.M., xiv. 4. (3) Minute attention to observances, A., III. iv. 3.

昔
hsi

Formerly. 昔者, A., VIII. v; XVI. i. 4; XVII. iv. 3, vii. 2.

星
hsing

A star, stars, A., II. i. D.M., xxvi. 9.

春
ch'un

The spring, A., XI. xxv. 7. D.M., xix. 3.

昭
cháo

(1) Bright; to be clearly seen; clearly, A., XX. i. 3. D.M., xxvi. 4, xxxiii. 2. (2) 昭穆, the tablets in the ancestral temple, according to the order of precedence, D.M., xix. 4. (3) Honorary epithet of a duke of Lü, A., VII. xxx.

是
shih

(1) This, these, *passim*. It often resumes a previous clause, and often contains the copula, = this is. 如是, 若是, thus, such. 是故, 是以, therefore. Also 是用, A., V. xxii. (2) To be, A., IX. xxx. 1; XI. xx; XVI. i. 3, 4, 7, *et al.* (3) Right, A., XVII. iv. 4. (4) 壹是, = all, G.L.C., 6.

時
shih

(1) Time, times, A., XVI. vii. D.M., xxx. 1. Opportunity, A., XVII. i. 2. (2) The seasons, D.M., xxx. 2. Seasonal, D.M., xix. 3. A., X. viii. 2. (3) Seasonably, at proper times, D.M., xx. 14, xxxi. 2. A., XIV. xiv. 2. 以時, A., I. v. (4) Always, D.M., ii. 2, xxv. 3. A., I. i. 1. (5) To time, watch, A., XVII. i. 1.

The name of a State, A., XIV. xvi.

晉
tsin晏
yen

(1) Late, A., XIII. xiv. (2) A surname, A., V. xvi.

晝
cháu

The daytime; adverbially, A., V. ix. 1; IX. xvi.

晨
ch'an

The morning. 晨門, style of a gate-keeper, A., XIV. xli.

哲
hsi

Designation of one of Confucius's disciples, A., XI. xxv. 1.

暇
hsiā

Leisure, A., XIV. xxxi.

暑
shü

Warm weather, A., X. vi. 3.

景
ching

An honorary epithet, A., XII. xi; XVI. xii; XVIII. iii. 景伯, an honorary designation, A., XIV. xxxviii; XIX. xxxiii. 2.

暴
páo

(1) Violence, oppression, G.L.C., ix. 4. A., VIII. iv. 3; XX. ii. 3. (2) To attack, or strike, unarmed, A., VII. x. 3.

曆
li

Calculated and represented, A., XX. i. 1.

THE 73RD RADICAL, 曰.

曰
yüeh

To speak, to say, saying, *passim*. Generally the nominative is expressed, but sometimes has to be supplied from the connexion. Or 曰 = it is said, D.M., xxvii. 5, *et al.* Sometimes it = namely, D.M., xx. 8, 12, *et al.* 蓋曰, meaning, for it says, or we may assume that it says, D.M., xxvi. 10.

曲
ch'ü

(1) Bent; A., VII. xv. (2) Shoots, what is small, D.M., xxiii.

更
käng

To change, A., XIX. xxi.

書
shü

(1) To write, A., XV. v. 4. Writing, writings, books, D.M., xxviii. 3. A., XI. xxiv. 3. (2) The Shü-ching, or Classic of History, A., II. xxi. 2; VII. xvii; XIV. xliii. 1. (3) 楚書, the name of a Book, G.L.C., x. 12.

曾
tsäng

The surname of one of Confucius's principal disciples, and of his father, G.L.C., vi. 3. A., I. iv, *et al.*, saepe. A., XI. xxv. 1, 8.

曾
ts'äng

In 2nd tone. A conjunction, = then, but, A., II. viii; III. vi; XI. xxiii. 2.

會
hui

(1) To associate with, A., XII. xxiv. (2) Interviews of the princes with the sovereign, A., XI. xxv. 6, 12.

THE 74TH RADICAL, 月.

月
yüeh

(1) The moon, D.M., xxvi. 9, xxx. 2, xxxi. 4. A., XIX. xxi, xxiv. (2) A month, months, D.M., vii. A., VI. v; VII. xiii; X. vi. 11; XIII. x; XVII. i. 2. Monthly, from month to month, D.M., xx. 14. A., XIX. 5.

有
yü

(1) To have, possess, *passim*. Followed by 者, = he who possesses, they who have. But sometimes the 者 is omitted, as in A., I. xiv; VIII. iv; XX. i. 1, *et al.* In this sense it not only governs nouns, but is used as an auxiliary to verbs, both active and passive. (2) The impersonal substantive verb, there is, there was, *passim*. In very many instances, it is difficult to say whether the character is used thus, or as in 1. 有之, and the negative 未之有 at the end of sentences, are to be observed, G.L.C., 7. A., I. ii. 1; IV. vi. 3, *et al.* 何有 = there is no difficulty, A., IV. xiii, *et al.* But this not always, A., VII. ii, *et al.* Observe A., XIX. ii. (3) The surname of one of Confucius's disciples, A., I. ii. 1, xii, xiii; XII. ix. 1, 2. The name of another, A., III. vi; VII. xiv, *et al.*, saepe.

有
yǒu
朋
péng

In 4th tone. And, A., II. iv. 1; X. vi. 6.

A fellow-student; a friend, friends, A., I. i. 2. 朋友, see under 友.

服
fú

(1) To wear, A., XV. x. 4. Metaphorically, D.M., viii. Clothes, D.M., xvi. 3, xx. 14. A., VIII. xxi; X. vi. 2, 11, et al.

(2) To submit, A., XIII. iv. 3; XVI. i. 11, 12. 服事, to serve, A., VIII. xx. 4.

服勞, to undergo the labour, A., II. viii.

(3) 子服, a branch, surname, A., XIV. xxxviii; XIX. xxiii. 2.

How, D.M., xiii. 4.

胡
hú
朕
chǎn
朔
shuò

I; now used for the imperial We, A., XX. i. 3.

The first day of the moon, A., III. xvii, 1.

To look towards, admiring and expecting, D.M., xxix. 5. A., XIX. ix; XX. ii.

2. 望 = to compare one's self to, A., V. viii. 2.

(1) Morning, in the morning, A., IV. viii; XII. xxi. 3. (2) A name, A., VI. xiv.

(1) The court, A., V. vii. 4; XIV. xxxviii; XIX. xxiii. 1. (2) To be in court, appear in court, A., X. ii. 1, vi. 11; XIV. xxii. 2. 退朝, to return from court, A., X. xii; XIII. xiv. (3) To hold a court, give audience, D.M., xx. 14. A., XVIII. iv. (4) Court, as an adjective, A., X. x. 11, xiii. 3. (5) A name, A., XIX. xxii.

(1) A fixed time, A., XX. ii. 3. (2) A name, A., VII. xxx. 2, 3.

A round year, D.M., xviii. 3. A., XVII. xxi. 1, 2. 期月, a round month, D.M., vii.

朞月, a round year, A., XIII. x; meaning the months of a round year.

THE 75TH RADICAL, 木.

木
mù

(1) Trees, D.M., xxvi. 9. A., XVII. ix. 7; XIX. xii. 2. (2) Wood, A., V. ix. 1. (3) Wooden, A., III. xxiv. (4) Simple, plain, A., XIII. xxvii.

Not yet, *passim*. We may sometimes translate by *not*, but the force of the *yet* is always to be detected. It is joined with 嘗, A., III. xxiv; VI. xii; VII. vii, ix; IX. xxx. 2. Its power, in common with other negatives, to attract 之 to itself, and make it precede the verb which governs it, is to be noted, G.L.T., 7. G.L.C., ix. 4. A., I. ii. 2; V. v, x, xiii; et al.

末
mò

(1) The end, the product, result, in opposition to 本, the root, G.L.T., 3, 7. G.L.C., x. 7. (2) Small, trivial, D.M., xxxiii. 6. A., XIX. xii. 1. (3) In old age, D.M., xviii. 3. (4) Not, do not, A., IX. x. 3, xxiii; XIV. xlii. 3; XV. xv; XVII. v. 2.

本
běn

The root; what is radical, essential, G.L.T., 3, 6, 7. G.L.C., iv, v, x, 7, 8. D.M., i. 4, xxxii. 1. A., I. ii. 2; XIX. xii. 1. What is first to be attended to, A., XIII. iv. 1. To be rooted, D.M., xxix. 3.

朱
zhū

(1) Vermilion colour, A., XVII. xviii. (2) A surname, A., XVIII. viii.

朽
xiǔ

Rotten, A., V. ix. 1.

枅
jī

To plaster, A., V. ix. 1.

杞
qǐ

The name of a State, A., III. ix. D.M., xxxviii. 5.

杖
cháng

A staff, A., XIV. xlv; XVIII. vii. 1. 杖者, those who carried staffs, A., X. x. 1.

束
shù

(1) To bind, gird, A., V. vii. 4. (2) A bundle of strips of dried flesh, A., VII. vii.

林
lín

A surname, A., III. iv. 1, vi.

東
dōng

(1) The east, eastern, A., XVII. v. 3. To turn to the east, A., X. xiii. 3. (2) 東蒙, a mountain, A., XVI. i. 4. 東里, a place in Tsin, A., XIV. ix. 1.

某
mǎu

So-and-so, A., XV. xli. 1.

松
sōng

The pine-tree, A., III. xxi. 1, . . . xxvii.

枉
wǎng

Crooked, used metaphorically, A., II. ix; XII. xxii. 3, 4. With verbal force, A., XVIII. ii.

枕
chǎn

To use as a pillow, A., VII. xv.

材
ts'ài

Qualities, D.M., xvii. 3. In A., V. vi, the meaning is uncertain.

果
k'uo

(1) Determined, decided, A., VI. vi; XIV. xlii. 3. 果敢, A., XVII. xxiv. (2) To carry into effect, A., XIII. xx. 3. (3) Really, D.M., x.

柏
pái

The cypress-tree, . . . xxi. 1; IX. xxvii.

柳
hsia

A cage for wild beasts, A., XVI. i. 7.

柔
zān

(1) Gentle, mild, D.M., x. 3, xxxi. 1. To treat gently, D.M., xx. 12, 13, 14. (2) Weak, D.M., xx. 21. (3) Mild, soft, in a bad sense, A., XVI. iv.

析
hsi

To be split; divisions, A., XVI. i. 1

未
wèi

柯

ko

An axe-handle, D.M., xiii. 2.

柳

liú

柳下, the name of a place or house, A., XV. xiii; XVIII. ii, viii. 1, 3.

栖

hsī

栖栖者, one who keeps roosting, or hanging, about, A., XIV. xxxiv. 1.

栗

lǐ

戰栗, the appearance of being frightened, A., III. xxi. 1.

校

chiáo

To enter into altercation, A., VIII. v.

柴

chái

Name of one of Confucius's disciples, A., XI. xvii. 1.

格

ko

(1) ? To investigate, G.L.T., 4, 5. (2) To come to, approach, D.M., xvi. 4. (3) To become correct, A., II. iii. 2.

桃

t'áo

The peach-tree, G.L.C., ix. 6.

桀

chiéh

The last sovereign of the Hsia dynasty, a tyrant, G.L.C., ix. 4. 桀溺, a recluse, A., XVIII. vi. 1, 3.

栽

tsái

To flourish, as a tree, D.M., xvii. 3.

桓

huan

(1) 桓公, a famous duke of Ch'i, A., XIV. xvi, xvii, xviii. (2) A surname, A., VII. xii. (3) 三桓, the three principal families in Lü, A., XVI. xxii.

桑

sang

子桑, apparently a double surname, A., VI. i. 2.

桴

fú

A raft, A., V. vi.

梁

liang

A bridge, A., X. xviii. 2.

梲

chüeh

Small pillars, supporting the rafters of a house, A., V. xvii.

棄

ch'i

To abandon, throw away, neglect, A., V. xviii. 2; XIII. xix, xxx; XVII. xiv; XVIII. x.

棺

k'uan

An inner coffin, A., XI. vii. 2.

槨

ko

An outer coffin, A., XI. vii. 1, 2.

楝

lì

唐楝, the aspen plum, A., IX. xxxi. 1.

棘

chí

A surname, A., XII. viii.

棖

ch'ang

A name, A., V. x.

植

chih

To stick in the ground, A., XVIII. vii. 1.

極

chí

The very utmost, as a noun and adverb, G.L.C., ii. 4. D.M., xxvii. 2, 6.

楚

ch'ü

The name of a State, G.L.C., x. 12. A., XVIII. ix. 2.

榮

jung

Glorious, A., XIX. xxv. 4.

樂

yo

(1) Music, *saepe*. 女樂, female musicians, A., XVIII. iv. (2) 大師樂, Grand music-master, A., III. xxiii.

樂

lè

Pleasure, joy; to rejoice in, feel joy, *saepe*.

樊

fan

A surname, A., II. v; VI. xx; XII. xxi, xxii; XIII. iv, xix.

樂

áo

To find pleasure in, A., VI. xxi; XVI. v. 好樂, G.L.C., vii. 1.

樹

shu

(1) Trees, = vegetation, D.M., xx. 3. (2) A screen, A., III. xxii. 3.

機

chí

A spring, source of influence, G.L.C., ix. 3.

權

ch'üan

A weight, weights, A., XX. i. 6. To weigh, A., IX. xxix. The exigency of the times, as if determined by weighing, A., XVIII. viii. 4.

積

tú

A coffer, a repository, A., XVI. i.

THE 76TH RADICAL, 欠.

次

ts'ze

(1) Next in order or degree, D.M., xxiii. 1. A., VII. xxvii; XIII. xx. 2, 3; XVI. ix. In A., XIV. xxxix. 2, 3, 4, 其次 only = some. (2) 造次, in moments of haste, A., IV. v. 3.

欲

yü

(1) To desire, to wish, G.L.T., 4. A., II. v. 6; III. x, xvii. 1, et al., *saepe*. (2) To be covetous, = 貪, A., XII. xviii; XIV. ii, xiii. 1. In A., XX. ii. 1, 2, 欲 is distinguished from 貪.

欺

ch'i

To deceive, impose upon; to be deceived, G.L.C., vi. 1. A., VI. xxiv; IX. xi. 2; XIV. xxiii.

歌

ko

To sing, A., VII. ix. 2, xxxi; XVII. iv, xx; XVIII. v.

歎

tan

To sigh, with the idea of admiration, A., IX. x. 1; XI. xxv. 7.

THE 77TH RADICAL, 止.

止

chih

(1) To rest; where to rest, G.L.T., 1, 2. G.L.C., iii. 1, 2, 3. (2) To stop, desist, D.M., xiii. 2. A., IX. xviii, xx; XI. xxiii. 3; XII. xxiii; XVI. i. 6; XIX. xiv. (3) To detain, A., XVIII. vii. 3.

正

ch'ang

(1) To rectify, to adjust; to be rectified, G.L.T., 4, 5. G.L.C., vii. 1, 3, ix. 8. D.M., xiv. 3. A., I. xiv; VIII. iv. 3; et al., *saepe*. (2) Correct, correctness, correctly, G.L.C., vii. 1. D.M., xxi. 1. A., X. viii. 3, ix. (In some of these examples, correct = square, straight), A., XIII. iii. 3, 5, vi; XIV. xvi. (3) Just, exactly, A., VII. xxxiii. Observe A., XVII. x.

正
chang
In 1st tone. The bull's eye in a target, D.M., xiv. 5.
此
ts'ze
This, *saepe*. 如此, thus, G.L.C., ix. 3. D.M., xvi. 5, xxvi. 6, xxviii. 1. 在此, here, D.M., xxix. 6. The character does not occur in the Analects.

武
wu
(1) The honorary epithet of the first sovereign of the Cháu dynasty, D.M., xviii. 1, 2, 3, *et al.*, *saepe*. The name of his music, A., III. xxv. (2) The honorary epithet of others, A., XIV. xiii, xv.—A., V. xx.—A., II. vi; V. vii.—A., XIX. xxiii, xxiv. (3) A name, A., XVIII. ix. 4. (4) **武城**, name of a place, A., VI. xii; XVII. iv.

歲
sui
The year, years, A., IX. xxvii; XVII. i. 2.

歸
kwei
(1) To return, A., V. xxi; XI. xxv. 7. (2) To revert to, A., I. ix; XII. i. 1. (3) To turn to, D.M., xx. 13. To flow to, A., XIX. xx. **歸心**, to turn to in heart, A., XX. i. 7. (4) To turn to, depend on, A., X. xv. 1. (5) To present, A., XVII. i. 1; XVIII. iv. (6) **歸** = to be married, G.L.C., ix. 6. (7) **三歸**, see on 三

THE 78TH RADICAL, 歹

To die; death; the dead, D.M., x. 4, 5, xix. 5. A., II. v. 3; IV. viii; XI. vi, vii. 1, 2, viii, ix, x, xi, xii. 2, xxii, *et al.*, *saepe*. **後死者**, a future mortal, A., IX. v. 3; said by Confucius of himself.

Dangerous;—both what is perilous, and being in peril, G.L.C., x. 14. A., II. xv, xviii. 2; XV. x. 6; XVIII. v. 1.

To be largely produced; to be amassed, D.M., xxvi. 9. A., XI. xviii. 2.

Vicious, violently bad, A., XIII. xi.

To coffin, = to bury, A., X. xv. 1.

THE 79TH RADICAL, 殳

To kill, A., XII. xix; XIV. xvii. 1, xviii. 1; XV. viii; XVIII. vii. 3; XX. ii. 3. **殺** = Capital punishments, A., XIII. xi.

Gradually decreasing, D.M., xx. 5. A., X. vi. 9.

The name of a dynasty, G.L.C., x. 5. D.M., xxviii. 5. A., II. xxiii. 2, *et al.*

In 4th tone. To bring up the rear, A., VI. xiii.

(1) To blame excessively, revile, A., XV. xxiv; XIX. xxiv. (2) To be broken, A., XVI. i. 7.

Determined and enduring, D.M., xxxi. 1. A., VIII. vii. 1; XIII. xxvii.

THE 80TH RADICAL, 母

Do not, = do not do, do not have, &c., G.L.C., vi. 1, x. 2. A., VI. iii. 4; IX. xxiv; XI. xxv. 2; XII. xxiii. In A., IX. iv, it is taken as = 無, the simple negative, but its ordinary meaning may be retained.

A mother, A., VI. iii. 1. **父母**, a parent, parents, G.L.C., x. 3. D.M., xv. 3, xviii. 3. A., I. vii; II. vi; IV. xviii, xix, xxi; XI. iv; XVII. xxi. 6; XVIII. ii.

Every, A., III. xv; X. xiv.

THE 81ST RADICAL, 比

To compare, be compared, A., VII. i.

In 4th tone. (1) To follow, A., IV. x. (2) Partisanly, A., II. xiv. (3) Joined with 及, within, by the time of, A., XI. xxv. 4, 5.

THE 82ND RADICAL, 毛

The hair, a hair, D.M., xix. 4, xxxifi. 6.

THE 83RD RADICAL, 氏

A family, i.e. a branch family. Follows surnames, and denotes particular individuals, A., III. i, *et al.*—A., III. xxi.—XIV. x. 3.—III. xxii.—XIV. xli, xlii.—XIX. xix.

(1) The people, the multitude, *passim*. (2) = 人, man, men, A., VI. xx; XV. xxiv. And perhaps in some other places, as D.M., iii. A., VI. xxvii; XVI. ix; XVII. xvi.

THE 84TH RADICAL, 气

Breath, A., X. iv. 4. **血氣**, blood and breath, = the physical powers, A., XVI. vii. **有血氣者**, mankind, D.M., xxxi. 4. Observe **辭氣**, A., VIII. iv. 3, and **食氣**, A., X. viii. 4.

THE 85TH RADICAL, 水

Water, D.M., xxvi. 9, xxx. 1. A., VI. xxi; VII. xv; XV. xxxiv.

To perpetuate, perpetual, D.M., xxix. 6. A., XX. i. 1.

Universally, A., I. vii.

(1) To seek for; also to ask, request, G.L.C., ix. 2, 4. D.M., xiii. 4, xiv. 3, 5. A., I. x. 1, 2, xiv; IV. xiv, *et al.*, *saepe*. (2) The name of one of Confucius's disciples, A., V. vii. 3; VI. vi, x, *et al.*, *saepe*.

The name of a stream, A., VI. vii.

母
wu

母
mu

每
mei

比
pi

比
pi

毛
mao

氏
shih

民
min

氣
ch'i

水
shui

永
yung

汎
fan

求
ch'iu

汶
wan

死
sui

殆
tai

殖
chih

殘
ts'an

殯
pin

殺
sha

殺
shai

殷
yin

殿
tien

毀
hui

殺
i

沂

The name of a stream, A., XI. xxv. 7.

沐

沐浴, to bathe, A., XIV. xxii. 2.

See note there.

沒

(1) To die, be dead, A., I. xi; IX. v. 2.

沒世, after death, G.L.C., iii. 5. A., XV. xix. Others understand the phrase as = 'till death.' (2) To exhaust, be exhausted, A., XVII. xxi. 3. 沒階, to the last step, A., X. iv. 5. 沒齒, toothless, A., XIV. x. 3.

沛

顛沛, in danger, in confusion, A., IV. v. 3.

河

Rivers, a river, D.M., xxvi. 9. A., VII. x. 3. The river, i. e. the Yellow river, A., IX. viii; XVIII. ix. 3.

治

To regulate, manage, govern, G.L.T., 4. G.L.C., ix. 1, 5, x. 1. D.M., xiii. 2, xx. 6, xi, 14, 17. A., V. vii. 2; XIV. xx. 2.

治

To be regulated, to be well governed, G.L.T., 5, 7. A., VIII. xx. 1; XV. iv.

沮

長沮, the designation of a recluse, A., XVIII. vi. 1, 2.

沽

To sell, A., IX. xii. Retailer, A., X. viii. 5.

泥

In 4th tone. To be obstructed, inapplicable, A., XIX. iv.

泉

A fountain, a spring, D.M., xxxi. 2, 3.

法

(1) A model; to imitate, G.L.C., ix. 8. D.M., xxix. 5. (2) Law-like = strict; laws, A., IX. xxiii; XX. i. 6.

泰

(1) A dignified ease, A., VII. xxv. 3. Opposed to 驕, A., XIII. xxvi; XX. ii. 1, 2. (2) Arrogant, A., IX. iii. 2. Coupled with 驕, G.L.C., x. 18. (3) 泰山, the name of a mountain, A., III. vi. 泰伯, honorary designation of an ancient worthy, A., VIII. i.

洋

洋溢, to overflow, D.M., xxxi. 4.

洋洋乎

the appearance of vast swelling waters, grandly, D.M., xvi. 3, xxvii. 2. A., VIII. xv.

洒

To sprinkle, A., XIX. xii. 1.

洫

A water-channel, a ditch. 溝洫, A., VIII. xxi.

津

A ford, A., XVIII. vi. 1, 2.

洩

To leak, D.M., xxvi. 9.

洩

流

(1) Flowing, a current, D.M., xxx. 3. (2) Weak, unstable, D.M., x. 5. (3) To banish. 放流, G.L.C., x. 15. (4) 下流, a low-lying situation, A., XVII. xxiv. 1; XIX. xx.

浩

浩浩, vast, D.M., xxxii. 2.

浮

To float, floating, A., V. vi; VII. xv.

浴

To wash, A., XI. xxv. 7. 沐浴, to bathe, A., XIV. xxii. 2.

海

The sea, seas, D.M., xxvi. 9. A., V. vi; XVIII. ix. 5. 四海, a name for the kingdom, the world, D.M., xvii. 1, xviii. 2. A., XII. v. 4; XX. i. 1.

浸

To soak, A., XII. vi.

蒞

The approach of a superior; to govern, preside over, A., XV. xxxii. 2, 3.

湮

To steep in muddy water, A., XVII. vii. 3.

淇

The name of a stream, G.L.C., iii. 4.

淡

Insipid, D.M., xxxiii. 1.

淫

Licentious, A., III. xx; XV. x. 6.

深

Deep, A., VIII. iii; XIV. xlii. 2.

清

Pure, purity, A., V. xviii. 2; XVIII. viii. 4.

淵

(1) A gulf, an abyss; deep, the deep, D.M., xii. 3, xxxi. 2, 3, xxxii. 2. A., VIII. iii. (2) The name of Confucius's favourite disciple, A., V. xxv; VII. x. 1, et al., saepe.

淺

Shallow, A., XIV. xlii. 2.

溫

(1) Benign, unpretending, A., II. xi; VII. xxxvii; XVI. x; XIX. ix. D.M., xxxi. 1, xxxiii. 1. (2) To cherish, know thoroughly, A., II. xi. D.M., xxvii. 6.

游

(1) To ramble, to seek recreation, A., VII. vi. 4. (2) 子游, the designation of one of Confucius's disciples, A., II. vii; IV. xxvi, et al., saepe.

測

To fathom. 不測, unfathomable, D.M., xxvi. 7, 9.

湯

(1) Boiling water, A., XVI. xi. (2) Name of the first sovereign of the Shang dynasty, G.L.C., ii. 1. A., XII. xxii. 6.

驛

The name of a State, A., XIV. xii.

洩

洩洩, the appearance of an inundation, A., XVIII. vi. 3.

漆雕 a double surname, A., V. v.

漆 ch'i
溺 ni 桀溺 the name of a recluse, A., XVIII. vi.

溢 yì 洋溢 to overflow, D.M., xxxi. 4.

溥 p'ü 溥 Great, all-embracing, D.M., xxxi. 2, 3.

漏 lāu To leak. 屋漏, the part of a house open to the light of heaven, D.M., xxxiii. 3.

溝 káu A ditch. 溝洫, A., VIII. xxi. 溝瀆, A., XIV. xviii. 3.

漢 han The name of a river, A., XV. III. ix. 4.

潔 chieh To purify, pure, A., VII. xxviii. 2; XVIII. vii. 5.

潤 zun To soak, moisten, enrich, adorn, G.L.C., vi. 4. A., XII. vi; XIV. ix.

滅 mieh (1) To extinguish; be extinguished, A., XX. i. 7. (2) 滅明, a name, A., VI. xii.

潛 ch'ien To dive, sink, D.M., xxxiii. 2.

澹 f'an 澹臺, a double surname, A., VI. xii.

濟 chi To help, benefit, A., VI. xxviii. 1.

瀆 tú A ditch. 溝瀆, A., XIV. xviii. 3.

澳 yü A bank, the winding and curving of a river's banks, G.L.C., iii. 4.

濫 lan To overflow, exceed due bounds, A., XV. i. 3.

灌 kwan To pour out a libation, A., III. x.

THE 86TH RADICAL, 火.

火 hwo Fire, A., XV. xxxiv. 改火, 'to change the fire,' i.e. to get fire from all the different kinds of wood, A., XVII. xxi. 3.

Violent, A., X. xvi. 5.

I. q. 災, calamity, D.M., xxviii. 1.

A final particle, *passim*. (1) It is found at the end of clauses, when the mind expects the sequel, G.L.C., vii. 2. D.M., xi. i, xiii. 4. A., V. xxiii; VI. vii; *et al.*, *saepe*. (2) It is found at the end of sentences, and gives a liveness to the style, D.M., x. 5, xiv. 2. A., I. xiv; IV. xvii; *et al.*, *saepe*. (3) It is found often at the end of correlative clauses and sentences, G.L.C., viii. 1, x. 14. D.M., i. 5, xii. 2, xxvi. 9.

A., VIII. xiii. 3; XI. xxiv. 3; XIII. xx. 2, *et al.* (4) Observe D.M., xxix. 2. A., V. xv.

焉 yen

In 1st tone. An interrogative particle, generally best translated by 'how.' It is placed at the beginning of the clause to which it belongs, unless where another particle, or the nominative, immediately precedes, D.M., xxxii. 1. A., II. x. 4; III. xxii. 3; IV. i; V. ii, iv. 2, x, xviii. 1, 2; *et al.*, *saepe*.

無 wü

No, not, to be without, not to have, *passim*. Joined to verbs, adjectives, and nouns. It is often followed by 所, A., III. vii; IX. ii. 1, *et al.* The 所 must sometimes be understood, A., XX. iii. 1, 2, 3, *et al.* 無...不, a strong affirmation, often with 所 between, G.L.C., ii. 4, vi. 2, *et al.* So 未—無, A., VII. vii. 1. 無乃...乎, 無寧...乎, forms of interrogation, A., IX. xi. 3; VI. i. 3, *et al.* Opposed to 有, standing absolutely, = the state of being without, A., IX. xi. 2; VIII. v. 1. So 無之, there is not it, opposed to 有之, G.L.C., ix. Observe 無以爲, it is of no use doing so, A., XIX. xxiv.

焚 f'an
然 zan

To be burned, A., X. xii.

(1) So, A., III. xiii. 2; VI. xxiv; VIII. xx. 3; XIV. xiii. 2. 然 = yes, A., XV. ii. 2, xli. 3; XVII. vii. 3; XVIII. vi. 3. 然則, so then, well then. 然而, so but, A., XI. xv. 2, xxiii. 5; XIX. xv. (2) To be right, A., VI. i. 4. (3) 然後, and afterwards, A., VI. xvi; IX. xiv, xxvii; *et al.* (4) Added to adjectives, forming adverbs, G.L.C., vi. 2. D.M., xxxiii. 1. A., V. xxi; IX. x. 1, 2; XIX. ix; XX. ii. 2, *et al.*—Observe A., VIII. xxi; XI. xii. 2; XIV. vi. 1. (5) 子然, name of a member of the 季 family, A., XI. xxiii.

煥 huan

煥乎, how glorious, A., VIII. xix. 2.

照 chiao

To enlighten, to shine on, D.M., xxxi. 4.

熙 hsi

Bright, G.L.C., iii. 3.

熟 shü

Cooked, to cook, A., X. xiii. 1.

燕 yen

(1) A feast, D.M., xix. 4. (2) Easy and unoccupied, A., VII. iv.

鑽
sui

鑽燧, to obtain fire by boring, or friction, A., XVII. xxi. 3.

THE 87TH RADICAL, 爭.

爭
tsang

To wrangle, to strive, G.L.C., x. 8. D.M., xxxiii. 4. A., VII. vii; XV. xxi.

爲
wei

(1) To do, to make, G.L.C., vi. 2, x. 18. D.M., xi. 1, xiii. 1, xvi. 1. A., III. xxvi; XIV. xv, xviii; XIX. iv, xv, xvi; et al., saepe. 爲 = to be in charge of, to administer, to govern, D.M., xx. 12, 15. A., II. 1; IV. xiii; XI. xxv. 4, 5; XIII. iii. 1, xi, et al. 何爲 = why, A., XIV. xxxiv, xxxvii. 2. (2) To be, G.L.C., x. 15. D.M., vi, xvii. 1. A., I. ii. 2, xii; VI. ii, iii. 3, vii, xi, xii; et al., saepe. At the beginning of clauses, it may be often translated by who is, D.M., xxii, xxiii, et al. (3) Before nouns of relation, and others, it = to play, to show one's self to be, G.L.C., iii. 3, ix. 8. D.M., viii. 8. A., I. ii. 1; XIII. xv. 2, 3, 4, et al. (4) 以爲, with or without intermediate words. To take to be = to regard as, to consider, to have to be; to use to make, G.L.C., 6, x. 12, 13, 22. D.M., xviii. 1. A., II. viii; III. viii, xviii, xxiv; XIV. ii. 1, 2, iii, xiii. 1, 2, xix. 2, et al., saepe. Sometimes 爲 is found alone, without the 以, A., IX. xi. 2; XIX. ii; XI. xxiv. 3, et al. Observe A., XII. viii; XIII. v; XIX. xxiv. Observe also 爲之奴, A., XVIII. i, and the same idiom in other places.

爲
wei

In 4th tone. For, because of, in behalf of, with a view to, because; to be for, D.M., xix. 4 (?). A., I. iv; III. xvi, xxii. 5; VI. iii. 1, vii; VII. xiv. 1, 2; XI. ix. 3, xvi. 1; XIII. xviii. 2; XIV. xxv; XV. xxxix.

爵
chie

Rank, dignity, D.M., ix, xix. 4.

THE 88TH RADICAL, 父.

父
fu

A father, saepe. 諸父昆弟, uncles and cousins, D.M., xx. 13. So 父兄, A., IX. xv. 父母, parents, a parent, saepe. 父父, the other being the father, A., XII. xi. 1, 2. 人父, see 人.

父
fu

In 3rd tone. 莒父, name of a place, A., XIII. xvii.

THE 89TH RADICAL, 爻.

爾
r

(1) You, your, G.L.C., x. 4. D.M., xv. 2, xxxiii. 3. A., III. xvii. 2; V. xi, xxv. 1, et al., saepe. (2) After adjectives, making adverbs, A., IX. x. 3; XI. xxv. 4; XVII. iv. 2. (3) A final particle, synonymous with

耳, simply, just, D.M., xiii. 4. A., X. i. 2. 云爾, so, just, used at the end of a sentence, A., VII. xviii. 2, xxxiii.

THE 90TH RADICAL, 牆.

牆
ch'iang

A wall, A., V. ix. 1; XVII. x; XIX. xxiii. 2, 3. 蕭牆, a screen in a prince's court, A., XVI. i. 13.

THE 91ST RADICAL, 片.

片
p'ien

A splinter, a half, A., XII. xii.

版
pan

Tables of population, A., X. xvi. 3.

牖
yü

A window, A., VI. viii.

THE 93RD RADICAL, 牛.

牛
niü

(1) A cow, an ox, the cow kind, A., VI. iv; XVII. iv. 2. G.L.C., x. 22. (2) 伯牛, the designation of one of the disciples, A., VI. viii; XI. ii. 2. 司馬牛, a disciple of Confucius, A., XII. iii, iv, v.

牟
mäu

中牟, the name of a place, A., XVII. vii. 2.

牢
láo

Surname of one of Confucius's disciples, A., IX. vi. 4.

牡
mäu

The male of animals, translated victim, A., XX. i. 3.

物
wü

A thing, things. 萬物, all things, D.M., xxvi. 5. 物 = animals and things, D.M., xxii. 物 = men and things, D.M., xxv. 2, 3.

犂
li

犂牛, a brindled cow, A., VI. iv.

犬
ch'üan

THE 94TH RADICAL, 犬.

A dog, A., II. vii; XII. viii. 3.

犯
fan

(1) To offend, be offended, against, A., ii. 1; VIII. v. To withstand to the face, A., XIV. xxiii. (2) 舊犯, uncle Fan, G.L.C., x. 13.

狂
k'wang

Ardent, ambitious, extravagant, extravagance, A., V. xxi; VIII. xvi; XIII. xxi. 1; XVII. viii. 3, xvi. 2. A madman, A., XVIII. v. 1.

狄
ti

The name of the northern barbarians, 夷狄, barbarous tribes, D.M., xiv. 2. A., III. v. XIII. xix.

狎
hsiá

(1) To be familiar with, A., X. xvi. 2. (2) To be disrespectful to, A., XVI. viii. 2.

狐
hü

A fox, A., IX. xxvi. 1; X. vi. 4, 7.

狷
chüan

Cautious and decided, A., XIII. xxi.

猗
i

猗猗, the appearance of luxuriance, G.L.C., iii. 4.

猛
máng
猶
yü

Fierce, A., VII. xxxvii; XX. ii. 1, 2.

(1) As, G.L.C., iv. A., V. xviii. 2; VII. xxxii; XI. x, xv; XII. viii. 3, xiii; XVII. x, xii; XIX. xxv. 3. (2) Still, yet, D.M., ii. 3, xiii. 2, xxxiii. 6. A., VI. xxviii. 1; VIII. xvii; XII. ix. 3; XIV. xxxviii. 1, xlv; XV. xxv. 1; XVII. xxxi; XVIII. v. 1; XIX. xxv. 3.

獄
vü
獨
tü

Litigations, A., XII. xii.

(1) Only, A., XII. v. (2) Alone, A., XVI. xiii. 2, 3. 其獨, the being alone, G.L.C., vi. 1, 2. D.M., i. 3.

獲
huo

To obtain; acquisition, A., VI. xx. To obtain the confidence of, to gain, D.M., xx. 6, 17. 獲罪, to sin, offend, against, A., III. xiii. 2.

獻
hsien

(1) Used for 賢, wise men, A., III. ix. (2) An honorary epithet, G.L.C., x. 22.

獸
shäu

Wild animals, D.M., xxvi. 9. A., XVII. ix. 7; XVIII. vi. 4.

THE 95TH RADICAL, 立.

立
hsüan

Dark-coloured, A., X. vi. 10; XX. i. 3.

率
hsü

(1) To follow, accord with, D.M., i. 1. (2) 率爾, hastily, A., XI. xxv. 4.

THE 96TH RADICAL, 玉.

玉
yü

(1) Jade; used generally for precious stones; a gem, gems, A., IX. xii; XVI. i. 7; XVII. xi. (2) 伯玉, a designation, A., XIV. xxvi; XV. xi. 2.

王
wang

(1) A king, kings, A., XIII. xii. 先王, the former kings, G.L.C., iii. 5. A., I. xii. 2. A former king, A., XVI. i. 4. (2) 王孩, a double surname, A., III. xiii; XIV. xx. 2.

王
wang

The 4th tone. To exercise true, kingly authority, D.M., xviii. 3, xxix. 1. 追王, to carry up the title of king to, D.M., xviii. 3.

理
i

Distinctive, discriminating, D.M., xxxi. 1, xxxiii. 1.

琢
cho

To cut, as jewels or gems, G.L.C., iii. 4. A., I. xv. 2.

琴
ch'in

A harpsichord or lute, D.M., xv. 2.

瑟
shê

(1) Stern, majestic, G.L.C., iii. 4. (2) The harpsichord, A., XI. xiv. 1, xxv. 7; XVII. xx. 1. 琴瑟, D.M., xv. 2.

璉
lien

A gemmed vessel, used in sacrifice.

瑚
hü

瑚璉, A., V. iii.

Same as the above.

瓜
kwä

THE 97TH RADICAL, 瓜.

A gourd. 匏瓜, A., XVII. vii. 4. Supposed to be instead of 必, A., X. viii. 10.

瓢
p'iao

A calabash, A., VI. ix.

甘
kan

Sweet, to enjoy as sweet or pleasant, A., XVII. xxi. 5.

甚
shän

Excessive, to an exceeding degree, A., VII. v, xxviii. 2; VIII. x. 甚於..., more important than, A., XV. xxxiv.

生
shäng

THE 100TH RADICAL, 生.

(1) To produce, to be produced, G.L.C., x. 19. D.M., xvii. 3, xx. 5, xxvi. 7, 9. A., I. ii. 2; VII. xxii; XVII. xix. 3. (2) To be born, D.M., xx. 9, xxviii. 1. A., VII. xix. 生而知之, born with knowledge, A., XVI. ix; VI. xvii. (3) To live, A., VI. xvii; XII. x. 2; XVII. xxi. 6. The living, when living, D.M., xii. 5. A., II. v. 3; X. xiii. 1. Life, A., XI. xi; XII. v. 3; XV. viii; XIX. xxv. 4.

先生, elders, A., II. viii; XIV. xlvii.

2. 後生, a youth, A., IX. xxii. 平

生, the life-time, A., XIV. xiii. 2. (4)

微生, a double surname, A., XIV. xxxiv.—V. xxiii.

產
ch'an

子產, the designation of a statesman of Confucius's time, A., V. xv; XIV. ix, x.

THE 101ST RADICAL, 用.

用
yung

(1) To use, to employ (in office); to expend, G.L.C., ii. 4, x. 19. D.M., vi, xxviii.

5. 自用, D.M., xxxviii. 5. A., I. v, xii.

1; VII. x; XIII. iv. 3, et al. 焉用, why use? = of what use is? A., V. iv. 2;

XII. xix; XVI. i. 6; XVII. iv. 2. (2)

是用 = 是以, thereby, A., V. xxii.

甫
fü

章甫, a certain cap of ceremony, A., XI. xxv. 6.

甯
ning

A surname, A., V. xx.

由
yü

THE 102ND RADICAL, 田.

(1) From, proceeding from, A., XII. i.

1. 所由, motives, A., II. x. 2. 由

= by, to proceed by, to follow, 由, I. xii. 1; VI. xii, xv; VIII. ix; IX. x. 3. (2) name of Tsze-lü, one of Confucius's disciples, A., II. xvii; V. vi, vii; *et al.*, *saepe*. 仲由, A., VI. vi; XI. xxiii; XVIII. vi. 3.

申 (1) To repeat, D.M., xvii. 4. (2) 申如, easy-like, A., VII. iv. (3) A surname, A.; V. x.

甲 太甲, the name of a Book in the Shü-ching, G.L.c., i. 2.

畏 To respect, A., IX. xxii. 畏敬, G.L.c., viii. 1. To reverence, D.M., xx. 13. To stand in awe of, A., XVI. viii. 1, 2; XX. ii. 2. To be put in fear, A., IX. v; XI. xxii.

畔 To transgress what is right, A., VI. xxv; XII. xv. To rebel, A., XVII. v, vii. 2.

畜 To breed, nourish, G.L.c., x. 22. A., X. xiii. 1.

畝 A name, A., XIV. xxxiv.

畫 To mark off by a line, to limit one's self, A., VI. x.

異 (1) Different (followed by 乎 and 於), A., I. x. 2; XI. xxv. 7; XII. x. 3; *et al.* 異 = other, A., XVI. xiv. (2) Strange, extraordinary, A., II. xvi; XI. xxiii. 2.

當 (1) To undertake, sustain, A., XV. xxxv. (2) As a preposition, in, in regard to, A., 6. vi. 3; XIX. xii. 1.

畿 The imperial domain, G.L.c., iii. 1.

疆 A boundary, a limit. 無疆, boundless, D.M., xxvi. 5.

THE 103RD RADICAL, 疋.

疏 (1) Distance—in feeling, A., IV. xxvi. (2) Coarse, A., VII. xv; X. viii. 10; XIV. x. 3.

疑 To doubt, doubtful points, D.M., xxix. 3, 4. A., II. xviii. 2; XII. xx. 6; XVI. x.

THE 104TH RADICAL, 疒.

疾 A chronic illness; spoken of the mind, dolorous, dissatisfied, D.M., xx. 16, xxxiii. 2. A., XII. iv. 2.

疾 (1) Sickness, to be sick, ill, A., II. vi; VI. viii; VIII. iii, iv; X. xiii. 3; XVII. xx. Spoken of conduct, A., XVII. xvi.

疾病, A., VII. xxxiv, *et al.* (2) To dislike, A., VIII. x; XIV. xxxiv. 2; XV. xix; XVI. i. 9. 媚疾, to be jealous, G.L.c., x. 14. (3) Actively, hastily, G.L.c., x. 10. A., X. xvii. 2.

病 ping

(1) Severe sickness. To become sick, A., IX. xi. 2; XV. i. 2. 疾病, A., VII. xxxiv; IX. xi. 1. (2) To be solicitous about, distressed about, A., VI. xxviii. 1; XIV. xlv; XV. xviii.

THE 105TH RADICAL, 登.

To ascend, D.M., xv. 1.

登 tāng 發 fā

To send forth, = to produce, D.M., xxvii. 2. Passive, to be put, to go, forth, D.M., i. 4. Impulsive, D.M., xxxi. 1. So, 發憤, A., VII. xviii. 2. 發 = to help out, A., VII. viii. 發 = to set forth, to illustrate, A., II. ix. To make illustrious, G.L.c., x. 20. To increase, G.L.c., x. 20.

THE 106TH RADICAL, 白.

白 pāi 百 pāi

White, A., XI. v; XVII. vii. 3. 白 = naked, applied to weapons, D.M., ix.

A hundred, D.M., xxxi. 3, xxxix. 3, 4. A., II. ii, *et al.* 百 = all, used as a round number for the whole of a class. 百工, D.M., xx. 12, 13. A., XIX. vii.

百辟, D.M., xxxiii. 5. 百世, A., II. xxiii. 2. 百官, A., XIV. xliii. 2; XIX. xxiii. 3. 百物, A., XVII. xix. 3. 百姓, the people, D.M., xx. 13, 14. A., XII. ix. 4, *et al.* 百乘之家, a house of 100 chariots, the highest officer in a State, G.L.c., x. 22. A., V. vii. 3.

百里之命: authority over 100 li, a large State, A., VIII. vi.

的 ti 皆 chieh

的然, seeking display, D.M., xxxiii. 1.

All. At the commencement of clauses, with reference to preceding statements. If it have a noun with it, the noun always precedes. G.L.c., 6. G.L.c., 1, 4. D.M., i. 4, vii. A., II. vii. 1; VII. xvii; XI. ii. 1; *et al.*, *saepe*.

皇 huang 皦 chiao

Great, august. 皇皇后帝, most great and sovereign God, A., XX. i. 3.

Clear, distinct, A., III. xxiii.

THE 107TH RADICAL, 皮.

The hides of animals. A piece of skin or leather, A., III. xvi.

THE 108TH RADICAL, 皿.

Full, A., VII. xxv. 3. To fill, A., VIII. xv.

(1) To add to; more, A., II. xxiii. 2; VI. iii. 1; XI. xvi. 1; XIII. i. 2. 益者,

one who has made progress, A., XIV. xlvii. i. 2. (2) Of advantage, profitable, G.L.C., vi. 2. A., XV. xxx; XVI. iv, v.

盍
ho

Why not? A., V. xxv. i; XII. ix. 2.

盛
shàng

Complete, abundant, rich, G.L.C., iii. 4. D.M., XVI. i. 3. 盛服, D.M., xx. 14. A., VIII. xx. 3; X. xvi. 4.

盜
táo

Robbing; a thief, G.L.C., x. 22. A., XII. xviii; XVII. xii, xxi.

盡
chín

To carry out, give full development to; completely. G.L.C., iv. D.M., xiii. 4, xxii, xxvi. 7, xxvii. 6. A., III. xviii, xxv; VIII. xxi.

監
chién

To inspect, to view, G.L.C., x. 5. A., III. xiv.

盪
tang

盪舟, to push a boat on the dry land, A., XIV. vi.

盤
p'an

A bathing-tub, G.L.C., i. i.

蘆
lú

Used for 蘆, a kind of rush, D.M., xx. 3.

THE 109TH RADICAL, 目.

目
mú

(1) The eye, G.L.C., vi. 3. A., III. viii. i. (2) An index, steps, processes, A., XII. i. 2.

盼
p'an

The black and white of the eye well defined, A., III. viii. i.

直
chih

Upright, straightforward, A., II. xix; VI. xvii; VIII. ii, xvi; et al., saepe. 直道, to pursue the straight path, A., XV. xxiv. 2; XVIII. ii. 直=justice, A., XIV. xxxvi. 3.

相
hsiang

Mutually, one another, D.M., xxx. 3. A., XV. xxxix; XVII. ii.

相
hsiang

In 4th tone. (1) To be observed, D.M., xxxiii. 3. (2) To assist, A., III. ii. To act as minister to, A., XIV. xviii. i, 2; XVI. i. 12. (3) An assistant at interviews of ceremony, XI. xxv. 6. (4) To lead, guide, as the blind, A., XV. xli. 3.

省
hsing

To examine, inspect, D.M., xx. 14, xxxiii. 2. A., I. iv; II. ix; IV. xvii; XII. iv. 2.

眩
hsüan

To be deceived, D.M., xx. 13.

衆
chung

All, used absolutely, G.L.C., ix. i, x. 5. A., I. vi; VI. xxviii. i, et al., saepe. Followed by a noun, A., II. i. Many, in opposition to 寡, G.L.C., x. 19. A., XX. ii. 2.

睨
i

To look askance, D.M., xiii. 2.

睹
lú

To see, D.M., i. 2.

睿
zui

Intelligent, perspicacious, D.M., xxxi. i.

瞻
chan

To look to, G.L.C., iii. 4. With reverence, G.L.C., x. 4. A., IX. x. i. 瞻視, A. XX. ii. 2.

瞽
ku

Blind, A., IX. ix; X. xvi. 2. 瞽-blindness, A., XVI. vi.

THE 110TH RADICAL, 矜.

矜
ching

(1) To show compassion to, D.M., xx. 14. A., XIX. iii. 哀矜, G.L.C., viii. i. A., XIX. xix. (2) Dignified, stern dignity, A., XV. xxi; XVII. xvi. 2.

THE 111TH RADICAL, 矢.

矢
shih

(1) An arrow, A., XV. vi. (2) 矢之, to swear, protest, A., VI. xxvi.

矣
i

A final particle, found *passim*. It gives definiteness and decision to statements, and is peculiarly appropriate to a terse, conversational style. Where the last clause of a sentence or paragraph commences with 則, 斯, 或, 亦, the final character is nearly always 矣. It is used also after 已 and 而已, and before the particles of exclamation, — 夫, 乎, and 哉.

知
chih

To know, to understand, *passim*. Sometimes = to acknowledge, i.e. to know and approve or employ, A., I. i. 3; IV. xiv; VIII. xvi; XI. xxv. 3; et al., saepe. 知=knowledge, G.L.C., 4, 5.

知
chih

In 4th tone, used for 智, wisdom, wise, to be wise, D.M., iv, vi, vii, xx. 8, 10, xxv. 3, xxxi. i, xxxii. 3. A., IV. i, ii; V. xvii, xx; XVII. i. 2, iii, viii. 3, xxiv. 2; et al.

矩
chü

The instrument the square; used metaphorically, G.L.C., x. i. 2. A., II. iv. 6.

短
tuan

Short, A., VI. ii; X. vi. 5; XI. vi.

矧
chän

How much more (or less), D.M., xvi. 4.

矯
chiäo

Bold, firm, D.M., x. 5.

THE 112TH RADICAL, 石.

石
shih

(1) A stone, a rock, D.M., xxvi. G.L.C., x. 4. (2) 石門, the name of a place, A., XIV. xli.

破
p'o

To split open, D.M., xii. 2.

磴
k'äng

磴磴, the appearance of a worthless man; with 然, stupid-like, A., XIII. xx. 3; XIV. xlii. 2.

磋 *ts'o* To file or plane; to polish, G.L.C., iii. 4. A., I. xv. 2.

碩 *shih* Great, —in size, G.L.C., viii. 2.

磨 *mo* To grind, G.L.C., iii. 4. A., I. xv. 2; XVII. vii. 3.

磷 *lin* A thin stone, to become thin, A., XVII. vii. 3.

磬 *ch'ing* An instrument of music, a ringing stone. 擊磬, A., XIV. xlii. 1.

THE 113TH RADICAL, 示.

示 *shih* Used synonymously with 視, to see, look at, D.M., xix. 6. A., III. xi.

祀 *sze* To sacrifice to, D.M., xviii. 3, xix. 6. 祭祀, sacrifices, D.M., xvi. 9.

社 *shé* The altars of the spirits of the land, A., III. xxi; XI. xxiv. 3. 社稷之臣, a minister in direct connexion with the sovereign, A., XVI. i. 4. In D.M., xix. 6, 社 is said to be the place of sacrifice to the Earth.

祇 *ch'i* The spirit, or spirits of the earth, A., VII. xxxiv. Read *chih*, just, only, A., XII. x. 3.

祖 *tsü* 祖述, to hand down as if from his ancestors, D.M., xxx. 1.

神 *shan* A spirit, spirits, D.M., xvi. 4, xxiv. 1. A., III. xii. 1. 鬼神, spiritual beings, spirits, D.M., xvi. 1, xxix. 3; 4. A., VI. xx; VIII. xxi; XL. xi. 上下神祇, the spirits of the upper and lower worlds, A., VII. xxxiv.

祥 *hs'iang* 禎祥, happy omens, D.M., xxiv.

祝 *chü* 祝鮀, = the litanist T'o, A., VI. xiv; XIV. xx. 2.

祭 *chi* To sacrifice, to sacrifice to, offered in sacrifice, D.M., xviii. 3. A., II. v. 3; xxiv. 1; III. xii. 1; X. viii. 8, 10, xiii. 2, xv. 3; XII; XIX. 1. A sacrifice, sacrifices, A., III. xii. 1; XX. i. 8. 祭祀, D.M., xvi. 3.

祿 *lü* Emolument, revenue, D.M., ix, xvii. 2, 4, xx. 14. A., II. xviii. 1, 2; XV. xxxi; XVI. iii; XX. i. 1.

禍 *hwo* Calamity, unhappiness, D.M., xxiv.

神 *p'i* A surname, A., XIV. ix.

禎 *ching* See 祥.

福 *fú* Happiness, D.M., xxiv.

禦 *yü* To oppose, to meet, A., V. iv. 2.

禘 *ti* The great, royal, sacrifice, D.M., xix. 6. A., III. x, xi.

禮 *li* The fitness or propriety of things; rules of propriety; ceremonies, *passim*.

禱 *táo* To pray, A., III. xiii. 2; VII. xxxiv.

THE 114TH RADICAL, 內.

禹 *yü* The founder of the Hsia dynasty, A., VIII. xviii, xxi; XIV. vi; XX. i. 2.

禽 *ch'in* (1) Birds, D.M., xxvi. 9. (2) 子禽, the designation of one of Confucius's disciples, A., I. x; XIX. xxv.

THE 115TH RADICAL, 禾.

私 *szü* Private, A., X. v. 3. 其私, his privacy, i.e. his conduct in private, A., II. ix.

秀 *hsü* The flowering of plants, A., IX. xxi.

秉 *p'ing* The name of a measure of grain, A., IV. iii. 1.

秋 *ch'iu* The season of autumn, D.M., xix. 3.

科 *k'o* A class, degree, A., III. xvi.

秦 *ch'in* The name of a State, A., XVIII. ix.

2. 秦誓, name of a Book in the Shü-ching, G.L.C., x. 14.

移 *i* To remove, be changed, A., XVII. iii.

稟 *lin* Rations, D.M., xx. 14.

稱 *ch'ang* To call, designate, A., XVI. xiv. To speak of, A., XVII. xxiv. 1. To speak of with approbation, to praise, A., VIII. i; XIII. xx. 2; XIV. xxxv; XV. xix; XVI. xii.

稱 *ch'ang* In 4th tone. According to, equivalent to, D.M., xx. 14.

稷 *chi* (1) The altars of the spirits of the grain, A., XI. xxiv. 3. 社稷之臣, A., XVI. i. 4, see 社. (2) A minister of Yao and Shun, A., XIV. vi.

稻 *táo* Paddy; good rice, A., XVII. xxi. 4.

稼 *chiá* To sow seed; husbandry, A., XIII. iv. 1, 3; XIV. vi.

穀 *kú* (1) Grain, A., XVII. xxi. 3. 五穀, the five kinds of grain, A., XVIII. v. 1,

穆
mù

vii. (2) 穀 = emolument, A., XIV. i.
(3) Good, A., VIII. xii.

(1) Grave; profound, D.M., xxvi. 10.
穆穆, G.L.C., iii. 3. A., III. ii. (2)
昭穆, the order in which the tablets
of ancestors, and their descendants, were
arranged in the ancestral temple, D.M.,
xix. 4.

THE 116TH RADICAL, 穴.

空
k'ung

Empty. 空空如, empty- or ig-
norant-like, A., IX. vii.

空
k'ung

In 4th tone. To be reduced to extre-
mity, in want, A., XI. xviii. 1.

穿
ch'uan

To perforate; dig through, A., XVII.
xii.

突
t'u

仲突, a designation, A., XVIII. xi.

窒
chi

Stopped up, = unobservant of propriety,
A., XVII. xxiv.

窳
yü

To climb over a wall. So, Chü Hsi,
A., XVII. xii. 1.

窮
ch'ung

To exhaust. 不窮, 無窮, D.M.,
xx. 16, xxvi. 9, inexhaustible. To be ex-
hausted, reduced to extremity, A., XV. i. 2;
XX. i. 1.

窺
k'uei

To peep. 窺見, to take a view, A.,
XIX. xxiii. 2.

竊
ch'ieh

(1) To steal, A., XII. xviii; XV. xiii.
(2) To usurp; an expression of humility,
= to venture, A., VII. i.

竈
ts'ao

The fireplace; the furnace, A., III.
xiii. 1.

THE 117TH RADICAL, 立.

立
li

(1) To stand, D.M., x. 5. A., V. vii. 4;
X. iii. 2, iv. 2, x. 2, xvii. 1; et al. (2) To
establish; to be established, D.M., xx. 13,
16, xxxii. 1. A., I. ii. 2; II. iv. 2; IV.
xiv; VI. xxviii. 2; XIX. xxv. 4; et al.

章
chang

(1) To display, be displayed, D.M., xxvi.
6, xxx. 1, xxxiii. 1. (2) 文章, elegant
ways and manifestations, A., V. xii;
VIII. xix. 成章, complete and
accomplished, A., V. xxi. (3) 章甫,
name of a cap of ceremony, A., XI. xxv. 6.

童
fung

童子, a youth, a lad, A., VII. xxviii.
1; XI. xxv. 7; XIV. xlvii. 1.

竭
chieh

To exert to the utmost, A., I. vii; IX.
x. 3. To exhaust, A., IX. vii.

端
t'uan

(1) A beginning or end, extremities,
D.M., vi. A., II. vii. 造端, to make
a beginning, D.M., xii. 4. (2) Doctrines,
A., II. xvi. (3) The name of a robe of
ceremony, A., XI. xxv. 6.

笑
hsiao

THE 118TH RADICAL, 竹.

To smile, to laugh, A., III. viii. 1; XIV.
xiv. 1, 2; XVII. iv. 2.

等
t'ang

(1) A class; degree, D.M., xx. 5. (2)
A step of a stair, A., X. iv. 5.

答
ta

To reply, A., XIV. vi.

策
ts'ê

(1) A tablet of bamboo, D.M., xx. 2.
(2) To whip, A., VI. xiii.

箬
shao

A bamboo vessel. 斗箬之人,
men who are mere utensils, A., XIII.
xx. 4.

算
hsuan

To reckon, take into account, A., XIII.
xx. 4.

節
chieh

(1) A division, what is regularly de-
fined, D.M., i. 4. A., XVIII. vii. 5. (2)
An emergency, a decisive time, A., VIII.
vi. (3) To regulate, A., I. xii. 2. 節
= to economise, A., I. v. To discriminate,
A., XVI. v. (4) The capitals of pillars,
A., V. xvii.

管
kuan

A surname. 管氏, A., III. xxii. 2, 3.
管仲, A., III. xxii. 1, 2, 3; XIV. x. 3,
xvii. 1, 2, xviii. 1, 2.

箕
chi

The name of a State, A., XVIII. i. 1.

篤
t'u

Liberal, D.M., xvii. 3. Firm and sin-
cere; firmly and sincerely, D.M., xx. 19,
20, xxxiii. 6. A., VIII. xiii. 1; XI. xx;
XV. v. 2; XIX. ii, vi.

簞
tan

A small round bamboo basket, A., VI.
ix.

簣
kuei

A basket for carrying earth, A., IX.
xviii.

簡
chien

(1) Hasty, A., V. xxi. (2) An easy
negligence, A., VI. i. 2, 3. D.M., xxxiii. 1.
(3) To examine, A., XX. i. 3.

籩
p'ien

A sacrificial vessel, for holding fruits
and seeds, A., VIII. iv. 2.

THE 119TH RADICAL, 米.

粟
hsü

Rice in the husk, used for grain gener-
ally, A., VI. iii. 1, 3. 粟 = revenue, A.,
XII. xi. 3.

精
ching

(i) Rice finely cleaned, A., X. viii. 1.
(2) Minute, exact, D.M., xxvii. 6.

糞
fan

Excrement, = dirty, A., V. ix. 1.

糧
liang

Provisions, A., XV. i. 2.

THE 120TH RADICAL, 糸.

糾
chiu

A name, A., XIV. xvii. 1, xviii. 1.

約
yo

(1) To bind, to restrain, A., VI. xxv; IX. x. 2; XII. xv. **以約**, to use restraint, be cautious, A., IV. xxiii. (2) Straited, A., VII. xxv. 3. **約** = poverty, straitened circumstances, A., IV. ii.

紅
hung

Red (intermediate colour), A., X. vi. 2.

紂
cháu

Epithet of the last emperor of the Shang dynasty, A., XIV. xx. **桀紂**, G.L.C., ix. 4.

純
ch'un

(1) Silken, made of silk, A., IX. iii. 1. (2) Harmonious, A., III. xxiii. (3) Singleness, D.M., xxvi. 10.

納
ná

To make to enter, D.M., vii. To present, A., XX. ii. 3.

素
sú

White, A., X. vi. 4. The plain ground, before colours are laid on, A., III. viii. 1, 2. In D.M., xiv. 1, 2, it seems to mean—the present condition.

For **索**, to inquire into, D.M., xi. 1.

素
hsi

Reddish, purple, A., X. vi. 2; XVII. xviii.

細
hsi

Small, minute, A., X. viii. 1.

紳
shān

A sash or girdle, with the ends hanging down, A., X. xiii. 3; XV. v. 4.

紺
kan

Of a deep purple colour, A., X. vi. 1.

終
chung

(1) An end. **終始**, G.L.T., 3. D.M., xxv. 1. (2) To be brought to a conclusion, to succeed, G.L.C., x. 21. To come to an end, to terminate, A., XX. i. 1. (3) Death, the dead. **慎終**, to attend carefully to the funeral rites to parents, A., I. ix. (4) Perpetual, D.M., xxix. 6. Perpetually, A., XVII. xxvi. **終不**, never, G.L.C., iii. 4. **終日**, the whole day, A., II. ix; XV. xvi, xxx; XVII. xxxii. **終身**, all one's life, continually, A., IX. xxvi. 3; XV. xxiii. **終食之間**, the space of a meal, A., IV. v. 3.

絕
chiueh

To be broken off, D.M., xx. 14. A., XX. i. 7. **絕** = to be without, A., IX. iv. To be exhausted, A., XV. i. 2. **自絕**, to cut one's self off from, A., XIX. xxiv.

給
chieh

口給, smartnesses of speech, A., V. iv. 2.

縲
hsieh

縲紲 = bonds, fetters, A., V. i. 1.

絞
chiáo

Rude, rudeness, A., VIII. ii; XVII. viii. 3.

綯
hsüan

The colouring—ornamental portion—of a picture, A., III. viii. 1.

絺
ch'i

Made of a fine texture, A., X. vi. 3.

綌
chi

Of a coarser texture, A., X. vi. 3.

綱
kang

To use a net, A., VII. xxvi.

綬
sui

(1) A string or strap, attached to a carriage, A., X. xvii. 1. (2) To make happy, A., XIX. xxv. 4.

絜
hsieh

To measure. **絜矩之道**, the principle of reciprocity, G.L.C., x. 1, 2.

經
ching

(1) Standard, invariable rules, D.M., xx. 12, 15, xxxii. 1. As a verb, see **綸**. (2) To strangle, A., XIV. xvii. 3.

維
wei

A particle, initial, = but, only, and used as the copula, G.L.C., ii. 3, x. 4. D.M., xxvi. 10. A., III. ii.

綽
ch'o

公綽, a member of the Mǎng family, A., XIV. xii, xiii.

綸
lun

經綸, to adjust, D.M., xxxii. 1.

緒
hsü

The end of the silk on a cocoon; a beginning; an enterprise, D.M., xviii. 2.

緝
ch'i

緝熙, bright and unceasing, G.L.C., iii. 3.

緝
mien

緝蠻, the twittering of a bird, G.L.C., iii. 2.

縱
tsung

(1) To let go, not to restrict, A., IX. vi. 2. (2) Although, A., IX. xi. 3.

總
tsung

總已, attended to their several duties, A., XIV. xliii. 2.

緇
tsáu

Of a puce colour, A., X. vi. 1.

縲
lái

A black rope. **縲紲**, bonds, A., V. i. 1.

緇
tsze

Of a black colour, A., X. vi. 4; XVII. vii. 3.

繆
miu

Error, mistake, D.M., xxix. 3. In the 4th tone.

繫
hsi

To be hung up, suspended, D.M., xxvi. 9. A., XVII. vii. 4.

繚
liao

A name, A., XVIII. ix. 2.

繪
hui

To paint, lay on various colours, A., III. viii. 2.

繹
yi

To draw out, unfold, A., IX. xxiii. **繹如**, flowing on, drawn out, spoken of music, A., III. xxiii.

緇
wan

In 3rd tone. Quilted with hemp, A., IX. xxvi. 1.

繼
chi

To connect, continue, D.M., xix. 2, xx. 14. A., II. xxiii. 2; XX. i. 7. **繼富**, to make the rich more rich, A., VI. iii. 2.

續
tsuan

To continue, D.M., xviii. 2.

缺
chüeh

THE 121ST RADICAL, 缶.

A name, A., XVIII. ix. 2.

罔
wang

THE 122ND RADICAL, 罔.

Labour lost, A., II. xv. To lose, be without, A., VI. xvii. To be entrapped, befooled, A., VI. xxiv.

罕
han

Seldom, A., IX. i.

罟
ku

A net, for catching fish, D.M., vii.

罪
tsui

A crime; offence, A., V. i. 1; XX. i. 3.

獲罪, to offend against, A., III. xiii. 2.

罰
fa

To punish. 刑罰, punishments; but when distinguished, 罰 is a fine, A., XIII. iii. 6.

罷
pá

To cease; to give over, A., IX. x. 3.

羊
yang

THE 123RD RADICAL, 羊.

A sheep, or goat, G.L.c., x. 22. A., III. xvii. 1, 2; XII. viii. 3; XIII. xviii.

美
mei

Goodness, excellence, beauty, excellent quality, G.L.c., viii. 1. A., I. xii. 1; IV. i; VI. xiv; VIII. xi, xxi; XII. xvi; XIII. viii; XIX. xxiii. 3. 五美, the five excellent qualities of government, A., XX. ii. 1. Beautiful, elegant, A., III. viii, xxv; IX. xii.

羔
káo

(1) A lamb, or kid, A., X. vi. 4, 10. (2) 子羔, the designation of one of Confucius's disciples, A., XI. xxiv.

羞
sáu

Shame, disgrace, A., XIII. xxii. 2.

羣
ch'ün

(1) A flock, = a class; all of a class, D.M., xx. 12, 13. A., XV. xvi; XVIII. vi. 4. (2) Sociable, to be sociable, A., XV. xxi; XVII. ix. 4.

義
i

(1) What is right, righteousness, G.L.c., x. 22, 23. D.M., xx. 5. A., I. xiii; II. xxiv. 2, et passim. (2) Meaning, D.M., xix. 6.

羹
käng

Soup, A., X. viii. 10.

羽
yü

THE 124TH RADICAL, 羽.

子羽, the designation of a minister of Ch'ang, the Kung-sun Hüi. See the Tso-chwan, under the 29th year of duke Hsiang (B.C. 544), A., XIV. ix.

羿
i

A famous archer of antiquity, A., XIV. vi.

習
hsi

To practise, A., I. i. 1, iv. By practice, A., XVII. ii.

翔
hsiang

To fly round, or backwards and forwards, A., X. xviii. 1.

翕
hsi

To be united, in concord, D.M., xv. 2. 翕如, applied to music, A., III. xxiii.

翼
yi

Wings. 翼如, wing-like, A., X. iii. 3, iv. 5.

老
láo

THE 125TH RADICAL, 老.

(1) Old, to be old; the old, G.L.c., x. 1. A., V. xxv. 4; XIII. iv. 1; XIV. xvi; XVI. vii; XVIII. iii. Old age, A., VII. xviii. 2. To treat as old, G.L.c., x. 1. (2) A chief officer, A., XIV. xii.

考
k'áo

To examine, D.M., xxix. 3. To examine and determine, D.M., xxviii. 2.

者
ché

(1) He (or they) who; this (or that), these (or those), who (or which). It is put after the words (verbs, adjectives, nouns) and clauses to which it belongs, G.L.T., 4. G.L.c., x. 4, 9, 19, 21, 23. A., XIX. iii, iv, xii. 2, xxii. 2; et passim. (2) It stands at the end of the first member of a clause or sentence, when the next gives a description or explanation of the subject of the other, terminated generally by the particle 也, but not always, G.L.c., vi. 1, ix. 1, x. 7. D.M., xix. 2, xxv. 1, 2, 3. A., XII. xvii; et al., saepe. (3) 也者 together, at the end of the first member of a sentence, resume a previous word, and lead on to an explanation or account of it, D.M., i. 2, 4, xx. 3. A., XII. xx. 5, 6. The case in A., XI. xxv. 11, is different.

(4) 者也 often occurs at the end of sentences, preceded, though sometimes not, by 者, G.L.c., ix. 2, x. 21. D.M., xxix. 6. A., XVIII. vii. 4; XIX. xvii; et al., saepe.—In all these cases the proper meaning of 者, as in case 1, is apparent. But (5) we find it where that can hardly be traced, and where sometimes we might translate it by one or that, and at other times by so, such a thing, with a dash, but there are cases where it cannot be translated, G.L.T., 7. G.L.c., ix. 4. A., VI. ii, xii; XI. vi; XII. vi. 2, 3; XVI. i. 5, xiii. 4; XVII. vi; XIX. xxv. 4. (6) It forms adverbs with 昔 and 古, A., XVII. vii. 2, xvi; et al. Observe A., IX. xvi; III. x.

而
r

THE 126TH RADICAL, 而.

Passim. A conjunction. (1) And, G.L.T., 2, 5. G.L.c., ix. 2, 4, 6, 7, 8. D.M., i. 4, ii. 2, xx. 6, 9, 14, 17. A., I. i. 1, ii. 2, iv. v, vi, vii, xi. 2; et al., saepissime. (2) And yet, G.L.T., 7. G.L.c., iii. 2, vii. 2, x. 14, 15. D.M., xxxiii. 1, 3, 4, et al., saepissime. The 'and yet' is often nearly, or altogether, = but, A., II. xiv; VII. xxvi; XIII. xxv, xxvi; et al., saepe. It may often be translated by 'if', A., III. xxii. 3; VII. xi, xxv. 3, xxx. 2, xxxi; et al. (3) It is used idiomatically, or for the rhythm,

after adverbs, A., XI. xxv. 4; XIV. xx. 1, xlii. 2; XVII. iv. 2; *et al.* Observe 然而, A., XIX. xv. 1. (4) After 得 (and sometimes 可), and before a verb, it forms the passive of that verb, A., XIX. xxiv, xxv. 3; *et al.* (5) 而 = or, A., XII. i. 1. (6) 而今而後, henceforth, both now and hereafter, A., VIII. iii. (7) It is often followed by 已, 已也, 已矣, D.M., xxv. 3. A., VI. v. 3; XIV. xlv, *et al.* (8) Used for 汝, you, D.M., x. 2. (9) A., IX. xxx. 1, a mere expletive. 而已而, A., XVIII. v. 1.

THE 127TH RADICAL, 耒

To plough; to do field-work, A., XV. xxxi; XVIII. vi. 1.

Two together, A., XVIII. vi. 1.

To cover the seed, A., XVIII. vi. 3.

THE 128TH RADICAL, 耳

(1) The ear, A., II. iv. 5; VIII. xv. (2) A final particle, = simply, A., XVII. iv. 4. (3) An expletive, A., VI. xii. See note in *loc.*

Yielding pleasure, D.M., xv. 2.

The sending of envoys to one another, or to court, by the princes of the States, D.M., xx. 14.

Intelligent, perspicacious, G.L.C., x. 11. D.M., xxxii. 3. Sage, possessing the highest knowledge and excellence. 聖者, a sage, D.M., xi. 3, xxxi. 1. A., VI. xxviii. 1; VII. xxxiii; IX. vi. 1, 2.

To collect, be collected, G.L.C., x. 9. 聚歛, to collect imposts, G.L.C., x. 22. A., XI. xvi. 1.

To hear; to become acquainted with by report, *passim*. 聽而不聞, to hear and not understand, G.L.C., vii. 2. D.M., xvi. 2.

In 4th tone. To be heard of, notoriety, A., XII. xx. 3, 4, 6.

Quick in apprehension, D.M., xxxi. 1, xxxii. 3. To hear distinctly, A., XVI. x.

A sound, D.M., xxxiii. 6. A., XVII. iv. 1. 聲 = songs, A., XV. x. 6; XVII. xviii. 聲名, fame, D.M., xxxi. 4.

聽
t'ing

To hear, to listen to, G.L.C., iv, vii. 2. D.M., xvi. 2. A., V. ix. 2; XII. i. 2, xiii; XVI. x; XVII. xiv. 聽於, to receive instructions from, A., XIV. xliii. 2.

THE 129TH RADICAL, 聿

(1) To expose a criminal's corpse, A., XIV. xxxviii. 1. (2) Unrestrained, a disregard of smaller matters, A., XVII. xvi. 2. (3) A shop, a stall for goods, A., XIX. vii.

THE 130TH RADICAL, 肉

Flesh, meat, A., VII. xiii; X. viii. 2, 4, 8, xv. 2.

肆
sze

不肖, not equal to, degenerate, worthless, D.M., iv, xii. 2.

肉
zau

肖
hsiao

The liver. 其肺肝, his lungs and liver, = his inward thoughts, G.L.C., vi. 2.

A name, A., XVII. vii. 1, 2.

肝
kan

脾
hsi

The lungs. See *kan* above.

肺
fei

育
yü

To be nourished, D.M., i. 5, xxx. 3. To nourish, D.M., xvii. 2. 天地之化育, the transforming and nourishing of Heaven and Earth. Also D.M., xxii. 2, xxxii. 1.

肫
chun

肫肫其仁, earnestly sincere was his perfect humanity, D.M., xxxii. 2.

肥
fei

Fat, A., VI. iii. 2.

肩
chien

The shoulder, A., XIX. xxxiii. 2.

胖
pan

At ease. Some say, corpulent, G.L.C., vi. 4.

肱
kwang

The arm, A., VII. xv.

脛
hsing

The leg below the knee, the shank, A., XIV. xli.

能
nang

To be able; can. As the auxiliary, *passim*. It is often used absolutely; — to can, D.M., iii, ix, xi. 3, xiii. 4. A., XI. xxv. 6; XIV. xxx, *et al.* The able, competent, D.M., xx. 14. A., II. xx; *et al.* 能 = the having power, ability, A., VIII. v; IX. vi. 1, 2, 3, *et al.*

脩
hsü

(1) Dried slices of flesh, A., VII. vii. (2) To cultivate. In G.L.C. and D.M., *passim*. 脩身, 自脩, to cultivate one's self. To repair, D.M., xix. 3. To reform, A., XII. xxi. 1, 2. To restore, A., XX. i. 6. 脩飾, A., XIV. ix. 脩 often appears as 修.

耕
kang

耦
au

耬
yü

耳
r

耽
tan

聘
p'ing

聖
shang

聚
chü

聞
wän

聞
wän

聰
ts'ung

聲
sheng

脯

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膚

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膺

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kào

至

chih

Dried meat, A., X. viii. 5.

(1) The skin, A., XII. vi. (2) A name, A., XIX. xix.

The breast. 服膺, to wear on the breast, D.M., viii.

Raw, undressed meat, A., X. xiii. 1.

Minced, cut small, A., X. viii. 1.

THE 131ST RADICAL, 臣.

A minister; the correlate of 君, G.L.C., x. 14, 22. D.M., xiii. 4, xx. 8, 12, 13, 14. A., III. xix, *et saepe*. 六臣, D.M., xx. 12, 13. A., XI. xxiii. 1; XVIII. x. 羣臣, D.M., xx. 12, 13. 具臣, A., XI. xxiii. 3. 陪臣, A., XVI. ii. To play—be—the minister. 臣臣, A., XII. xi. 2, 3. 人臣, G.L.C., iii. 3.

(1) Good, thoroughly good, A., IX. xxvi. 2, 3. (2) A surname, A., V. xvii; XV. xiii.

To oversee; to draw near to, on the part of a superior. Spoken of government, D.M., xxxi. 1. A., II. xx; VI. i. 3. 臨喪, A., III. xxvi. 臨事, A., VII. x. 3. 臨冰, A., VIII. iii. 臨大節, A., VIII. vi.

THE 132ND RADICAL, 自.

(1) From, as a preposition, G.L.C., 6. G.L.C., x. 14, 23. D.M., xv. 1, xvii. 4, xxi. 1. A., I. i. 2; IV. xvii, *et al.*, *saepe*. As a noun, the origin, source, D.M., xxxiii. 1. (2) Self, of all persons. Generally joined with verbs, 自用, 自脩, &c., self-use, self-cultivation, &c., G.L.C., i. 4, iii. 4, vi. 1. D.M., xiv. 2, xxv. 1, 3, xxviii. 1. A., XII. xxiii. 1; XIV. xviii. 3, xxx. 2.

Smell, a smell, G.L.C., vi. 1. D.M., xxxiii. 6. A., X. viii. 2.

皐陶, an ancient statesman, A., XII. xxii. 6.

THE 133RD RADICAL, 至.

(1) To come, to arrive at; sometimes = to, till, G.L.C., x. 22. D.M., xxxi. 4. A., VII. xviii. 2, xxix; IX. viii; XVIII. vii. 4. 無所不至, a man will do anything bad, G.L.C., vi. 2. A., XVII. xv. 3. 至於, down to; to come to, as to, G.L.C., 6. A., II. vii; III. xxiv; V. xviii. 2; VI. xii, xxii; VII. xiii; VIII.

xii. 1. (2) Most, making the superlative degree, G.L.C., 1. G.L.C., iii. 4. D.M., xxii, xxiii, xxiv, xxvi. 1, xxvii. 5, xxxi. 1, xxxii. 1. A., VIII. i, xx. 4; XIII. iv. 3. (3) The highest degree; to exist in the highest degree, G.L.C., v. D.M., iii, xii. 2, 4, xix. 5, xxxiii. 6. A., VI. xxvii. To become complete, G.L.C., 5.

致

chih

(1) To carry to the utmost, to perfection, G.L.C., 4. D.M., i. 5, xxiii, xxvii. 6. A., VIII. xxi; XIX. iv, vii.

自致, to exert one's self to the utmost, A., XIX. xvii. To be carried to perfection, A., XIX. xiv. Observe 致期

A., XX. ii. 3. (2) 致身, 致命, to devote one's person, life, A., I. vii; XIX. i.

臺

tai

澹臺, a surname, A., VI. xii.

THE 134TH RADICAL, 白.

與

yü

(1) 須臾, an instant, D.M., i. 2.

(2) 顯與, the name of a small State, A., XVI. i.

In 3rd tone. (1) With, along with; to be with, to associate with, G.L.C., iii. 3, x. 15. D.M., xxii. 1, xxxiii. A., I. iv, vii, xv. 3, *et passim*. (2) And, A., IX. i, ix; XI. xxiii. 2, 4, 6, *et al.* Sometimes it must be translated by 'or,' A., XI. xv, *et al.* (3) Followed by 寧, and by 豈若, than, G.L.C., x. 22. A., III. iv. 3, xiii. 1; VII. xxxv; IX. xi. 3; XVIII. vi. 3. (4) To give to, A., I. x. 1; V. xxiii; VI. iii. 1, 3, 4; XX. ii. 3. (5) To grant, concede to, allow, A., V. viii. 3; VII. xxviii. 2; XI. xxv. 7. (6) To wait for, A., XVII. i. 2. 歲不我與.

(7) Observe 與比, A., IV. x; 異與之言, A., IX. xxiii; 丘不與易, A., XVIII. vi. 4.

與

yü

(1) In 2nd tone. A final particle, sometimes interrogative, sometimes admiration, and sometimes of doubt or hesitancy. As interrogative, it generally implies that the answer will be in the affirmative. As indicating doubt or hesitancy, we find it preceded by other final particles. It is followed also by other particles of exclamation, D.M., vi, x. 2, xvii. 1, xxvii. 7. A., I. ii. 2, x. 1, 2, xv. 2, *et al.*, *passim*. Observe A., V. ix. 1, 2; XIV. xxxviii. 2. (2) 與與, the appearance of dignity and satisfaction, A., X. ii. 2.

與

yü

In 4th tone. Sharing in; concerned with, D.M., xii. 2. A., III. xii. 2; VIII. xviii; IX. v. 3; XIII. xiv.

興

hsing

(1) To rise, A., XV. i. 2. 興 = to become, G.L.C., ix. 3, x. 1. So, followed

by 於, A., VIII. ii. 2. To be produced, D.M., xxvi. 9. To be aroused, stimulated, A., VIII. viii. 1; XVII. ix. 2. (2) To flourish, D.M., xxiv. A., XIII. iii. 6. To make to flourish; to raise, D.M., xxvii. 7. A., XIII. xv. 1, 3; XX. i. 7.

舉 *chii*
(1) To raise; employ, promote, G.L.c., x. 16. D.M., xx. 14. A., II. xix, xx; XII. xxii. 3, 4, 6; XIII. ii. 1, 2; XV. xxii; XX. i. 7. To present; set forth (in discourse), A., VII. viii. Passive, to be established, D.M., xx. 2. (2) To rise, A., X. xviii. 1.

舊 *chiu*
Old, of former times, G.L.c., ii. 3. A., V., xviii. 1, xxii; XI. xiii. 2; XVII. xxi. 3. **故舊**, = old friends or ministers, A., VIII. ii. 2; XVIII. x. **舊犯**, see **犯**.

THE 135TH RADICAL, 舌.

The tongue, A., XII. viii. 2.

舍 *shé*
The 3rd tone, for **捨**. (1) To reject, A., VI. iv. To neglect, A., XIII. ii. 2. To leave unemployed, A., VII. x. To lay aside, A., XI. xxv. 7. To omit; decline, A., XVI. i. 9. (2) To cease; give over, A., IX. xvi.

舒 *shú*
舒, = economy, G.L.c., x. 19.

THE 136TH RADICAL, 舛.

舜 *shun*
The ancient sovereign, D.M., vi. xvii. 1. A., VIII. xviii, *et al.* **堯舜**, G.L.c., ix. 4. D.M., xxxi. 1. A., VII. xxviii; XIV. xlv.

舞 *wú*
(1) Pantomimes, A., III. i; XV. x. 5. (2) **舞雲**, = the rain-altars, A., XI. xxv. 7; XII. xx. 1.

THE 137TH RADICAL, 舟.

舟 *cháu*
A ship, a boat, D.M., xxxi. 4. A., XIV. vi.

THE 138TH RADICAL, 良.

良 *liang*
Good, upright, A., I. x.

THE 139TH RADICAL, 色.

色 *shé*
(1) Colour, appearance, especially as variously seen in the countenance; the countenance, G.L.c., vi. 1. D.M., xxxiii. 6. A., I. iii; II. viii; V. xviii; *et al.*, *saepe*. **顏色**, A., VIII. iv. 3; X. v. 2; XVI. vi. **潤色**, to give the proper finish, A., XIV. ix. (2) Beauty, and the desire for its enjoyment, D.M., xx. 14. A., I. vii; IX. xvii; XV. xii; XVI. vii.

THE 140TH RADICAL, 艸.

芸 *yün*
In some copies for **耘**. To weed, A., XVIII. vii. 1.

苗 *miào*
Grain springing, or growing up, G.L.c., viii. 2. A., IX. xxi.

苟 *káu*
(1) If, if indeed, G.L.c., ii. 1. D.M., xxvii. 5, xxviii. 4, xxxii. 3. A., IV. iv; VII. xxx. 3, *et al.* (2) Improper, irregular, A., XIII. iii. 7. (3) Indicating indifference, A., XIII. viii.

若 *jo or zo*
(1) As, as if, G.L.c., x. 14. A., VIII. v. (2) As, like, equal to, A., I. xv. 1; XIII. xv. 1, 4; XIV. xiii; XVIII. iii. vi. 3. (3) Such as, = this, A., V. ii; XI. xii. 2; XIV. vi. Observe A., VII. xxxiii. (4) The name of one of Confucius's disciples, A., XII. ix.

荏 *zán*
Weak, soft, A., XVII. xii.

茲 *tsze*
This, A., IX. v. 2. Found also under Classifier 95. But, as the K'ang-hsi dictionary explains, the two characters originally differed both in form and meaning.

草 *ts'ao*
(1) Grass, A., XII. xix. **草木**, grasses and trees, = plants, D.M., xxvi. 9. A., XVII. ix. 7; XIX. xii. 2. (2) A rough copy. **草創**, to make the first copy, A., XIV. ix.

荆 *ching*
A cadet of the ruling family of Wei, A., XIII. viii.

荷 *ho*
In 4th tone. To bear, carry, A., XIV. xlii. 1; XVIII. vii. 1.

莊 *chwang*
(1) Grave; gravity, dignity, D.M., xxxi. 1. A., II. xx; XI. xx; XV. xxxii. 2, 3. (2) An honorary epithet, A., XIV. xiii. — A., XIX. xviii.

莞爾, smilingly, A., XVII. iv. 2.

莒父, the name of a small city of Lú, A., XIII. xvii.

莫 *mo*
(1) Not, G.L.c., viii. 2. D.M., xii. 2. A., VI. xv, *et al.*, *saepe*. **莫不** occurs as a strong affirmative, D.M., iv. 2, xxxi. 3, 4. The power of **莫**, like other negatives, to attract immediately to itself the object of the verb following, is to be noted, D.M., vii. A., IV. xiv; XIII. xv. 4, 5; XIV. xviii. 3. It stands sometimes without a preceding noun, and = no one, A., XIV. xxxvii. 1, *et al.* So, in the passive, D.M., i. 3. (2) **無莫**, has no predetermined objection, A., IX. iv. (3) ? perhaps, A., VII. xxxii.

莫 *mú*
Used for **暮** **莫春**, the last month of spring, A., XI. xxv. 7.

藹 *tsai*
I. 9. **災**, calamities, G.L.c., x. 17, 23.

菜 *ts'ài*
huái Vegetables, edible herbs, A., X. viii. 10.

(1) **花** *I. q.* Flowers, A., IX. xxx. 1.

(2) **公西華**, and **子華**, one of Confucius's disciples, A., VI. iii; VII. xxxiii; XI. xxi, xxv.

In 4th tone. Name of the most western of the five mountains, D.M., xxvi. 9.

Poor, sparing, A., VIII. xxi.

Ten thousand. **萬物**, all things,

D.M., i. 5, xxvi. 9, xxvii. 2, xxx. 3. **萬方**, the myriad regions, i. e. throughout the kingdom, A., XX. i. 3.

To display, G.L.C., vi. 2. To become manifest, the being displayed, D.M., xxiii, xxxiii. 1.

To bury; to be buried; a burial, D.M., xviii. 3. A., II. v. 3; IX. xi. 3; XI. x. 1, 2.

Timid, timidity, A., VIII. ii.

緣 *I. q.* Green, G.L.C., iii. 4.

(1) The conjunction 'for,' D.M., xxvi. 10. A., XVI. i. 10. (2) An introductory hypothetical particle, A., IV. vi. 3; VII. xxvii. (3) **蓋** = as a rule, A., XIII. iii. 4; XVI. ii. 1.

Leaves, foliage, G.L.C., ix. 6.

The name of a State, A., VII. xviii; XIII. xvi, xviii.

A kind of rush, D.M., xx. 3.

藜藿, luxuriant, G.L.C., ix. 6.

The mil oil (*Putamica Sibirica*), D.M., xxiv.

A bamboo basket, A., XVIII. vii. 1.

The name of a mountain, A., XVI. i. 4.

(1) The name of a State, A., XI. ii. 1; XVIII. ix. 2. (2) The name of a large tortoise, A., V. xvii.

(1) To cover, to comprehend, A., II. ii. (2) To cover, to becloud; to hide, keep in obscurity, A., XVII. viii. 1, 2; XX. i. 3.

A straw basket, A., XIV. xlii. 1.

(1) Large. **蕩蕩乎**, how vast! A., VIII. xix. 1. (2) Dissipation of mind, A., XVII. viii. 3. Wild license,

A., XVII. xvi. 2. (3) **蕩蕩**, easy and composed, A., VII. xxxv. ? should here be read *t'ang*.

The name of a State, A., XIV. xii.

Thin, A., VIII. iii. **薄** = neglected, G.L.T., 7. **薄來**, coming with small contributions, D.M., xx. 14. **薄責**, requiring little from, A., XV. xiv.

蕭牆, a screen, A., XVI. i. 13.

To present an offering in sacrifice, D.M. xix. 3. A., X. xiii. 1.

To de cease;—used of a prince, A., XIV. xliii. 2.

To store away, to keep, G.L.C., ix. 4. A., IX. xii. To keep retired, A., VII. x. 1.

In 4th tone. Things to be treasured, D.M., xxvi. 9.

(1) The polite arts, A., VII. vi. 4. (2) Having various ability and arts, A., VI. vi; IX. vi. 4; XIV. xliii. 1.

Physic, A., X. xi. 2.

Duckweed, A., V. xvii.

Ginger, A., X. viii. 6.

A surname, A., XIV. xxvi; XV. vi. 2.

THE 141ST RADICAL, **虍**.

A tiger, A., VII. x. 3; XII. viii. 3; XVI. i. 7.

Cruelty, oppression, A., XX. ii. 3.

In 3rd tone, a verb. To dwell in; to occupy, A., IV. i, ii, v. **居處**, to dwell in retirement, A., XIII. xix; XVII. xxi. 5.

Empty, A., VII. xxv. 3; VIII. v.

(1) The accepted surname or dynastic name of Shun, A., VIII. xx. 3. (2) **虞仲**, for **吳仲**, A., XVIII. viii. 1, 4.

THE 142ND RADICAL, **虫**.

The iguanodon, D.M., xxvi. 9.

I. q. **早**, early, D.M., xxix. 6.

(1) The barbarians of the south. **蠻** **貊**, barbarians, generally, D.M., xxxi. 4. A., XV. v. 2. (2) **緡蠻**, the twittering of a bird, G.L.C., iii. 2.

薛
hsieh
薄
po

蕭
hsiao

薦
chien

薨
hung

藏
ts'ang

藏
tsang

藝
i

藥
yo

藻
tsao

薑
chiang

蘧
chü

虎
hü

虐
nio

處
ch'ü

虛
hsü

虞
yü

仲

蛟
chiaó

蚤
tsao

蠻
man

蠻
man

華
huá
菲
fei
萬
wan

著
chü

葬
tsang

蔥
hói

萊
lú

蓋
kái

葉
yeh

葉
sheh

蒲
p'ü

藜
chán

藿
shih

蓀
t'iao

蒙
mäng

蔡
ts'ái

蔽
pi

蕢
kwéi

蕩
tang

THE 143RD RADICAL, 血.

血
hsieh

Blood. 凡有血氣者, = all men, D.M., xxxi. 4. 血氣未定, = the animal passions, physical powers, A., XVI. vii.

THE 144TH RADICAL, 行.

行
hsing

(1) To go; walk, D.M., xv. 1. A., VI. xii; X. iv. 2, xiii. 4, et al. Applied to the movements of the sun and moon, D.M., xxx. 2, 3, et al. 行 = to depart; take one's leave, A., XV. i. 1; XVIII. iii, et al. (2) To do, practise; to be practised, D.M., iv. 1, xi. 1, xii. 2, et al., saepe. A., II. xiii, xviii. 2, xxii, et al., saepe. To act, absolutely, as a neuter verb, D.M., xi. 2, xiv. 1, 2, xx. 10, xxix. 5, xxxi. 3. A., I. vi, xii. 2, et al., saepe. 行 = to command, A., VII. x. 2. To undertake the duties of office, A., VII. x. 1. 行己, the conduct of one's self, A., V. xix; XIII. xx. 躬行君子, A., VII. xxxii. 行 = to succeed, A., XII. vi; XX. i. 6, et al.

行
hsing

In 4th tone. Conduct, actions;—a noun, D.M., xiii. 4, xx. 16. A., I. xi; II. xviii. 2; IV. xxv; et al., saepe.

行
hang

In 4th tone. 行行, bold-looking, A., XI. xii. 1.

衡
hêng

A yoke, A., XV. v. 3.

衛
wei

The name of a State, A., VII. xiv; IX. xiv; et al.

THE 145TH RADICAL, 衣.

衣
i

Clothes, a garment, D.M., xviii. 2. A., IV. ix; X. iii. 2, vi. 4, 6, vii. 1; XX. ii. 2. 衣服, A., VIII. xxi. 裳衣, where 裳 denotes the clothes for the lower part of the body, D.M., xix. 3. A., IX. ix.

衣
i

In 4th tone. To wear, A., V. xxv. 2; VI. iii. 2; IX. xxvi; XVII. xxi. 4.

哀
ai

Honorary epithet of a duke of Lû, D.M., xx. 1. A., II. xix, et al.

衽
zân

Also written 衽. (1) The lapel in front of a coat, buttoning on the right breast, A., XIV. xviii. 2. (2) To sleep on, make a mat of, D.M., x. 4.

表
piáo

To wear outside, A., X. vi. 3.

衰
shuāi

To decay, decline, A., VII. v; XVI. vii; XVIII. v.

衰
shuāi

Mourning clothes, with the edges either unhemmed (齊衰), or frayed (斬衰), A., IX. ix; X. xvi. 2.

袂
mì

Sleeves, A., X. vi. 5.

被
p'ei

被髮, dishevelled hair, A., XIV. xviii. 2.

袂
p'ei

A robe, A., IX. xxvi.

裁
ts'ai

To cut and shape clothes;—used metaphorically, A., V. xxi.

裕
yü

Generous, D.M., xxxi. 1.

裘
ch'iu

Fur garments, A., V. xxv. 2; VI. iii. 2; X. vi. 4, 5, 10.

裳
shang

The lower garment. 裳衣, A., IX. ix; X. vi. 9.

襁
chiang

A cloth in which infants are strapped to the back. 襁負, to carry on the back, A., XIII. iv. 3.

褻
hsieh

Undress, A., X. vi. 2, 5, xvi. 2.

襄
hsiang

A name, A., XVIII. ix. 5.

檐
chan

檐如, evenly adjusted, A., X. iii. 2.

襲
hsi

To follow, accord with, D.M., xxx. 1.

THE 146TH RADICAL, 西.

西
hsi

公西, a double surname, A., VII. xxxiii; XI. xxi, xxv.

要
yáo

(1) An agreement, A., XIV. xiii. 2. (2) To force, A., XIV. xv.

覆
fû

To overthrow, D.M., xvii. 3. A., XVII. xviii. To throw down, as earth on the ground, A., IX. xviii.

覆
fau

In 4th tone. To overspread, cover, D.M., xxvi. 4, 9; xxx. 2, xxxi. 4.

THE 147TH RADICAL, 見.

見
chien

To see, *passim*. 視而不見, to see and not perceive, G.L.c., vii. 2. D.M., xvi. 2. Before other verbs, forming the passive voice, D.M., xi. 3. A., XVII. xxi.

見
hsien

(1) To be manifest, D.M., i. 3, xxiv, xxvi. 6, xxxi. 3. A., VIII. xiii. 2; XV. i. 3. (2) To have an interview; to introduce, A., III. xxiv; VII. xxviii. 1; XV. xli; XVI. i. 2; XVIII. vii. 3.

視
shih

To observe, to look at, G.L.c., vi. 2, 3. D.M., xiii. 2. A., II. x. 1; XII. i. 2; XVI. x. 視而不見, G.L.c., vii. 2. D.M., xvi. 2. 尊其瞻視, to throw a dignity into his looks, A., XX. ii. 2. To visit, to see, A., X. xiii. 3. To regard, look upon, A., XI. x. 3. To require, look for, A., XX. ii. 3.

親
ch'in

(1) To love, show affection to, G.L.c., iii. 5. D.M., xix. 5, xx. 5, 13, 14, xxxi. 4. (2) To approach to, seek to be intimate with, A., I. vi, xiii. 其親 = proper persons to be intimate with. (3) Personal, one's self, A., XVII. vii. 不親指, did not use his fingers, A., X. xvii. 2. (4) Relatives, D.M., xx. 5, 13, 14. A., VIII. ii. 2; XVIII. x; XX. i. 5. (5) Parents, a parent, G.L.c., x. 13. D.M., xx. 7, 17. A., XII. xxi. 3; XIX. xvii. (6) Said to be used for 新, G.L.t., i.

觀
ti觀
kuan

An envoy's private interview and audience, A., X. v. 3.

To look at; to mark, A., I. xi; II. x. 2; III. x, xxvi; IV. vii; V. ix. 2; VIII. xi; XII. xx. 5; XIX. iv. 詩可以觀, the odes may be used for purposes of self-contemplation, A., XVII. ix. 3.

覺
chio

To apprehend. 先覺者, one who is of quick apprehension, A., XIV. xiii.

角
chio觚
kú

THE 148TH RADICAL, 角.

A horn; horned, A., VI. iv.

A drinking-vessel, made with corners, A., VI. xxiii.

THE 149TH RADICAL, 言.

言
yen

(1) A word, words; a saying, a sentence, G.L.c., ix. 3, x. 9. D.M., vi, xiii. 4, xx. 16, xxvi. 7, xxvii. 7, xxxiii. 4. A., I. iii, xiii, xiv; II. ii, xiii; et al., passim. To speak; to speak of; to tell. D.M., xxix. 5, xxxi. 3, xxxiii. 3. A., I. vii, xv. 3; II. ix, xviii. 2, et al., passim. 言 = meaning, D.M., xii. 3. (2) The surname of 子遊, one of Confucius's disciples, A., XIV. xii. 2.

許
chieh討
t'ao

To expose people's secrets, A., XVII. xxiv. 2.

(1) To punish, A., XIV. xxii. 2. (2) 討論, to examine and discuss, A., XIV. ix.

訥
zan訕
shan

Words spoken slowly and cautiously, A., XII. iii. 2, 3.

To rail at, slander, A., XVII. xxiv.

託
to訟
sung

To entrust, be entrusted, with, A., VIII. vi.

Litigations, G.L.c., iv. A., XII. xiii. 訟 = to accuse, A., V. xxvi.

訥
no

Slow in speaking, A., IV. xxiv. Modest, A., XIII. xxvii.

設
shé詐
chā詠
yang試
shih誄
lěi誅
chú詩
shih語
yü語
yü誠
ch'ang誦
sung說
shuo說
yüeh誥
kao誨
hui誓
shih誰
shui闇
yin詔
chan

To set forth, display, D.M., xix. 3.

Deceitful, A., IX. xi. 2. Deceit, A., XVII. xvi. 2. Deception, attempts to deceive, A., XIV. xxxiii.

To sing, A., XI. xxv. 7.

(1) To try, examine, D.M., xx. 14. A., XV. xxiv. (2) To be used, have official employment, A., IX. vi. 4.

A collection of Prayers of Eulogy, A., VII. xxxiv.

To reprove, A., V. ix. 1.

The Book of Poetry; the pieces in the Book of Poetry, A., I. xv. 3; II. ii; III. viii. 3; VII. xvii; VIII. viii. 1; XIII. v; XVI. xiii. 2, 5; XVII. ix. 1, 2. 詩曰, 詩云, saepe.

To speak; to speak of, D.M., xii. 2. A., VII. xx; X. viii. 9. Words, sayings, A., IX. xxiii; XII. i. 2, ii; XVI. xi. 1, 2.

In 4th tone. To speak to; to tell, A., III. xxiii; VI. xix; IX. xix; XIII. xviii. 1; XVII. viii. 2; XIX. xxiii.

To make, be made, sincere; sincerely, G.L.t., 4, 5. G.L.c., vi. 1, 2, 4. In the Doctrine of the Mean, the term has a mystical significance, D.M., xvi. 5, xx. 17, 18, xxi, xxii, xxiii, xxiv, xxv. 1, 2, 3, xxvi. 1, xxxii. 1. Really, sincerely, G.L.c., ix. 2. A., XII. x. 3. True, A., XIII. xi.

To repeat; hum over, A., IX. xxvi. 3; XIII. v.

(1) To speak of; the speaking (what is said), D.M., xxviii. 5. A., III. xxi. 2; XII. viii. 2; XVII. xiv. (2) Meaning, A., III. xi.

For 悅. To be pleased; pleased with; a matter of pleasure, D.M., xxxi. 3. A., I. i. 1; V. v; VI. x, xxvi; IX. xxiii; XI. iii; XIII. xvi. 2, xxv; XVII. v. 2.

To enjoin upon; instructions. 康誥, the name of a Book in the Shü-ching, G.L.c., i. 1, ii. 2, ix. 2, x. 11.

To instruct; teach, A., II. xvii; VII. ii, vii, xxxiii; XIV. viii.

To declare solemnly; an oath. 秦誓, the name of a Book in the Shü-ching, G.L.c., x. 14.

Who, whom, A., VI. xv; VII. x. 2; IX. xi. 2; XI. ix. 3; XV. xxiv; XVI. i. 7; XVIII. vi. 2, 3, 4; XX. ii. 2.

The appearance of being bland, yet precise, A., X. ii. 2; XI. xii.

To flatter; flattering, A., I. xv. 1; II. xxiv; III. xviii.

提
shih
誼
hsüan

This, or to examine, G.L.C., i. 2.

To forget, G.L.C., iii. 4.

諱
shän
諺
yen
諒
ch'ing

A name, A., XIV. ix.

A common saying, a proverb, G.L.C., viii. 2.

To request; to beg. In the first person, sometimes merely a polite way of expressing a purpose, A., III. xxiv; VI. iii; VII. xxxiv; XI. vii. 1; XII. i. 2, ii; XIII. i. 2, iv. 1; XIV. xxii. 2; XVII. vi.

誣
wü
誘
yü
諒
liang

To delude; impose on, A., XIX. xxi. 2.

To lead on, A., IX. x. 2.

Sincere, A., XVI. iv. Simple and sincere, A., XIV. xviii. 3; XV. xxxvi.

諒
liang
謂
wei

In 1st tone. In the phrase 諒陰, A., XIV. xliii. i.

(1) To say to, A., II. xxi. 1; III. vi; V. viii. 1, *et al.*, *saepe*. (2) To say of, A., III. i, xv, xxv; XVIII. viii. 3, 4, *et al.*, *saepe*. (3) To call; to be called, G.L.C., iv, v, vi. 1, 2, vii. 1, 3, viii. 1, 3, ix. 1, 3, x. 1, 15, 17, 22, 23. D.M., i. 4, xxi. A., I. vii, xi, xiv, *et al.*, *saepe*. Observe the idiom, 之謂, G.L.C., x. 2, 3. D.M., i. 1, xxvii. 7. A., I. xv. 2; XVI. xii. 2. 謂之 is different. 何謂 = what is meant? A., III. viii. 1, xiii. 1; IV. xv. 2; XX. ii. 1, 2, 3, *et al.*, *saepe*.

To discourse, discuss, A., XI. xx; XIV. ix.

(1) Oh! yes, A., VII. xiv. 1; XVII. i. 2. (2) A promise, A., XII. xii. 2.

(1) As a preposition, —in, to, from, &c., and sometimes cannot be translated, G.L.C., ix. 4, x. 15. D.M., vii, xiii. 3, *et al.* A., I. xv. 3; III. xi; V. xi, xxiii; XVII. i. 1, iv. 3, vii. 2, *et al.* (2) As an interposition, = 之乎, A., VI. iv; VII. xxxiv; IX. xii; XI. xxi; XII. xi. 3, *et al.* (3) Apparently = 此, this, A., VI. xxviii. 1; XIV. xlv. (4) Not merely one, all, D.M., xx. 13. A., II. xix; XII. xxii. 3, 4. (5) Observe 其諸, A., I. x. 2, and 譬諸, A., XVII. xii; XIX. xii. 2. (6) 諸夏, a name of China, A., III. v. (7) 諸侯, the princes of the empire, a prince, D.M., xviii. 3, xx. 12, 13, 14. A., XI. xxv. 12; XIV. xvii. 2, xviii. 2; XVI. ii.

諫
chien

To remonstrate with, reprove, A., III. xxi. 2; IV. xviii; XVIII. i, v. 1; XIX. x.

謀
mau

To plan; plan about; plans, A., I. iv; VII. x. 3; VIII. xiv; XIV. xxvii; XV. xxvi, xxxi, xxxix; XVI. i. 13.

謹
chin

Earnestly careful, D.M., xiii. 4. A., I. vi; X. i. 2. To give attention to, A., XX. i. 6.

識
shih

To know, become acquainted with, A., XVII. ix. 7.

識
chih

In 4th tone. To remember, A., VII. ii, xxvii; XV. ii. 1; XIX. xxii. 2.

講
chiang

To discourse about, A., VII. iii.

謗
pang

To vilify, A., XIX. x.

譎
chüeh

Crafty, A., XIV. xvi.

謙
ch'ieh

自謙, self-enjoyment, G.L.C., vi. 1.

譖
chan

Slander, A., XII. vi.

證
chäng

To testify, bear witness to, A., XIII. xviii. 1.

譬
p'i

To compare; a comparison, A., VI. xxviii. 3. 譬如, may be compared to, A., II. i; IX. xviii. 譬諸, is like to, A., XVII. xii; XIX. xii. 2. 譬之, let me compare it, A., XIX. xxiii. 2.

譽
yü

Renown; to praise, D.M., xxix. 6. Read in the 2nd tone, with the same meaning, A., XV. xxiv.

議
i

To discourse with, to discuss, A., IV. ix; XVI. ii. 3. To discuss and settle, to arrange, D.M., xxviii. 2.

讀
tú

To read, study, A., XI. xxiv. 3.

變
pien

To change; changes, D.M., x. 5, xxiii, xxvi. 6. A., VI. xxii; X. vii. 2, xvi. 2, 4, 5; XIX. ix.

讓
zang

Courteous, humble, G.L.C., ix. 3. A., XI. xxv. 10. To decline, yield, A., VIII. i; XV. xxxv. 禮讓, the complaisance of propriety, A., IV. xiii.

讒
ch'an

Slander, = slanderers, D.M., xx. 14.

豆
tau

THE 151st RADICAL, 豆.

A wooden vessel used at sacrifices, 籩豆, A., VIII. iv. 3. 俎豆, A., XV. i. 1.

豈
ch'i

How, A., VII. xxxiii; IX. xxx; XIV. xiv. 2, xviii. 3. Followed by 哉也, 哉, and 乎, A., XVII. v. 3, vii. 4; XVIII. vi. 3; XIX. xxv.

THE 152ND RADICAL, 豕.

豚
run
豫
yii

A small pig, G.L.C., x. 22. A., XVII. i. 1.

Preparation beforehand, D.M., xx. 16.

THE 153RD RADICAL, 豸.

豹
p'áo
貓
mái

A leopard, A., XII. viii. 3.

The barbarous tribes of the north. 蠻

貓, D.M., xxxi. 4. A., XV. v. 2.

貌
máo

Aspect, demeanour, A., VIII. iv. 3; XVI. x. 以貌, to use a ceremonious manner, A., X. xvi. 2.

貉
hsio

The badger, = badger's fur, A., IX. xxvi; X. vi. 7.

THE 154TH RADICAL, 貝.

貞
ch'án

Correct and firm, A., XV. xxxvi.

負
fú

To carry on the back, A., X. xvi. 3; XIII. iv. 3.

財
ts'ái

Wealth, G.L.C., x. 6, 7, 9, 20, 21, 23.

財用, means of expenditure, D.M.,

xx. 13. 財 = sources of wealth, D.M., xxvi. 9.

貢
kung

子貢, one of Confucius's disciples, A., I. x. 1, 2, xv. 1, 2; II. xiii; et al., saepe.

貧
p'in

Poor, being in a poor condition; poverty, D.M., xiv. 2. A., I. xv. 1; IV. v. 1; VIII. x, xiii. 3; XIV. xi; XV. xxxi; XVI. i. 10.

貨
huo

Goods, G.L.C., x. 10. A., XI. xviii. 2. Riches, D.M., xx. 14. Articles of value, D.M., xxvi. 9.

貪
t'an

To covet, desire, A., XX. ii. 1, 2. To be ambitious, G.L.C., ix. 3.

貫
kuan

To go through, pervade, A., IV. xv. 1; XV. ii. 3. It is difficult to assign its meaning in XI. xiii. 2.

貳
r

To repeat; repeated, A., VI. ii. 2. 不貳, without doubleness, D.M., xxvi. 7.

責
tsé

To require from, A., XV. xiv.

貴
kwei

(1) Noble, being in an honourable condition. Associated with 富, D.M., xiv. 2. A., IV. v. 1; VII. xv; VIII. xiii. 3; XII. v. 3. Contrasted with 賤, D.M.,

xviii. 3, xix. 4. Excellent, valuable, A., I. xii. 1; IX. xxiii. (2) To esteem noble, D.M., xx. 14. A., VIII. iv. 3.

費
fei

(1) Extended, reaching far and wide, D.M., xii. 1. (2) To expend largely, A., XX. ii. 1, 2.

費
pi

The name of a city, A., VI. vii; XI. xxiv; XVI. i. 8; XVII. v.

賊
tsai

To injure; injury, A., XI. xxiv. 2; XX. ii. 3. An injurious disregard of consequences, A., XVII. viii. 3. A pest, A., XIV. xvi. Thieves or injurers, A., XVII. xiii.

賞
shang

To reward, D.M., xxxiii. 4. A., XII. xviii.

賈
chia

A price, A., IX. xii. In the 2nd to 9c. A name, A., III. xiii; XIV. xx.—21, XIV. xiv.

賢
hsien(1) As an adjective, admirable, virtuous and talented, A., VI. ix; XIII. ii. 1, 2, et al. As a noun, 賢 and 賢者, worthies, men of talents and virtue, G.L.C., x. 16. D.M., iv, xix. 4, xx. 5, 12, 13, 14. A., I. vii; IV. xvii; XV. ix, et al., saepe. As a verb, to treat as a *hsien*, G.L.C., iii. 5. A., I. vii. (2) To surpass, be better than, A., XI. xv. 1; XVII. xxii; XIX. xxiii. 1, xxv. 1.賓
pin

A guest, a visitor, A., X. iii. 4; XII. ii. 賓客, A., V. vii. 4; XIV. xx. 2.

賜
ts'ze

(1) To give; bestow, A., X. xiii. 1. Gifts, A., XIV. xviii. 2. (2) The name of 子貢, one of Confucius's disciples, A., I. xv. 3; III. xvii. 2; et al., saepe.

賤
chien

(1) Mean, in a mean condition, D.M., xix. 4, xxviii. 1. A., IX. vi. 3. Associated with 貧, D.M., xiv. 2. A., IV. v; VIII. xiii. 3. Contrasted with 貴, D.M., xviii. 3, xix. 4. As a verb, to consider mean, G.L.C., viii. 1. D.M., xx. 14. (2) 子賤, one of Confucius's disciples, A., V. ii.

賚
lai

To bestow; gifts, A., XX. i. 4.

賦
fú

= military levies, A., V. vii. 2.

質
chih

(1) Substantial, solid; substantial qualities, A., VI. xvi; XII. viii. 1, 3, xx. 5. 質 = essential, A., XV. xvii. (2) To appear, present one's self, before, D.M., xxix. 3, 4.

贊
chan

To assist, D.M., xxii.

THE 155TH RADICAL, 赤.

赤
ch'ih

(1) 赤子, an infant, G.L.C., ix. 2. (2) The name of Tsze-hwà, one of Confucius's disciples, A., V. vii. 4; VI. iii. 2; XI. xxi, xxv. 6, 12.

赦
shé

To pardon; forgive, A., XIII. ii. 1; XX. i. 3.

赫
hé

赫兮, how distinguished! G.L.C., iii. 4. 赫赫, greatly distinguished, G.L.C., x. 4.

THE 156TH RADICAL, 走

起
ch'í
趙
ch'ao
趨
ch'ü

To assist, bring out one's meaning, A., III. viii. 3.

A great family of the State of Tsin, A., XIV. xii.

To walk quickly, A., IX. ix; X. iii. 3; iv. 5. A., XVI. xiii. 2, 3; XVIII. v. 2.

THE 157TH RADICAL, 足

足
tsü

(1) The feet, A., VIII. iii; X. iii. 1, iv. 3, v. 1; XIII. iii. 6. (2) Sufficient, to be sufficient; fit, G.L.C., ix. 8, x. 19. D.M., xiii. 4, xx. 13, xxvii. 7, xxviii. 5, xxxi. 1. A., II. ix; III. ix; IV. vi. 2, ix, et al., saepe. 使足民, to secure sufficient for the people, A., XI. xxv. 5.

In 4th tone. Excessive, A., V. xxiv.

To stumble, D.M., xx. 16.

To tread on, A., XI. xix. 踐 = to occupy, D.M., xix. 5.

踧踖, to move reverently, A., X. ii. 2, iv. 5.

踧踖, see 蹢.

To step over; transgress, A., II. iv. 6; XIX. xi, xxiv.

(1) 道路, the road, A., IX. xi. 3. (2) 子路, one of Confucius's disciples, D.M., x. 1. A., V. vi, vii, xiii, xxv. 2, 4, et al., saepe. 季路, idem, A., V. xxv; XI. ii. 1, 2, xi; XVI. i. 2. (3) 顏路, the father of Yen Hui, A., XI. vii. 1.

To trample on, D.M., ix. To tread (the path of virtue), A., XV. xxxiv.

To leap, D.M., xii. 3.

蹢蹢, the feet dragging along, A., X. v. 1.

Hurried; rashness, A., XVI. vi.

The legs bending under, A., X. iii. 1, iv. 3.

THE 158TH RADICAL, 身

身
shên

(1) The body, A., X. vi. 6; XV. viii. (2) One's own person, the person, G.L.C., 4, 5, 6. G.L.C., vi. 4, et al. D.M., xiv. 5, xx. 4, 7, 11, 12, 13, 14, 17, et al. A., I. iv, vii, et al. In some cases, we might translate by body. (3) 終身, all one's life, continually, A., IX. xxvi. 3; XV. xxiii.

躬
kung

(1) The body, A., X. iv. 1, 4, v. 1; XX. i. 1. (2) In one's own person, A., IV. xxii; VII. xxxii; XIII. xviii; XIV. vi; XV. xiv; XX. i. 3.

THE 159TH RADICAL, 車

車
chü

A carriage, D.M., xxviii. 3, xxxi. 4. A., II. xxii; V. xxv. 2; X. xv. 2, xvii. 1, 2; XI. vii. 1; XIV. xvii. 2.

軍
chün

An army. 三軍, the forces of a great State, A., VII. x. 2; IX. xxv. 軍旅, A., XIV. xx. 2; XV. i. 1.

軌
kwei

The rut of a wheel. 軌 = size, standard, D.M., xxviii. 3.

軌
yüeh

An arrangement for yoking the horses in a light carriage, A., II. xxii.

輅
lû

A State carriage, A., XV. x. 3.

輶
yü

Light, not heavy, D.M., xxxiii. 6.

載
tsai

(1) To contain, D.M., xii. 2, xxvi. 4, 9, xxx. 2, xxxi. 4. (2) Business, doings, D.M., xxxiii. 6.

輔
fü

To assist, A., XII. xxiv.

輕
ch'ing

Light, not heavy, A., V. xxv. 2; VI. iii. 2.

輶
i

The cross-bar for yoking the oxen in a large carriage, A., II. xxii.

輿
yü

(1) A carriage, A., XV. v. 3; XVIII. vi. 2. (2) 接輿, a name, A., XVIII. v.

輟
chüeh

To desist, stop, A., XVIII. vi. 3.

THE 160TH RADICAL, 辛

辟
p'í

(1) Partial, perverse, G.L.C., viii. 1, x. 4. (2) Specious, A., XI. xvii. 3; XVI. iv.

辟
pi

A sovereign; applicable to the sovereign as well as the princes. In the Analects only of the princes, D.M., xxxiii. 5. A., III. ii.

辟
pi

I. q. 避. To escape; withdraw from, D.M., vii. A., XIV. xxxix. 1, 2, 3, 4; XVIII. v. 2, vi. 3.

辟
p'í

I. q. 譬. 辟如, may be compared to, D.M., xv. 1, xxx. 2.

辨
pien

To discriminate; to discover, D.M., xix. 4, xx. 19, 20. A., XII. x. 1, xxi. 1.

辭
ts'ze

(1) Language; speech, G.L.C., iv. A., XV. xl. 辭氣 = words and tones, A., VIII. iv. 3. 爲之辭, to frame excuses for, A., XVI. i. 9. (2) To refuse, decline, D.M., ix. A., VI. iii. 3, vii; XVII. xx.

THE 161ST RADICAL, 辰.

辰 The constellations of the zodiac, D.M.,
ch'án xxvi. 9. 北辰, the north pole star, A.,
II. i.

農 A husbandman, A., XIII. iv. 1.

辱 Disgrace; to disgrace, A., I. xiii; IV.
zǔ xxvi; XII. xxiii; XIII. xx; XVIII. viii.
2, 3.

THE 162ND RADICAL, 辵.

Sudden, A., X. xvi. 5.

Wide of the mark, A., XIII. iii. 3.

To be near to, G.L.T., 3. D.M., xx. 10,
hsín xxxix. 5. A., I. xiii, *et al.* Nearness, D.M.,
yī xxxiii. 1. (In what is near, i.e. one's
chín self), A., VI. xxviii. 3; XIX. vi.

To meet, D.M., xx. 14.

To transmit; carry forward, D.M., xviii.
ying i, xix. 2, xxx. 1. A., VII. i; XVII. xix. 2.
shù To be handed down to posterity, D.M., xi.
1. A., XIV. xlv.

To leave to error, A., XVII. i. 2.

A name, A., XIV. vi.—伯适, A.,
kuo XVIII. xi.

To go back in thought, and act accord-
chúi ing to what may be required, D.M., xviii.
3. A., I. ix. To go forward in the same
way, A., XVIII. v.

To advance, go forward, A., VI. xiii;
chín VII. xxviii. 2; IX. xviii, xx; X. iii. 3, iv.
5; XIII. xxi; XIX. xii. Actively, to call,
to urge, forward, A., III. xxx. 2; XI. xxi.
先進, 後進 = 先輩, 後輩.
A., XI. i. 1, 2.

Footsteps, A., XI. xix.

To anticipate, A., XIV. xxxiii.

To escort, send away in a complimentary
sung manner, D.M., xx. 14. A., X. xi. 1.

I. q. 屏. To drive out, G.L.C., x. 15.

To unloose, = to relax, A., X. iv. 5.

To make. 造端, to make a begin-
tsáo ning, D.M., xii. 4.

造 造次, in urgency and haste, A., IV.
ts'áo v. 3.

通
t'ung

To reach to, D.M., xxxi. 4. Reaching
everywhere, = universal, A., XVII. xxi. 6.
不通, not to get through, or forward,
G.L.C. x. 14.

速
sù

Quick; rapidly, quickly, A., XIII. xvii.
1; XIV. xlvii. 2.

逮
dǎi

To come to, to reach to, G.L.C., x. 17.
D.M., xix. 4. A., IV. xxii; XVI. iii.

逝
shì

To pass—be passing—on, A., IX. xvi;
XVII. i. 2. 可逝也, may be made
to go to, A., VI. xxiv.

退
tuì

(1) To retire, withdraw, A., II. ix;
VII. xxviii. 2, xxx. 2; X. iii. 4; XII. xxii.
4; XVII. xiii. 2, 3, 5; XIX. xii. 1. To
return from, A., X. xii; XIII. xiv. 1. (2)
To remove, G.L.C., x. 16. To repress, A.,
XI. xxi.

逸
yì

(1) To retire from the world into ob-
scurity, A., XVIII. viii. 1; XX. i. 7. (2)
夷逸, a man's name, A., XVIII. viii.

遂
suì

(1) Accomplished, having had its, or
their, course, A., III. xxi. 2. (2) Then,
accordingly, A., XV. i. 1.

遇
yù

To meet, A., XVII. i. 1; XVIII. vii. 1.

遊
yóu

To ramble, A., XII. xxi. 1. With a bad
meaning in 佚遊, idleness and saun-
tering, A., XVI. v. To go abroad, A.,
IV. xix.

過
kuo

To go beyond, transgress; to be wrong,
D.M., iv. A., V. vi; XI. xv. 1, 3; XIV.
xiv. 2; XIX. viii. A transgression, error,
fault, G.L.C., x. 16. D.M., xxix. 1. A.,
I. viii. 4; IV. vii; V. xxvi; *et al.*, *saepe*.

過
kuo

In 1st tone. To go, or pass by, A., IX.
ix; X. iv. 3; XIV. xlii. 1; XVI. xiii. 2, 3;
XVIII. v. 1, vi. 1.

道
táo

Anciently, in 3rd tone. (1) A road, a
path, A., IX. xi. 3; XVII. xiv. 中道,
midway, A., VI. x. Very often with a
moral application, the path as of the
Mean, in the Doctrine of the Mean, *et al.*;
the course or courses, the ways proper to.
Sometimes it = the right way, what is
right and true, A., IV. v. 1, viii, ix; *et al.*
(2) Doctrine, principles, teachings, A., IV.
xv. 1; V. vi; VI. xv; XIV. xxxviii; XV.
xxviii; *et al.*, *saepe*. 有道, principled;
無道, unprincipled:—sometimes
spoken of individuals, A., I. xiv; but
generally descriptive of the state of a
country, as well or ill-governed, D.M.,
xxvii. 7. A., III. xxiv; XVI. ii. 1, 2, 3;
et al., *saepe*.

道
táo

Anciently (as now), in 4th tone. (1)
To proceed by, D.M., xxvii. 6. (2) To
say, to mean, G.L.C., iii. 4, x. 5, 11. To
say, to speak to, A., XII. xxiii. 1. A.,
XIV. xxx. 2; XVI. 5. (3) To govern, ad-
minister, i. q. 導, A., I. v; II. iii. 1, 2.

達
lā

(1) To reach to, D.M., xviii. 3. A., XIV. xxiv, xxxviii. 2. To carry out, A., VI. xxviii. 2; XIII. xvii; XVI. xi. 2. (2) Intelligent; to know what to think or do, A., VI. vi; X. xi. 2; XII. xxii. 2; XIII. v; XV. xi. (3) Universal, reaching everywhere, D.M., i. 4, xix. 1, xxviii. (4) Distinguished, notorious, A., XII. xx. 1, 2, 4, 5. (5) 伯達, a man's name, A., XVIII. xi. 達巷, the name of a village, A., IX. ii.

達
wei

(1) To oppose, G.L.C., x. 14. A., II. v. 1, 2, ix; IX. iii. 2; XIII. xv. 4, 5. To act contrary to, A., IV. v. 3; VI. v; XII. xx. 6. (2) To be distant from, D.M., xiii. 3. To leave, A., V. xviii. 2. (3) To abandon a purpose, A., IV. xviii.

遠
yüan

To be at a distance, to become distant, G.L.C., ix. 2. D.M., xiii. 1, 2, 3, xv. 1. A., XII. xxii. 6; XVII. ii. Distant, to a distance; from a distance, D.M., xx. 12, 13, 14, xxvi. 3. A., I. i. 2, ix; IV. xix; VII. xxix; VIII. vii. 1, 2; IX. xxx. 1, 2; XIII. xvi. 2; XV. xi; XVI. i. 11, 12; XIX. iv. What is remote, D.M., xxiii. 1. 遠 = far-seeing, A., XII. vi. Observe 遠之, D.M., xxix. 5. A., XVII. ix. 6.

遠
yüan

In 4th tone. To put away to a distance; to keep one's self at a distance from, G.L.C., x. 16. D.M., xx. 14. A., I. xiii; VI. xx; VIII. iv. 3; XV. x. 6, xiv; XVI. xiii. 5; XVII. xxv.

適
shih

To go, proceed, to, A., VI. iii. 2; IX. xxix; XIII. ix. 1; XVIII. ix. 1, 2.

適
ti

To have the mind set on anything, A., IV. x.

遯
tun

I. q. 遁. To withdraw, lie hid, from, D.M., xi. 3.

遷
ch'ien

To transfer, remove, A., VI. ii; X. vii. 2.

遲
ch'ih

樊遲, the name of one of Confucius's disciples; i. q. 樊須, A., II. v. 2, 3; VI. xx; XII. xxi, xxii; XIII. iv, xix.

遺
wei

To neglect, be neglected, A., VIII. ii. 2. Observe D.M., xvi. 2.

選
hsüan

To choose, select, A., XII. xxii. 6.

遵
tsun

To follow, to observe, D.M., xi. 2.

邇
r

Near. What is near, D.M., xv. 1. Observe A., XVII. ix. 6. 邇 = shallow, D.M., vi.

邑
yi

THE 163RD RADICAL, 邑.

A city or town, A., V. vii. 3; XIV. x. 3. A hamlet, A., V. xxvii. 駢邑, the city or town of P'ien, A., XIV. x. 3.

邦
pang

A country, a State, G.L.C., ii. 3. A., I. x. 1; III. xxii. 3; et saepe. 邦家, a State embracing the families of its high officers, A., XIX. xxv. 4, et al. 邦畿, the royal domain, G.L.C., iii. 1.

郊
chiāo

The royal sacrifice to Heaven, D.M., xix. 6.

邪
hsieh

Depraved, A., II. ii.

郁
yü

郁郁乎, how complete and elegant! A., III. xiv.

鄉
hsiang

(1) A village, A., XVII. xiii. Joined with 黨, A., VI. iii. 4; X. i. 1; XIII. xx. 2. 鄉人, villagers, A., X. x. 1, 2; XIII. xxiv. (2) 互鄉, the name of a place, A., VII. xxviii.

卿
hsiang

In 4th tone. Formerly, A., XII. xxii. 4.

鄙
p'i

Mean; lowness, A., VIII. iv. 3; IX. vi. 3; XIV. xlii. 2. 鄙夫, A., IX. vii; XVII. xv.

鄰
lin

A neighbour, neighbours, A., IV. xxv; V. xxiii. A neighbourhood, A., VI. iii. 4.

邱
ch'iu

I. q. 丘. In some editions, G.L.C., iii. 2.

鄭
chāng

The name of a State, A., XV. x. 6; XVII. xviii.

鄒
tsau

The native city of Confucius, A., III. xv.

THE 164TH RADICAL, 酉.

配
p'ei

To appear before, G.L.C., x. 5. To be the co-equal of, D.M., xxvi. 5, xxxi. 4.

酒
chiu

Wine; spirits, A., II. viii; IX. xv; X. viii. 4, 5, x. 1.

酬
ch'au

To pledge,—in drinking, D.M., xix. 4.

醬
chiang

Sauce, pickle, A., X. viii. 3.

醫
i

作醫, to be a doctor, A., XIII. xxii.

醯
hsi

Vinegar, A., V. xxiii.

THE 166TH RADICAL, 里.

里
li

(1) A village, or neighbourhood, A., IV. i. 隣里, A., VI. iii. 4. 州里, A., XV. v. 2. (2) A measure of length, of 360 paces:—anciently = 1897½ English feet; now = 1826 feet, G.L.C., iii. 1. A., VIII. vi. (3) 東里, the name of a place in Ch'ing, A., XIV. ix.

重
chung
Heavy, what is heavy, A., VIII. vii. 1, 2. To feel; to be heavy, D.M., xxvi. 9. Grave, A., I. viii. 1. Earnest, great, D.M., xx. 13. To make large, D.M., xx. 14. To attach importance to, A., XX. i. 8.

野
yeh
Rude, uncultivated, A., VI. xvi; XIII. iii. 4. **野人**, A., XI. i. 1.

量
liang
Measures of capacity, A., XX. i. 6. A measure, limit, A., X. viii. 4. **不知量**, not to know one's own capacity, A., XIX. xxiv.

THE 167TH RADICAL, **金**.

金
chin
Metal. **金**=arms, D.M., x. 4.

鉄
fū
An axe, a hatchet. **鉄鉞**, D.M., xxxiii. 4.

鉞
yüeh
A battle-axe, see above.

釜
fū
A measure containing 64 *shāng*, A., VI. iii. 1.

釣
túo
To angle, A., VII. xxvi.

錦
chin
Embroidered clothes, D.M., xxxiii. 1. A., XVII. xxi. 4.

銘
ming
To engrave; be engraved, G.L.C., ii. 1.

錯
ts'o
Alternatingly, D.M., xxx. 2.

錯
ts'ü
To set aside, A., II. xix; XII. xxii. 3, 4.

鏗
k'ang
鏗爾, while it was yet twanging; spoken of the sound of a harpsichord, A., XI. xxv. 7.

鐸
to
木鐸, a bell with a wooden clapper, A., III. xxiv.

鑽
tswan
To bore; to penetrate, A., IX. x. 1. **鑽燧**, to bore wood to procure fire, A., XVII. xxi. 3.

鐘
chung
A bell, A., XVII. xi.

THE 168TH RADICAL, **長**.

長
ch'ang
(1) Long, A., X. vi. 5. **長府**, the Long Treasury, A., XI. xiii. 1. (2) Said of time, A. iv. ii. **長**=always, A., VII. xxxvi. (3) **長沮**, a recluse, A., XVIII. vi. **公冶長**, a disciple, and son-in-law of Confucius, A., V. i.

長
chang
(1) In 3rd tone. Old, A., XI. xxv. 2. Grown up, A., XIV. xlv; XVII. vii. 5. (2) **(長幼)**, Elders, G.L.C., ix. 1, x. 2. To treat as elders should be treated,

G.L.C., x. 1. (2) To preside over, high in station, G.L.C., x. 23.

長
chang
In 4th tone. More than, A., X. vi. 6.

THE 169TH RADICAL, **門**.

門
mun
(1) A door, a gate, A., II. xxii. 3; VI. xiii; XII. ii; XIV. xlii. Spoken by Confucius of his door, i. e. his school, A., XI. ii. 1, xiv. **中門**, to stand in the middle of the gateway, A., X. iv. 2. **門人**, disciples, A., IV. xv. 2; VII. xxviii; IX. xi; XI. x. 1, 2, xiv. 2; XIX. iii, xii. So, **門弟子**, A., VIII. iii; IX. ii. 2. (2) **石門**, the name of a place, or barrier-pass, A., XIV. xli.

閑
hsien
A boundary, or fending line, A., XIX. xi.

閒
hsien
At leisure, retired, G.L.C., vi. 2.

閒
chien
An interval. Used as a preposition, following its regimen, with **之** before it, =between, A., IV. v. 3; XI. xxv. 4; XVIII. iii. **病閒**, during an intermission of sickness, A., IX. xi. 2.

間
chien
In 4th tone. To find a crevice or flaw, A., VIII. xxi; XI. iv.

闕
yí
The threshold, A., X. iv. 2.

闇
an
闇然, secret, concealed, D.M., xxxiii. i.

(1) To put aside, exercise reserve, A., II. xviii. 2. **闕如**, A., XIII. iii. 4. (2)

闕文, a blank left in the writing, A., XV. xxv. (3) The name of a village, A., XIV. xlvii.

關
kuan
關雎, the first ode in the Shih-ching, A., III. xx; VIII. xv.

開
k'ai
The name of one of Confucius's disciples, A., V. v.

閔
min
The surname of one of Confucius's disciples, A., VI. vii; XI. ii, iv, xii, xiii.

THE 170TH RADICAL, **阜**.

防
fang
The name of a city in Lü, A., XIV. xv.

阼
tsü
The steps, or staircase, on the east.

阼階, A., X. x. 2.

附
fū
附益, to increase one's wealth, A., XI. xvi. 1.

阱
ching
A pitfall, D.M., vii.

狹
láu

(1) Narrow, A., VI. ix. (2) Rude, uncultivated; rudeness, A., IX. xlii. 2.

降
chiang

(1) To descend, A., X. iv. 5. (2) To surrender (act.), A., XVIII. viii. 2, 3.

陵
lîng

(1) A mound, A., XIX. xxiv. (2) To insult, D.M., xiv. 3.

陰
ân

諒陰, the shed where the sovereign spent his three years of mourning, A., XIV. xliii. 1.

陳
ch'ân

(1) To arrange; display; exert, D.M., xix. 3. A., XVI. i. 6. (2) The name of a State, A., V. xxi; VII. xxx; XI. ii; XV. 2. (3) 陳恆 (honorary epithet 成), an officer of Ch'i, A., XIV. xxii. 陳文 (honorary epithet), another officer of Ch'i, A., V. xviii. 2. 陳亢, a disciple of Confucius, i. g. 子禽, A., XVI. xlii.

陳
chân

The arrangement of the ranks of an army, = tactics, A., XV. i. 1.

陷
hsien

(1) 陷阱, to be taken in a pitfall, D.M., vii. (2) To be made to fall into, A., VI. xxiv.

陪
pei

陪臣, the family ministers belonging to the officers of a State, A., XVI. ii.

隅
yü

A corner, G.L.C., iii. 2. A., VII. viii.

陽
yang

(1) 陽膚, a disciple of Tsäng Shän, who was made criminal judge of Lü, A., XIX. xix. (2) 首陽, the name of a mountain, A., XVI. xii. (3) 陽貨, the name of an usurping officer of Lü, A., XVII. i. (4) Name of an assistant music-master of Lü, A., XVIII. ix. 5.

隊
chui

To fall, D.M., xxxi. 4.

陶
yáo

皐陶, a minister of Shun, A., XII. xxii. 6.

階
chieh

Steps of a stair, A., X. iv. 5, x. 2; XV. xli. 1; XIX. xxv. 3.

險
hsien

Dangerous, difficult, places. 行險, to walk in dangerous paths, D.M., xiv. 4.

隨
sui

季隨, an officer of Cháu, A., XVIII. xi.

際
chi

A conjunction, or meeting, A., VIII. xx. 3.

隱
yin

Secret; what is secret, D.M., i. 3, xii. 1. To keep secret, conceal, D.M., vi. A., VII. xxiii; XIII. xviii. 2. To live in obscurity, D.M., xi. 1. A., VIII. xiii. 2; XVI. vi, xi. 2; XVIII. vii. 4, viii. 4.

THE 172ND RADICAL, 隹.

A pheasant, A., X. xviii. 2.

雉
chih

The female of birds. 雌雉, a hen-pheasant, A., X. xviii. 2.

雅
yá

(1) Frequently, A., VII. xvii. (2) The name of the odes in the second and third parts of the Shih-ching, A., IX. xiv; XVII. xviii.

睢
chü

關睢, the name of the first ode in the Shih-ching, A., III. xx; VIII. xv.

雍
yung

(1) The name of an ode in the Shih-ching, A., III. ii. (2) The name of one of Confucius's disciples, Nan Yung, styled Chung-kung, A., V. iv; VI. i; XII. ii.

雖
sui

Although, G.L.C., ii. 3, ix. 2, et al. D.M., xxviii. 4, xxxiii. 2. A., I. vii; VI. ix; IX. iii. 2, et al., saepe. It is often followed by an adjective, without a verb, and may be translated *even*, *even in the case of*. Observe A., VI. xxiv, and IX. xviii.

集
chi

To settle, A., X. xviii. 1.

鷄
chi

Fowls, a fowl, G.L.C., x. 22. A., XVII. iv. 2; XVIII. vii. 3.

離
li

To be scattered; dispersions, A., XVI. i. 12.

離
li

In 4th tone. To go away from; to be left, D.M., i. 2.

難
nan

Difficult; to be difficult; difficulty, A., II. viii; VI. xiv; VII. xxv. 3, xxviii. 1; VIII. xx. 3; XII. iii. 3; XIII. xv. 2, 3, et al. What is difficult, A., VI. xx; XIV. ii. 2; XIX. xv.

難
nan

In 4th tone. Trouble, calamity, A., XVI. x. 患難, D.M., xiv. 2.

雕
tiáo

(1) To carve, A., V. ix. 1. (2) Part of a double surname, A., V. v.

THE 173RD RADICAL, 雨.

The name of a sacrifice to pray for rain. They danced about the altars. Hence 舞雩 = rain-altars, A., XI. xxv. 7; XII. xxi.

雩
yü

雲
yün

Clouds, a cloud, A., VII. xv.

雷
lei

Thunder, A., X. xvi. 5.

霜
shuang

Hoar-frost, D.M., xxxi. 4.

露
lù

Dew, D.M., xxxi. 4.

霸
pá

To exercise authority over men by strength; to make to have such authority, A., XIV. xviii. 2.

靈 (honorary epithet) **公**, a duke of Wei, A., XIV. xx; XV. i.

THE 174TH RADICAL, **青**.

靜 Calm and unperturbed; tranquil, G.L.T., 2. A., VI. xxi.

THE 175TH RADICAL, **非**.

Not, *saepe*. It very often stands at the beginning of the clause, or member to which it belongs, and = it is not that . . . ; if not, &c. **非** = what is contrary to, D.M., xx. 14. A., XVIII. vi. 4, i. 2. **非不**, not but, = an affirmation, A., VI. x.

Not, D.M., xxxiii. 4.

THE 176TH RADICAL, **面**.

The face. **南面**, the face to the south; the position of a sovereign, A., VI. i. 1; XV. iv. **牆面**, the face towards a wall, A., XVII. x.

THE 177TH RADICAL, **革**.

The portions of armour, made of leather, D.M., x. 4.

To bend. **鞠躬**, A., X. iv. 1, 4, v. 1.

A whip, A., VII. xi.

I. q. **鞞**, a bare hide, a hide with the hair taken off, A., XII. viii. 3.

THE 178TH RADICAL, **韋**.

To store up, to keep, A., IX. xii.

THE 180TH RADICAL, **音**.

The music of Shun, A., III. xxv; VII. xiii; XV. x. 5.

THE 181ST RADICAL, **頁**.

To be obedient to, in accordance with, D.M., xx. 17. A., II. iv. 5; XIII. iii. 5. To have complacence, D.M., xv. 3.

(1) **須臾**, a short time, an instant, D.M., i. 2. (2) **樊須**, one of Confucius's disciples, i. q. **樊遲**, A., XIII. iv. 2.

Praise-songs. The name of the last part of the Shih-ching, A., IX. xiv.

To desire; to wish; to like, D.M., xiii. 3. xiv. 1. A., V. xxv. 2, 3, 4; XI. xxv. 6.

顏 (1) **顏色**, the countenance, A., VIII. iv. 3; X. iv. 5; XVI. vi. (2) The surname of Confucius's favourite disciple. See **回** and **淵**. **顏路**, Hui's father, A., XI. vii.

顯 **顯** **與**, the name of a small State, A., XVI. i.

類 Sorts, classes, A., XV. xxxviii.

To fall; fallen, A., XVI. i. 6. **顛沛**, in peril, A., IV. v. 3.

To contemplate, G.L.C., i. 2. To have regard to, D.M., xiii. 4. To turn the head round to look, A., X. iii. 4, xvii. 2.

To be manifest; illustrious, D.M., i. 3, xvi. 5, xviii. 2, xxvi. 10, xxxiii. 1. Observe xxxiii. 5.

THE 182ND RADICAL, **風**.

The wind, D.M., xxxiii. 1. A., X. xvi. 5; XII. xix. To enjoy the breeze; to take the air, A., XI. xxv. 7.

THE 183RD RADICAL, **飛**.

To fly, D.M., xii. 3.

THE 184TH RADICAL, **食**.

(1) To eat, G.L.C., vii. 2. D.M., iv. 2. A., I. xiv, et al., *saepe*. **食** = to consume, G.L.C., x. 19. **食** = to enjoy, A., XI. xi. 3. To be eaten, A., XVII. vii. 4. **終食之間**, a meal's time, A., IV. v. 3. **食** = food, D.M., xix. 3. A., IV. ix; VIII. xxi; X. vii. 2, et al. (2) **月之食**, an eclipse, A., XIX. xxi.

(1) Rice; food generally, A., II. viii; VI. ix; VII. xv; X. viii. 1, 2, 4, 10; XIV. x. 3. (2) To give food to; to feast, A., XVIII. vii. 3.

To drink, D.M., iv. 2. A., X. x. 1. As a noun, (?) A., VI. ix; VIII. xxxi.

In 4th tone. To give to drink, A., III. vii.

Meat overdone. **失飪不食**, he did not eat anything that was not well done, A., X. viii. 2.

(1) To eat. **飯疏食**, A., VII. xv; XIV. x. 3. In those instances, perhaps **飯** = for food. To taste, A., X. xiii. 2. (2) **亞飯**, **三飯**, **四飯**, see **亞**, **三**, **四**, A., XVIII. ix.

To ornament, A., X. vi. 1. Observe **修飾之**, A., XIV. ix. 1.

飽

páo

養

yang

養

yang

餘

yü

餒

nèi

餓

o

餛

i

餚

ch'i

饌

chican

饑

i

饑

chi

饉

chin

饌

kwei

饗

hsiang

首

sháu

首

sháu

首

sháu

馬

má

馮

p'ang

馮

sze

駕

chui

駢

hsing

To eat to the full; satiety, A., I. xiv; VII. ix; XVII. xxii.

To nourish; to bring up, G.L.C., ix. 2. A., V. xv. 養 = to have about one; to manage, A., XVII. xxv.

In 4th tone. To nourish, to support a superior, A., II. vii.

That which is over. 其餘, the others, A., II. xviii. 2; VI. v; VIII. xi. Superabundant, A., I. vi. 有餘, having excess, D.M., xiii. 4.

(1) Hunger, want, A., XV. xxxi. (2) Rotten, gone, A., X. viii. 2; spoken of fish.

Hungry, = to die of famine, A., XVI. xii. 1.

Rice sour, or with a bad odour, A., X. viii. 2.

餚羊, the sheep offered at the inauguration of the new moon, A., III. xvii. 1.

Provisions, A., X. xvi. 4. 先生饌, to set before one's elders, A., II. viii.

食饑, rice injured by damp, A., X. viii. 2.

A famine;—specifically of the grain crop, A., XII. ix. 1. 饑饉, a famine, A., XI. xxv. 4.

A famine;—specifically of vegetables. See 饑

To present; anything presented, A., X. xi. 2, xv. 2.

To enjoy; to accept a sacrifice, D.M., xvii. 1, xviii. 2.

THE 185TH RADICAL, 首.

首陽, the name of a mountain, A., XVI. xii. 1.

In 4th tone. The direction of the head, A., X. xiii. 3.

THE 187TH RADICAL, 馬.

(1) A horse, horses, G.L.C., x. 22. A., II. vii; V. xviii. 2, xxv. 2; VI. iii. 2, xiii; X. xii, xv. 2; XV. xxv; XVI. xii. 1. (2)

司馬, a double surname, A., XII. iii, iv, v. 巫馬, also a double surname, A., VII. xxx.

馮河, to attempt to cross a river without using a boat, A., VII. x. 3.

A team of four horses, A., XII. viii. 2; XVI. xii.

The yoking of a carriage, A., X. xiii. 4.

Red. Spoken of a calf to be sacrificed, A., VI. iv.

驕

chiáo

驅

ch'ü

驥

ch'i

騫

ch'ien

騶

kuó

駢

p'ien

體

ti

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To be proud; pride, G.L.C., x. 18. D.M., xxvii. 7. A., I. xv. 1; VIII. xi; XIII. xvi; XIV. xi; XVI. v; XX. ii. 1, 2.

To drive, D.M., vii.

A horse that could go 1000 li in a day, = a good horse, A., XIV. xxxv.

子騫, the designation of one of Confucius's disciples, A., VI. vii; XI. ii, iv, xiii.

季騶, the name of an officer of the Cháu dynasty, A., XVIII. xi.

The name of a town, A., XIV. x. 3.

THE 188TH RADICAL, 骨.

(1) The body, G.L.C., vi. 4. 四體, the four limbs, D.M., xxiv. A., XVIII. vii. 1. (2) As a verb. To treat with consideration, D.M., xx. 12, 13. To enter into, be incorporate with, D.M., xvi. 2.

THE 189TH RADICAL, 高.

(1) High, D.M., xv. 1, xxvi. 3, 4, 5, 8, xxvii. 6. A., IX. x. 1. (2) 高宗, the honorary epithet of the sovereign 武丁, A., XIV. xliii. (3) A name, 微生高, A., V. xxiii.

THE 190TH RADICAL, 髮.

The hair, A., XIV. xviii. 2.

THE 191ST RADICAL, 鬥.

To contend; quarrelsomeness, A., XVI. vii.

THE 194TH RADICAL, 鬼.

Manes, the spirit or spirits of the departed, A., II. xxiv; XI. xi. 鬼神, spiritual beings;—sometimes exclusively manes, D.M., xvi, xxix. 3, 4. A., VI. xx; VIII. xxi.

The name of a great family of Tsin, A., XIV. xii.

桓魋, a bad officer of Sung, for whom Confucius was once mistaken, A., VII. xxii.

THE 195TH RADICAL, 魚.

(1) A fish, fishes, fish, D.M., xii. 3, xxvi. 9. A., X. viii. 2. (2) 魚子, an historiographer, A., XV. vi. (3) 伯魚, the designation of Confucius's son, A., XVI. xiii. 1; XVII. x.

(1) Dull, blunt, A., XI. xvii. 2. (2) The name of a State, A., III. xxiii; V. ii; VI. xxii, et al. 魯公, A., XVIII. x.

鮮
hsien

In 3rd tone. Few, rare; seldom, G.L.C., viii. 1. D.M., iii, iv. 2. A., I. ii. 1, iii; IV. xxiii; VI. xxvii; XV. iii; XVII. xvii.

鮐
t'o

An officer of Wei, A., VI. xiv; XIV. xxii. 1.

鯉
ü

The name of Confucius's son, A., XI. vii. 2; XVI. xiii. 2, 3.

THE 196TH RADICAL, 鳥

鳥
niáo

A bird, birds, G.L.C., iii. 2. A., VIII. iv. 2; IX. viii; XVII. ix. 7; XVIII. vi. 4.

鳳
fāng

A fabulous bird, the phoenix, A., IX. viii. Applied to Confucius, A., XVIII. v. 1.

鳴
míng

(1) The cry of a bird, A., VIII. iv. 2. (2) To sound, to beat, A., XI. xvi. 2.

鵠
yüan

A kind of hawk, D.M., xii. 3.

鵠
kú

Used as = the bull's eye in a target, D.M., xiv. 5.

THE 198TH RADICAL, 鹿

鹿
ni

A fawn, A., X. vi. 4.

THE 200TH RADICAL, 麻

麻
má

Hemp = linen, A., IX. iii. 1.

THE 201ST RADICAL, 黃

黃
huang

Yellow, G.L.C., iii. 2. A., X. vi. 4.

THE 202ND RADICAL, 黎

黎
lí

Black. 黎民, the black-haired people, = the people, G.L.C., x. 14.

THE 203RD RADICAL, 黑

默
mo

To be silent, silence, D.M., xxvii. 7. A., VII. ii.

黜
ch'ü

To be dismissed from office, A., XVIII. ii.

點
tien

The name of 曾昔, one of Confucius's disciples, A., XI. xxv. 7.

黨
tang

(1) A village, A., IX. ii; XIV. xlvii. 1. 鄉黨, A., VI. iii. 4; X. i. 1. (2) A class, A., IV. vii. 黨 = school, pupils, A., V. xxi. 吾黨, we, among us, A., XIII. xviii. 1, 2. (3) A partisan, partisanly, A., VII. xxx. 2; XV. xxi.

蔽
fü

THE 204TH RADICAL, 蔽

An apron, belonging to the sovereign's dress at sacrifices, A., VIII. xxi.

龜
yüan龜
pieh龜
t'o

THE 205TH RADICAL, 龜

A large sea-turtle, D.M., xxvi. 9.

A turtle, D.M., xxvi. 9.

An iguana, D.M., xxvi. 9.

THE 207TH RADICAL, 鼓

鼓
kü

(1) A drum, drums, A., XI. xvi. 2; XVII. xi. (2) Drum-master, A., XVIII. ix. 3. (3) To strike, to play on, D.M., xv. 2. A., XI. xxv. 7. Anciently, for the third of these senses the character 鼓 was used.

鼗
t'áo

A kind of hand-drum. 播鼗, to shake the hand-drum, A., XVIII. ix. 4.

THE 210TH RADICAL, 齊

齊
ch'i

(1) To regulate, G.L.C., 4, 5. G.L.C., viii. 1, 3; ix. 1, 5. To give uniformity to, A., II. iii. 1, 2. To equal; be equal with, A., IV. xvii. (2) The name of a State, A., V. xviii. 2; VI. iii. 1, 2, xxii; VII. xiii; XII. xi; XVI. xii; XVIII. iii, iv, ix. XIV. xvi. (3) In 叔齊, it is the honorary epithet, A., V. xxii; XVI. xii; XVIII. viii. 1, 2.

齊
ch'ai

To fast; religious adjustment, D.M., xvi. 3; xx. 14; xxxi. 1. A., VII. xii; X. vii. 1, 2; xiii. 10.

齊
tsze

The lower edge of a garment, A., X. iv. 4. 齊衰, in mourning, A., IX. ix; X. xvi. 2.

齒
ch'ih

THE 211TH RADICAL, 齒

The teeth, A., XIV. x. 3. Used for years, age, D.M., xix. 4.

龍
lung

THE 212TH RADICAL, 龍

A dragon, dragons, D.M., xxvi. 9.

龜
kwei

THE 213TH RADICAL, 龜

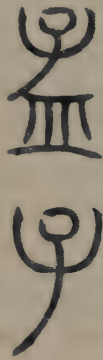
A tortoise, D.M., xxiv. A., XVI. i. 7.

OMISSION.

To 博, the last character in col. 1, p. 457, add '(2) A certain game, A., XVII. xxii.'

THE CHINESE CLASSICS

THE WORKS OF MENCIUS



THE CHINESE CLASSICS

VOLUME I

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The Works of Mencius 孟子

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(two parts) 詩經

VOLUME V

The Ch'un Ts'ew, with the Tso Chuen
(two parts) 春秋 左傳

Reprinted from the last editions of the Oxford University Press. A number of errata listed by James Legge have been corrected in the text. Added at the front of each volume are Concordance Tables to later translations in English, French and German and to the SHIH-SAN-CHING CHU-SHU FU CHIAO-K'AN-CHI 十三經注疏附校勘記, Shanghai 1935.

Volume I contains a portrait of Dr James Legge with a BIOGRAPHICAL NOTE by Dr L. T. Ride, Vice-Chancellor of the University of Hong Kong. Volume II contains NOTES ON MENCIUS by Dr Arthur Waley, originally published in ASIA MAJOR, NS.I, i, 1949.

THE CHINESE CLASSICS

*with a translation, critical and exegetical
notes, prolegomena, and copious indexes*

by

JAMES LEGGE

IN FIVE VOLUMES

II

THE WORKS OF MENCIUS

*Third Edition, with a Concordance Table, and
Notes by Dr Arthur Waley*

MENCIUS

CONCORDANCE TABLE

No.	TITLE	BOOKS	Legge	¹ Giles	² Couv- reur	³ Lin	⁴ 十三經
1 2	梁惠王章句 上下	King Hui of Liang PART I PART II	125 150	21	290 324		2665 2673
3 4	公孫丑章句 上下	Kung-sun Ch'au PART I PART II	180 208	40	354 381		2684 2693
5 6	滕文公章句 上下	T'ang Wãn Kung PART I PART II	234 261	58	406 433		2701 2710
7 8	離婁章句 上下	Lî Lâu PART I PART II	288 316	71	461 485		2717 2725
9 10	萬章章句 上下	Wan Chang PART I PART II	342 369	81	508 533		2733 2740
11 12	告子章句 上下	Kão Tsze PART I PART II	394 422	91	557 581	276	2747 2755
13 14	盡心章句 上下	Tsin Sin PART I PART II	448 477	108	607 631		2763 2773

¹ Giles, Lionel, *The Book of Mencius* (abridged). Wisdom of the East Series. John Murray, London, reprinted 1949.

² Couvreur, S., *Les Quatres Livres*, avec un commentaire abrégé en chinois, une double traduction en français et en latin, et un vocabulaire des lettres et des noms propres: *Œuvres de Meng Tseu* (296-654 p.). Imprimerie de la Mission Catholique, Ho Kien fou, 2me édition, 1910. Cathasia (Paris—Leiden), facsimile reissue, n.d., in 3 fascicules; fasc. 3 contains Book IV 孟子, 395 p.

³ Lin Yutang, *The Wisdom of Confucius*, Ch. XI (The Book of Mencius, Book VI, Part 1). The Modern Library, Random House, New York 1938, p. 273-290.

⁴ 十三經注疏附校勘記 *Shih-san-ching chu-shu fu chiao-k'an-chi*, Photographic reproduction of the Yüan 1817 woodblock edition 景印阮刻, in 2 volumes (24 + 2,782 p.) Shanghai 1935.

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NOTES ON MENCIUS¹

by ARTHUR WALEY

Mencius is commonly used as a set book for examinations in literary Chinese. The student is necessarily guided chiefly by Legge's translation, published in 1861. Since then enormous progress has been made in Chinese studies, and there are numerous passages where Legge's translation is certainly wrong. Such a statement implies no intention to belittle his great services to sinology. He would, I am sure, readily have welcomed the idea; after nearly eighty years had passed, his translation might need bringing up to date.

Legge's mistakes are due partly to his following Chu Hsi (died A.D. 1200) rather than Chao Ch'i (died A.D. 201). Chu Hsi lived at an immense distance of time from Mencius (second half of the fourth century B.C.), at a period when linguistic (as opposed to philosophic) studies were at their lowest ebb. Chao Ch'i lived much nearer Mencius's time, at a period when the great tradition of Han linguistic studies was still unbroken. There are very few instances indeed where Chu Hsi is right and Chao Ch'i wrong. In particular, Chu Hsi lived at a time when orthography was fixed, and it was difficult for him to realise that in Chou times much looser methods of 'spelling' had prevailed. Thus if he saw the character 枝, he assumed it meant 'branch'; it did not occur to him that it might just as well stand for 肢, 'limb', though that it should do so is quite characteristic of Chou script.

The standard modern, scholarly edition of *Mencius* is the *Mêng Tzū chêng-i*² of Chiao Hsün, now easily available in the Basic Sinological Series. It is indispensable for anyone making a serious study of the text. It is mentioned in Legge's prolegomena (p. 9); but he seems to have become acquainted with it only when his translation was already made. This work (referred to in my notes as 'Chiao Hsün') is inordinately long, and suffers from the disadvantage that alternative interpretations are sometimes put side by side without any attempt to show which of them is right. My references to it will, I hope, enable the student to use the book at the points where it will be of most use to him.

The following notes, then, deal with the principal passages where Legge is certainly wrong, and with a few other points of script or grammar. As regards alternative ways of writing the same word, reference is made to Chu Ch'i-fêng's *Tz'ü T'ung* 朱起鳳「辭通」.³ My aim was to keep the notes as short as possible, and where important parallel passages, etc. are given by Chiao Hsün simply to refer the reader to him. Quotations from the *Shih Ching* and *Shu Ching* have, as a rule, not been dealt with. To the difficulty of knowing what they meant to start with is added the further difficulty of deciding what Mencius (for purposes of moralistic interpretation) twisted them into meaning. Discussion of such passages would become altogether too lengthy and complicated.

¹These 'Notes on Mencius' appeared in *Asia Major*, New Series, Vol. 1, part 1, pp. 99-108, in 1949, and are reprinted here with the permission of the author and of Dr B. Schindler, editor of *Asia Major*. The only addition is Dr Waley's remark between square brackets following the entry 142, 16. The page references are to the present reissue.

²Completed in 1819.

³Referred to as T.T. (開明書店 Shanghai 1934).

- 125 亦 in old Chinese frequently does not mean 'also' or 'likewise', but is a particle which is sometimes untranslatable, sometimes slightly concessive. All efforts to make it mean 'also' or 'likewise' here or on the next page are hopelessly forced. Cf. note on p. 253.
- 126 8. 'snatch'. 征 does not mean 'snatch'. As there is evidence of 征 interchanging with 爭⁴ and as Ssü-ma Ch'ien,⁵ in quoting this passage, has 爭 ('contend', 'compete') for 征, there is every reason to suppose that 征 is a phonetic substitute or mistake for 爭.
- 132 7. The real meaning is: '(In years of plenty) when animals are being fed on men's food, you do not lay by a store. (In bad years) when people are falling prostrate at the roadside through hunger, you do not open (the public granaries)'. This is how the passage is understood by Yen Shih-ku.⁶ 檢 is simply another way of writing 歛.
- 134 9. 'on their account', see Walter Simon, *Bulletin of the School of Oriental . . . Studies*, Vol. XIII, p. 789.
- 142 16. 'breaking off the branch of a tree'. Chao Ch'i, the early commentator, says that 折枝 means 'massage', i.e. 'bending limbs'. That is to say he takes 枝 as a way of writing 肢. Compare *Kuan Tzū*, xxvi, where some texts have 四肢, others 四枝. The 'branch of a tree' explanation does not seem to have arisen till T'ang times. See Chiao Hsün, p. 57. Cf. *Mencius*, VII, 2. XXIV (p. 489), where 四肢 has a variant⁷ 四枝, just as in *Kuan Tzū*. [I have come to think that Chao Ch'i's explanation is as improbable as Legge's—April 20, 1959.]
- 146 蓋, as often in old texts, is for 盍, which exists here as a variant (see Chiao Hsün, p. 65). The sense is 'How not?'; i.e. 'you must'.
- 150 曰好樂何如 should come before 暴未有 . . .
- 161 3. There is no evidence that 畜 can mean 'to restrain'. Chao Ch'i says it means 'to delight', in which case it is short for 孺. See Chiao Hsün, p. 103.
- 173 1. 'Looking angrily on' at the death of their superiors, does not make sense. 疾 is surely a corruption of 佚, 'let go those who watched . . .
- 185 7. Chao Ch'i puts a stop at 此 and takes 異 in the sense 'different': 'your position would not be different from that of a hegemon or king'.
- 186 博 is more correctly written 搏; a 'serving man', 'menial', is implied.
- 187 last line but two. The evidence for 縮 having the sense 'upright' is very poor. The text is probably corrupt; as also is the next line, where one must either suppress or insert a word of interrogation before it. The whole of this passage is very obscure.
- 190 11. 必有事焉而勿正 is unintelligible. Chao Ch'i's note implies that he read 福 for 事. For 正 there is a variant, 止.

⁴ T.T. 950.

⁵ See Chiao Hsün, p. 6, last line.

⁶ See Chiao Hsün, p. 30.

⁷ The main variants will be found at the end of the *Ssü-shu chang-chü chi-chu* 四書章句集注. Basic Sinological Series.

- 204 7. 'Profession'; read 'doctrine'. What goes before (about the arrow-maker etc.) is a comparison. The moral that follows is that one ought to be careful in choosing the philosophical doctrine which one follows. Compare the constant use of the term 術 in this sense in *Chuang Tzū*, XXXIII.
- 208 2. 恭 does not mean 'self-respect', but (as Chao Ch'i says) 'respect for the men of the time'.
- 210 5. 有不戰 means 'prefers not to fight', then 有 must stand for 右.
8. 'Wishing to come and see you'. 如 cannot mean 'wish'. It may stand here for 茹, 'intending', 'planning'.
- 220 Chao Ch'i paraphrases 敦匠 as 厚作棺, 'make the coffin thick'. It is doubtful if 敦 can mean 'attend to'.
- 221 11. 'the feeling of pleasure'. As it stands the phrase can only mean 'cannot regard it as a pleasure'. This does not make sense. The 悅 is probably corrupt.
- 222 2. See Walter Simon, *loc. cit.* under 134.
- 227 Sect. 6. The passage about Chi-sun comes in very abruptly, and the subsequent anecdote about the mean man in the market fits the whole context very badly. The text would seem to be in disorder at this point.
- 228 13. 'In careful vigil'. More probably 宿 is for 淑, 'purified himself'; see T.T. 2233.
- 232 last line. The text as it stands can only mean 'Why should I be dissatisfied?' Legge's 'otherwise than' is an arbitrary insertion.
- 235 7. The quotation from the *Book of History* seems irrelevant.
- 237 3. 吾宗國 is correctly explained in Legge's note, and means 'from which we are descended', not 'which we honour'.
- 241 13. 盼. There is a variant 胖, and Chao Ch'i's note shows that this was his reading: i.e. 'to be worn out with toil', not 'to wear looks of distress'.
- 249 14. 路. The translation of 路 as 'running about the roads' is most unconvincing. If everyone made his own utensils, so far from running about the roads, he would be spending all his time at home. Chao Ch'i says⁸: 'cause everyone under Heaven to 羸路', i.e. 'be utterly worn out'. Both the early phonetic glossarists (Chang I and Ting Kung-cho) define 路 as 露. It is the word which is also written 濫. For a discussion of the passage and examples of this word, see Ch. IV, p. 49 of the textual notes on *Kuan Tzū* in the Basic Sinological Series.
- 251 For the 有, see Chiao Hsün III, 105, last line but one. However we may interpret 有, it is certain that the clause means, 'It is the way of man to . . .', and not 'men possess a moral nature'.
- 252 4. The quotation is not intelligible. But 翼之 certainly means 'protect them', not 'give them wings', and 使自得之 means 'cause them to get it themselves', not 'cause to become possessors of themselves'.

⁸ See the Basic Sinological Series edition. In many editions Chao Ch'i's note has been altered to suit the current interpretation.

- 253 亦 (last line but one of text) is a clear example of this word in the sense 'all the same'. Cf. note to p. 125.
- 256 11. 'large shoes and small shoes' does not make sense. Chao Ch'i says 巨 means 'coarse' and 小 means 'fine'.
- 259 8. 姑 cannot be brushed aside as 'having no meaning'. It seems to be a corruption of 吸 ('suck'), which was mistaken for 为, in the sense of 姑. Cf. *Chung-hua ta-tzŭ-tien*, II, 寅 150.
- 263 7. Legge is probably right in translating 'always drive your carriage. . .'. But in that case 掌 must be regarded as a mistake for 常.
- 266 不以急乎 for the more usual 不亦. Cf. p. 269 不以泰乎.
- 271 1. 'with a broken tile scrawls patterns on your walls' seems to make better sense.
- 277 15. 'desire to know'. Rather 'I cannot countenance such persons'.
- 298 1. 仁不可爲衆 cannot mean 'As against so benevolent a sovereign they could not be deemed a multitude'. The text is defective. The sense must be 'The good cannot be intimidated by a multitude'; a word having slipped out after 衆.
- 301 4. 'to seek mugwort for three years old' is obscure. The sense seems to be that for an illness that has lasted seven years one needs moxa that has been stored for seven years. If one does not lay in a store soon enough, one will never catch up.
- 306 1. 任土 (Cf. *Lü Shih Ch'un-ch'iu*, ch. 158) seems to mean 'exploiting the land to the full', rather than 'imposing the cultivation . . . on the people'.
- 308 7. 'He on his side has wronged his son' or 'he has offended against his son'; not 'he is offended with his son'.
- 311 Ch. XXI yields no satisfactory sense, as it stands. Ch. XXII, 責 means 'put to the test', not 'reproved'. People talk recklessly if the fulfilment of their words is not exacted from them.
- 312 2 of text. 亦 here again seems to mean 'after all', not 'also'. When Yo-chêng did not come on the day of his arrival, Mencius gave up expecting him, and now says 'so you have come after all'.
- 315 2. 底豫, 'caused happy', cannot be twisted into 'caused to find delight in what was good'. It can only mean 'brought to happiness', 'made content', or the like.
- 318 2. If we take 辟人 in the sense of 'remove people out of his path' it goes very badly with 人人而濟之. The sentence runs as though the meaning should be: 'It might be possible for him to convey certain individuals; but how can he take everyone across?' 辟 may therefore be for 嬖 'favourites'. But this solution is not wholly satisfactory.
- 321 7. 'What future misery have they and ought they to endure' is certainly wrong. The sense seems to be, 'whether or not one should point out the bad points in others depends on whether their conduct is likely to produce harmful results'.
- 322 9. 'Did not do extraordinary things' should be 'was not in favour of extremes'.
- 322 Ch. XIV yields no satisfactory sense and is certainly corrupt.

- 324 2. I suppose that by 'obnoxious to the name of inauspicious' Legge means 'deserving the name of inauspicious'.
- 324 text, last line but one. 科 in the sense 'hole' is a phonetic substitute for 窠.
- 327 取 (text, last line but two) means 'to draw a moral from'. Compare p. 258 last line of text.
- 328 2. 淑 is surely for 叔, the original meaning of which is 'to pick up'; see *Shuo-wên*. 'I have privately picked up his teachings from people'. Cf. p. 473.
5 seq. The supplying of 'afterwards' in each clause is very difficult. The sense seems to be: 'There are things that may be accepted, and things that may not be accepted because to accept them would be an offence against . . .'
- 330 11. The 'ugly man' is contrasted with 'beautiful Hsi Shih'. 'Ugly' and not 'wicked' is certainly meant.
- 331 I think that each section (*chieh*) of this chapter in reality constitutes a quite separate paragraph. All efforts to make the sense run through fail hopelessly. 故 (text, 3) means 'what was there to start with', without any moral implications such as Mencius gave to the word *hsing* 性; whereas 故, on p. 332, text, 1, means 'settled habits' and is defined by Chao Ch'i as 常.
- 336 3. The illustration about stopping people fighting does not seem to belong here.
- 339 負芻 is a proper name. It is so explained by Chao Ch'i, and occurs as a proper name elsewhere (see Chiao Hsün, V, p. 64).
- 343 7. Read ' . . . so callous that he should say . . . what does it matter to me if my parents do not love me?'
- 265 癰疽. It is not merely probable (as Legge says), but a certain fact that this is a proper name.
- 371 text 5. 接 is quoted as 澆 in the *Shuo-wên*, which is likely to be right.
- 372 It is hard to extort any satisfactory meaning out of Section 6 as it stands. For 始條理 there is a variant 治條理.
- 381 14. The game scrambled for was presumably that which dropped off the wagons on which it was brought home. In Chao Ch'i's note 奪 can mean 'to let go' just as well as 'to snatch'. It is indeed 敗 which properly means 'to snatch'; 奪 properly means 'let slip'. It was, Chao Ch'i tells us, considered particularly lucky to use such game as an offering (to the ancestors).
- 384 text, 1. 乘 would seem to be a nasalization of 司; cf. the interchange of 登徒 and 司徒, T.T. 338.
- 392 4. 'as he does not know' is too positive. Chao Ch'i's paraphrases 'it is still to be feared that he may not . . .'. The uncertainty is expressed by 可乎.
- 396 7. 勢 does not mean 'force', but 'circumstances', 'conditions'.
13. 'white is white'. Chao Ch'i says 'white things are white'; which is certainly what is meant.
- 398 text, last line but two. The 悅 is unintelligible. The sense seems to be 'makes me the determining factor'. The same applies to 悅 in the last line.
- 402 1. 情 does not mean 'feelings', but 'substance', 'the material it is made of', and is synonymous with the 才 two lines below. It is doubtful if 情 ever means 'emotions' in *Mencius*. 'Reality', 'substance', 'facts', 'real material', are also the usual meanings of 情 in *Chuang Tzŭ*.

- 403 text, 1. 鏢 does not make sense. It surely stands for its homophone 搗, 'smeared' on from outside.
- 407 息 is better taken in the sense 'breath', as it is associated with 氣.
- 408 7. 'fettered and destroyed' goes badly together. 梏 is a mistake for 搯, an old form of 攪, 'disordered', 'confounded', 'disturbed'.
- 413 1. 'if you first tread upon them . . .' barely makes sense. Surely the meaning is, 'if you give them with a kick'; i.e. 'if you accompany your gift with a kick'. 蹴 is used of kicking footballs.
- 413 text, 5. 得 should surely be 德? The confusion is a very common one. So also, p. 414, text, 1.
- 415 拱把之 (text, 7) means relatively small trees. Cf. *Chuang Tzŭ*, IV, 6.
- 417 1 to 3. 'resembles a hurried wolf' is a totally impossible translation. The text is corrupt; but the sense given by Chao Ch'i is probably right: 'A doctor who cures one finger but neglects shoulder and back, is a blunderer and cannot claim to be a healer of diseases'. 狼疾 is certainly a descriptive binome. Chao Ch'i equates it with 狼藉, 'muddy'. There is nothing about 'wolves'.
- 418 4. 'When one thing comes into contact with another, as a matter of course it leads it away' does not make sense. But nor does the original, which is probably corrupt.
- 420 2. It has been suggested that the Chin grandees known as Chao Mêng were so called because they were descended from Chao Tun (趙盾; Giles, *Biographical Dictionary* No. 189), whose *tzŭ* was 孟. In that case 'Mêng' does not mean 'chief', 'chieftain', or the like. See Chiao Hsün, VI, 126.
- 420 notes, column 2, last line but one. Legge is wrong in saying that Chao Ch'i interprets: 'This also is worse than the case of those . . .' Chao Ch'i says: 則與作不仁之甚者也, 'in that case one abets the worst kind of evil', which is not very different from the current interpretation.
- 421 10. 至於數 cannot mean 'draw the bow to the full'. For 至 there is a variant reading 志, which is certainly right. 志於數 would seem to mean 'kept their mind fixed on the target'. 數 is used in the sense of target (the same word that is also written 鵠?) fairly frequently: cf. *Kuan Tzŭ*, 32; *Han Fei Tzŭ*, 41; and probably *Chuang Tzŭ*, V, 2. Cf. *Analects*, VIII, xii.
- 423 text, 紵. This word can also be written 紵 and 軫. See Chiao Hsün, VII, 5.
- 427 關 is a phonetic substitute for 彎. No satisfactory sense can be got out of this passage as it stands. Probably something has dropped out of the text.
- 428 5. The text is unintelligible as it stands, and Legge's enormous periphrasis cannot be extracted from it. There is evidently a contrast between 機 and 疏. I suggest that 機 is for 畿 (also written without the Radical) 'near', and that it should in each case have a repetition mark after it. When the parent's fault is small, to resent it is to concern oneself with what does not concern one (lit. 'to near what one ought not to near') . . . to concern oneself with what does not concern one is also unfilial.
- 428 9 and 10. Read, 'when he was fifty, he was still . . .'. 'And yet' spoils the sense.

8. if we admit that 名實 means 'fame and deeds', the passage runs backward:

lines of translation. 生於憂 cannot mean 'life springs from sorrow'. It involves translating 生 twice over.

4. 'If you are not ashamed of not being like (i.e. of falling short of) others . . .' is Chao Ch'i's first rendering. He gives that followed by Legge as an alternative but it is certainly less probable.

The context seems to demand that 庸 should mean 'grateful'; but the character is perhaps corrupt.

'It is necessary to look at the ripples. If sun or moon is shining, their form and light are reflected in them' (i.e. in the ripples). For the definition of 瀾 as 'ripples', see the passage from the *Shih Ming* 釋名 quoted by Chiao Hsün, VIII, p. 5.

474 13. The difficulty is that 以道殉身 ought to mean 'sacrifice the way to their own personal safety', i.e. save their own lives even at the expense of the Way. This use of 殉 is frequent; cf. repeatedly in *Chuang Tzŭ*, VIII; for example, 小人則以身殉利, 'small men sacrifice themselves to the pursuit

- of gain'. Legge's 'one's principles must appear along with one's person' is meaningless. But I can offer no solution.
- 477 Section 2 down to 決 is a rhymed saying, 察, 割 and 決 rhyming (approximately A.D. in Chou pronunciation).
- 477 last line but three. Legge's 'The benevolent, beginning with what they care for, proceed to what they do not care for' is not intelligible. The sense is, 'extend their (good) treatment of those they love to those they do not love'; and in the next clause, 'extend their (bad) treatment of those they do not love to those they love'.
- 478 last line. 敵 does not mean 'hostile', but 'on an equality', 'of the same status', 'evenly matched'. See the examples of this use collected in Hu Yü-huan's 胡毓寰 *Mêng Tzū pên-i* 孟子本義, p. 514 (Nanking, 1937).
- 481 8. 自殺之也. Some modern scholars, here and elsewhere, read 也 as though it were 耶: 'Does he not slay him himself?' But the question-particle in *Mencius* is 乎 not 耶, and it is doubtful whether 也 by itself ever denotes a question in *Mencius*.
- 486 5. Legge's, 'Greatly am I from anything to depend upon the mouths of men' is unintelligible. The sense would seem to be, 'I am quite unable to cope with those that slander me'. But 理 has not been adequately explained. 士憎茲多口 appears to mean 'Gentlemen hate these chatters'. Chao Ch'i reads 憎茲 as 增茲, 'increasingly'; but the phrase then becomes impossible to construe. The whole passage is very obscure.
- 487 text, last line. 蠶 is short for 割.
- 488 8. In his summary (章指) Chao Ch'i writes 暴虎 instead of 搏虎, and it is possible that these are simply two ways of writing the same word; cf. Chiao Hsün, VIII, p. 77. In that case the sense is, 'brave a tiger bare-handed', as in *The Book of Songs*, No. 31 (my number; Mao 78), verse 1, line 7.
- 491 7. There is no evidence elsewhere that 招 means 'tie by the leg'. It may be a way of writing a rare dialectical word. But possibly 招 is a mistake for 扣, 'beat', which fits the context much better.
- 493 text, 4. Surely the altering of 予 ('I') to 子 ('you') makes complete nonsense of the passage. Chao Ch'i writes 我 in his commentary and obviously read 予.
- 494 notes, col. 1, last line but one. 銛 has nothing to do with 'licking'. It is merely (see Chiao Hsün, VIII, p. 95) another way of writing 銛, 'to make off with', 'take away'.
- 495 5. Not 'the disease of men is this', but 'people criticise those who . . .' Paraphrased by Chao Ch'i in his summary as: 君子尤之, 'gentlemen blame them'.

What I give is the usual interpretation of the sentence.

- 497 3. Chao Ch'i takes 不存 in the sense of 亡, 'not surviving', 'being destroyed'. Chu Hsi takes it in the very technical sense 失其本心, 'lose his original (goodness of) heart'. This is almost certainly reading too much into it.
- 498 It is very difficult to allocate the speeches in Ch. XXXVII in such a way as to make sense. There have been various attempts to alter the order of the sentences in such a way as to improve the sense; but they do not yield a satisfactory meaning.
- 502 text, last line. One version of the text (see Chiao Hsün, VIII, p. 125) omits the 無 of the last line.

THE
CHINESE CLASSICS

WITH

A TRANSLATION, CRITICAL AND EXEGETICAL NOTES,
PROLEGOMENA, AND COPIOUS INDEXES

BY

JAMES LEGGE

PROFESSOR OF CHINESE IN THE UNIVERSITY OF OXFORD
FORMERLY OF THE LONDON MISSIONARY SOCIETY

IN SEVEN VOLUMES

SECOND EDITION, REVISED

VOL. II

CONTAINING

THE WORKS OF MENCIUS

ADVERTISEMENT.

THE reader is referred to what is said in the Preface to Volume I as to how the author was led to undertake the translation of the Chinese Classics, and how he was assisted in the preparation and publication of his earlier volumes by the late Hon. Joseph Jardine, Esq., and after his death by his brother, who is now Sir Robert Jardine, Baronet.

When this second volume was ready for the press in 1861, another merchant-prince of China, the late Hon. John Dent, Esq., with a similar generosity, presented a considerable sum to the author, in order that the successive volumes might be sold to missionaries at a much reduced price. And this was done till the amount of his gift was more than exhausted;—to missionaries, without distinction of nationality or creed. The last sale of this kind, it may be stated, was to a missionary in Korea, where at present, we may suppose, all missionary labours are suspended. Of Volume II, as of Volume I, an edition of a thousand copies was printed. Both of these volumes being exhausted, it was necessary to publish new editions of them, which the Delegates of the Clarendon Press undertook to do. The same care has been taken in the printing of this second volume as in that of the former one, and the same alterations adopted in transliterating the pronunciation of Chinese characters.

J. L.

OXFORD, *October*, 1894.

CONTENTS.



THE PROLEGOMENA.

CHAPTER I.

OF THE WORKS OF MENCIUS.

SECTION	PAGE
I. Their Recognition under the Han Dynasty, and before it	1
II. Châo Ch'î and his Labours upon Mencius	4
III. Other Commentators	7
IV. Integrity; Authorship; and Reception among the Classical Books	9

CHAPTER II.

MENCIUS AND HIS DISCIPLES.

I. Life of Mencius	14
II. His Influence and Opinions	38
III. His Immediate Disciples	76
Appendix I. That the Nature is Evil.—By the Philosopher Hsün	79
" II. An Examination of the Nature of Man.—By Han Wăn-kung	89

CHAPTER III.

OF YANG CHÛ AND MO TÍ.

I. The Opinions of Yang Chû	92
II. The Opinions of Mo Tí	100

CHAPTER IV.

WORKS CONSULTED IN PREPARING THE VOLUME.

I. Chinese Works	123
II. Translations and other Works	123

THE BODY OF THE VOLUME.

THE WORKS OF MENCIUS.

BOOK	PAGE
I. King Hui of Liang, Part I	125
King Hui of Liang, Part II	150
II. Kung-sun Ch'au, Part I	180
Kung-sun Ch'au, Part II	208
III. T'ang Wăn Kung, Part I	234
T'ang Wăn Kung, Part II	261
IV. Li Lâu, Part I	288
Li Lâu, Part II	316
V. Wan Chang, Part I	342
Wan Chang, Part II	369
VI. K'ao Tsze, Part I	394
K'ao Tsze, Part II	422
VII. Ts'in Sin (or Chin Hsin), Part I	448
Ts'in Sin (or Chin Hsin), Part II	477

INDEXES.

I. Of Subjects	503
II. Of Proper Names	510
III. Of Chinese Characters and Phrases	514

PROLEGOMENA.

CHAPTER I.

OF THE WORKS OF MENCIUS.

SECTION I.

THEIR RECOGNITION UNDER THE HAN DYNASTY, AND BEFORE IT.

1. In the third of the catalogues of Liû Hsin¹, containing a list of the Works of Scholars² which had been collected up to his time (about A.D. 1), and in the first subdivision, devoted to authors of the classical or orthodox School, we have the entry—'The Works of Mencius, in eleven Books³.' At that date, therefore, Mencius's writings were known and registered as a part of the literature of China.

2. A hundred years before Hsin, we have the testimony of the historian Sze-mâ Ch'ien. In the seventy-fourth Book of his 'Historical Records,' there is a brief memoir of Mencius⁴, where he says that the philosopher, having withdrawn into private life, 'along with the disciples of Wan Chang, prefaced the *Shih* and the *Shâ*, unfolded the views of Confucius, and made "The Works of Mencius, in seven Books⁵."'

The discrepancy that appears between these testimonies, in regard to the number of the Books which went by the common name of Mencius, will be considered in the sequel. In the meanwhile it is shown that the writings of Mencius were recognised by scholars a hundred years before the Christian era, which takes us back to little more than a century and a half from the date assigned to his death.

¹ See vol. i. proleg. pp. 4, 5. '諸子略。' 孟子十一篇 '史記, 七十四, 列傳, 第十四。' 與萬章之徒, 序詩書, 述仲尼之意, 作孟子七篇。

Among writers of the Han dynasty earlier than Sze-mâ Ch'ien, there were Han Ying¹ and Tung Chung-shû², contemporaries, in the reigns of the emperors Wăn, Ching, and Wû³ (B. C. 179-87). Portions of their Works remain, and in them are found quotations from Mencius⁴.

4. But we find references to Mencius and his Works anterior to the dynasty of Han. In the literary remains of K'ung Fû, to whose concealment of many of the classical Works on the issuing of the edict for their destruction posterity is so much indebted⁵, there are accounts of Mencius, and many details of his history⁶.

Between Mencius and the rise of the Ch'in dynasty flourished the philosopher Hsün Ch'ing⁷, of whose writings enough is still preserved to form a large volume. By many he is regarded as the ablest of all the followers of Confucius. He several times makes mention of Mencius, and one of his most important chapters, 'That Human Nature is Evil⁸,' seems to have been written expressly against Mencius's doctrine of its goodness. He quotes his arguments, and endeavours to set them aside.

5. I have used the term *recognition* in the heading of this section, because the scholars of the Han dynasty do not seem to have had any trouble in forming or settling the text of Mencius such as we have seen they had with the Confucian Analects.

And here a statement made by Châo Ch'î, whose labours upon our philosopher I shall notice in the next section, deserves to be considered. He says:—'When Ch'in sought by its fires to destroy the Classical Books, and put the scholars to death in pits, there was an end of the School of Mencius. His Works, however, were included under the common name of "Philosophical," and so the tablets containing them escaped destruction⁹.' Mâ Twan-lin does not hesitate to say that the statement is incorrect¹⁰; and it seems strange that Mencius should have been exempted from the sweep of a measure intended to extinguish the memory of the most ancient and illustrious

¹ 韓嬰. ² 董仲舒. ³ 太宗孝文皇帝; 孝景皇帝; 世宗孝武皇帝. ⁴ See 四書拓餘說, 孟子, art. I, and 焦孝廉孟子正義, notes to Châo Ch'î's preface. ⁵ See vol. i. proleg. p. 36. ⁶ I have not been able to refer to the writings of K'ung Fû themselves, but extracts from them are given in the notes to Chû Hsi's preface to Mencius in the 四書經註集證. ⁷ 荀卿. ⁸ 荀子, 性惡篇. ⁹ 其書號爲諸子, 故篇籍得不泯絕; see Châo Ch'î's preface to Mencius. ¹⁰ 文獻通考, Bk. clxxxiv, upon Mencius.

sovereigns of China and of their principles. But the same thing is affirmed in regard to the writings of at least one other author of antiquity, the philosopher Yü¹; and the frequent quotations of Mencius by Han Ying and Tung Chung-shû, indicating that his Works were a complete collection in their times, give some confirmation to Ch'i's account.

On the whole, the evidence seems rather to preponderate in its favour. Mencius did not obtain his place as 'a classic' till long after the time of the Ch'in dynasty; and though the infuriate emperor would doubtless have given special orders to destroy his writings, if his attention had been called to them, we can easily conceive their being overlooked, and escaping with a mass of others which were not considered dangerous to the new rule.

6. Another statement of Ch'ao Ch'i shows that the Works of Mencius, once recognised under the Han dynasty, were for a time at least kept with a watchful care. He says that, in the reign of the emperor Hsião-wăn (B.C. 178-155), 'the Lun-yü, the Hsião-ching, Mencius, and the *R-yâ* were all put under the care of a Board of "Great Scholars," which was subsequently done away with, only "The Five Ching" being left under such guardianship².' Ch'ü Hsi has observed that the Books of the Han dynasty supply no evidence of such a Board; but its existence may be inferred from a letter of Liü Hsin, complaining of the supineness with which the scholars seconded his quest for the scattered monuments of literature. He says:—'Under the emperor Hsião-wăn, the Shû-ching reappeared, and the Shih-ching began to sprout and bud afresh. Throughout the empire, a multitude of books were continually making their appearance, and among them the Records and Sayings of all the Philosophers, which likewise had their place assigned to them in the Courts of Learning, and a Board of Great Scholars appointed to their charge³.'

As the Board of Great Scholars in charge of the Five Ching was instituted B.C. 135, we may suppose that the previous arrangement hardly lasted half a century. That it did exist for a time, however,

¹ 逢行珪註鬻子叙云,遭秦暴亂,書紀略盡,鬻子不與焚燒; see 焦孝廉孟子正義, notes on Ch'ao Ch'i's preface. ² 孝文皇帝欲廣遊學之路,論語,孝經,孟子,爾雅,皆置博士,後罷傳記博士,獨立五經而已. ³ See the 文獻通考,

shows the value set upon the writings of Mencius, and confirms the point which I have sought to set forth in this section,—that there were Works of Mencius current in China before the Han dynasty, and which were eagerly recognised and cherished by the scholars under it, who had it in charge to collect the ancient literary productions of their country.

SECTION II.

CH'AO CH'Î AND HIS LABOURS UPON MENCIUS.

1. It has been shown that the Works of Mencius were sufficiently well known from nearly the beginning of the Han dynasty; but its more distinguished scholars do not seem to have devoted themselves to their study and elucidation. The Classics claimed their first attention. There was much labour to be done in collecting and collating the fragments of them, and to unfold their meaning was the chief duty of every one who thought himself equal to the task. Mencius was but one of the literati, a scholar like themselves. He could wait. We must come down to the second century of the Christian era to find the first commentary on his writings.

In the prolegomena to the Confucian Analects, Section i. 7, I have spoken of Ch'ang Hsüan or Ch'ang K'ang-ch'ang, who died at the age of seventy-four, some time between A.D. 190–220, after having commented on every ancient classical book. It is said by some¹ that he embraced the Works of Mencius in his labours. If he did so, which to me is very doubtful, the result has not come down to posterity. To give to our philosopher such a treatment as he deserved, and compose a commentary that should descend to the latest posterity, was the work of Ch'ao Ch'î, of whom we have a memoir in the fifty-fourth chapter of the Biographies in the Books of the second Han dynasty.

2. Ch'î was born A.D. 108. His father was a censor about the

¹ In the 'Books of the Sui dynasty' (A.D. 589–617), Bk. xxxix, 經籍志, 三, we find that there were then in the national Repositories three Works on Mencius,—Ch'ao Ch'î's, one by Ch'ang Hsüan, and one by Liü Hsi (劉熙), also a scholar of Han, but probably not earlier than Ch'ao Ch'î. The same Works were existing under the Tang dynasty (618–907);—see the 'Books of Tang,' Bk. xlix, 藝文志, 三. By the rise of the Sung dynasty (A.D. 975 or 960), however, the two last were both lost. The entries in the Records of Sui and Tang would seem to prove that Ch'ang Hsüan had written on Mencius, but in the sketches of his life which I have consulted,—and that in the 'Books of the After Han dynasty,' 列傳第二十五, must be the basis of all the rest,—there is no mention made of his having done so.

court of the emperor Hsião-ân¹, and gave him the name of Chiâ, which he afterwards changed into Ch'î for the purpose of concealment, changing also his original designation of T'ai-ch'ing into Pin-ch'ing². It was his boast that he could trace his descent from the ancient sovereign Chwan-hsü³, B. C. 2510.

In his youth Ch'î was distinguished for his intelligence and diligent study of the Classics. He married a niece of the celebrated scholar and statesman Mâ Yung⁴, but bore himself proudly towards him and her other relatives. A stern independence and hatred of the sycophancy of the times were from the first characteristic of him, and proved the source of many troubles.

When he was over thirty, Ch'î was attacked with some severe and lingering illness, in consequence of which he lay upon his bed for seven years. At one time, thinking he was near his end, he addressed a nephew who was with him in the following terms:— 'Born a man into the world, in retirement I have not displayed the principles exemplified on Mount Ch'î⁵, nor in office achieved the merit of Î and Lü⁶. Heaven has not granted me such distinction. What more shall I say? Set up a round stone before my grave, and engrave on it the inscription,—“Here lies a recluse of Han, by surname Châo and by name Chiâ. He had the will, but not the opportunity. Such was his fate. Alas!”'

Contrary to expectation, Ch'î recovered, and in A. D. 154 we find him again engaged in public life, but in four years he is flying into obscurity under a feigned name, to escape the resentment of T'ang Hăng⁷, one of the principal ministers, and his partisans. He saved his life, but his family and relatives fell victims to the vengeance of his enemies, and for some time he wandered about the country of the Chiang and Hwâi, or among the mountains and by the sea-coast on the north of the present Shan-tung. One day as he was selling cakes in a market-place, his noble presence attracted the attention of Sun Ch'ung⁸, a young gentleman of Ân-ch'ü, who was passing by in a carriage, and to him on being questioned he made known his

¹ 孝安皇帝. ² 趙歧, 字邢卿, 初名嘉, 字臺卿, 後避難, 故自改名字. ³ 顓頊. ⁴ 馬融. ⁵ 箕山之操. It was to Mount Ch'î that 巢父 and 許由, two ancient worthies, are said to have withdrawn, when Yao wished to promote them to honour. ⁶ These are the well-known Î Yin (伊尹) and T'ai-kung Wang (太公望). ⁷ 唐衡. ⁸ 安邱孫崇. The name Ân-ch'ü still remains in the district so called of the department of Ch'ing-châu (青州).

history. This proved a fortunate rencontre for him. Sun Ch'ung took him home, and kept him for several years concealed somewhere 'in the centre of a double wall'. And now it was that he solaced his hard lot with literary studies. He wooed the muse in twenty-three poetical compositions, which he called 'Songs of Adversity', and achieved his commentary on Mencius.

On the fall of the T'ang faction, when a political amnesty was proclaimed, Ch'i emerged from his friendly confinement, but only to fall a victim again to the intrigues of the time. The first year of the emperor Ling, A.D. 168, was the commencement of an imprisonment which lasted more than ten years; but nothing could crush his elasticity, or daunt his perseverance. In 185, when he had nearly reached fourscore, he was active as ever in the field of political strife, and wrought loyally to sustain the fortunes of the falling dynasty. He died at last in A.D. 201, when he was over ninety, in Ching-châu, whither he had gone on a mission in behalf of his imperial master. Before his death he had a tomb prepared for himself, which was long shown, or pretended to be shown, in what is now the district city of Chiang-ling in the department of Ching-châu in Hû-pei³.

3. From the above account of Ch'ao Ch'i, it will be seen that his commentary on Mencius was prepared under great disadvantages. That he, a fugitive and in such close hiding, should have been able to produce a work such as it is, shows the extent of his reading and acquirements in early days. I have said so much about him, because his name should be added to the long roll of illustrious men who have found comfort in sore adversity from the pursuits of literature and philosophy. As to his mode of dealing with his subject, it will be sufficient to give his own account:—

'I wished to set my mind on some literary work, by which I might be assisted to the government of my thoughts, and forget the approach of old age. But the six classics had all been explained and carefully elucidated by previous scholars. Of all the orthodox school there was only Mencius, wide and deep, minute and exquisite, yet obscure at times and hard to see through, who seemed to me to deserve to be properly ordered and digested. Upon this I brought forth whatever I had learned, collected testimonies from the Classics

覆壁中。 扈屯歌，二十三章。 湖北，荊州府，
江陵縣。

and other books, and divided my author into chapters and sentences. My annotations are given along with the original text, and of every chapter I have separately indicated the scope. The Books I have divided into two Parts, the first and second, making in all fourteen sections.

‘On the whole, with regard to my labour, I do not venture to think that it speaks the man of mark, but as a gift to the learner, it may dispel some doubts and resolve perplexities. It is not for me, however, to pronounce on its excellencies or defects. Let men of discernment who come after me observe its errors and omissions and correct them ;—that will be a good service!’

SECTION III.

OTHER COMMENTATORS.

1. All the commentaries on Mencius made prior to the Sung dynasty (A.D. 960²) having perished, excepting that of Châo Ch’i, I will not therefore make an attempt to enumerate them particularly. Only three names deserve to be mentioned, as frequent reference is made to them in Critical Introductions to our philosopher. They were all of the T’ang dynasty, extending, if we embrace in it what is called ‘The After T’ang,’ from A.D. 618 to 936. The first is that of Lû Shan-ching³, who declined to adopt Châo Ch’i’s division of the whole into fourteen sections or parts, and many of whose interpretations, differing from those of the older authority, have been received into the now standard commentary of Chû Hsi. The other two names are those of Chang Yi⁴ and Ting Kung-chû⁵, whose principal object was to determine the sounds and tones of characters about which there could be dispute. All that we know of their views is from the works of Sun Shih and Chû Hsi, who have many references to them in their notes.

2. During the Sung dynasty, the commentators on Mencius were a multitude, but it is only necessary that I speak of two.

The most distinguished scholar of the early reigns was Sun Shih⁶, who is now generally alluded to by his posthumous or honorary epithet of ‘The Illustrious Duke.’ We find him high in favour and

¹ See the 孟子題辭.

² Some date the commencement of the Sung dynasty in

A.D. 960.

³ 陸善經. ⁴ 張益. ⁵ 丁公著. ⁶ 孫奭. 宣公.

reputation in the time of T'âi-tsung (976-998), Chăn-tsung (998-1022), and Zăn-tsung (1023-1063)¹. By imperial command, in association with several other officers, he prepared a work in two Parts, under the title of 'The Sounds and Meaning of Mencius,' and presented it to the court². Occasion was taken from this for a strange imposture. In the edition of 'The Thirteen Ching,' Mencius always appears with 'The Commentary of Cháo Ch'î' and 'The Correct Meaning of Shun Shih'³. Under the Sung dynasty, what were called 'correct meanings' were made for most of the Classics. They are commentaries and annotations on the principal commentator who is considered as the expounder of the Classic, the author not hesitating, however, to indicate any peculiar views of his own. The genuineness of Shih's 'Correct Meaning of Mencius' is questioned by few, but there seems to be no doubt of its being really a forgery, at the same time that it contains the substance of the true work of 'The Illustrious Duke,' so far as that embraced the meaning of Mencius and of Cháo Ch'î. The account of it given in the preface to 'An Examination of the Text in the Commentary and Annotations on Mencius,' by Yüan Yüan of the present dynasty, is—'Sun Shih himself made no "Correct Meaning;" but some one—I know not who—supposing that his Work was really of that character, and that there were many things in the commentary which were not explained, and passages also of an unsatisfactory nature, he transcribed the whole of Shih's Work on "The Sounds and Meaning," and having interpolated some words of his own, published it under the title of "The Annotations of Sun Shih." He was the same person who is styled by Chû Hsî "a scholar of Sháo-wû."⁴'

In the twelfth century Chû Hsî appeared upon the stage, and entered into the labours of all his predecessors. He published one Work separately upon Mencius⁵, and two upon Mencius and the Confucian Analects⁶. The second of these, 'Collected Comments on the Analects and Mencius,' is now the standard authority on the

¹ 太宗, 眞宗, 仁宗. ² 孟子音義, 二卷.—In or about the year 1008, a book was found, at one of the palace gates, with the title of 'The Book of Heaven' (天書). The emperor at first was inclined to go in state and accept it, but he thought of consulting Shih. Shih replied according to a sentiment of Mencius (V. Pt. I. v. 3) that 'Heaven does not speak,' and asked how then there could be any Book of Heaven. Was this Book of Heaven, thus rejected on Shih's counsel, a copy of our Sacred Scriptures, which some Nestorian Christian was endeavouring in the manner indicated to bring before the court of China? ³ 漢趙氏註, 宋孫奭疏. ⁴ 阮云孟子註疏校勘記序. ⁵ 孟子指要. ⁶ 論孟集義; 論孟集註.

subject, and has been the test of orthodoxy and scholarship in the literary examinations since A. D. 1315.

3. Under the present dynasty two important contributions have been made to the study of Mencius. They are both published in the 'Explanations of the Classics under the Imperial Dynasty of Ch'ing'. The former, bearing the title of 'An Examination of the Text in the Commentary and Annotations of Mencius,' forms the sections from 1039 to 1054. It is by Yüan Yüan, the Governor-General under whose auspices that compilation was published. Its simple aim is to establish the true reading by a collation of the oldest and best manuscripts and editions, and of the remains of a series of stone tablets containing the text of Mencius, which were prepared in the reign of K'ao-tsung (A. D. 1128-1162), and are now existing in the Examination Hall of Häng-châu. The second Work, which is still more important, is embraced in the sections 1117-1146. Its title is—'The Correct Meaning of Mencius, by Chiào Hsün, a Chü-zǎn of Chiang-tû'. It is intended to be such a Work as Sun Shih would have produced, had he really made what has been so long current in the world under his name. I must regret that I was not earlier acquainted with it.

SECTION IV.

INTEGRITY; AUTHORSHIP; AND RECEPTION AMONG THE CLASSICAL BOOKS.

1. We have seen how the Works of Mencius were catalogued by Liú Hsin as being in 'eleven Books,' while a century earlier Sze-má Ch'ien referred to them as consisting only of 'seven.' The question has very much vexed Chinese scholars whether there ever really were four additional Books of Mencius which have been lost.

2. Ch'ao Ch'í says in his preface:—'There likewise are four additional Books, entitled "A Discussion of the Goodness of Man's Nature," "An Explanation of Terms," "The Classic of Filial Piety," and "The Practice of Government." But neither breadth nor depth marks their composition. It is not like that of the seven acknowledged Books. It may be judged they are not really the production of Mencius, but have been palmed upon the world by some subsequent imitator of him'. As the four Books in question are lost, and only

¹ See vol. i. proleg. p. 133.

² 孟子正義，江都焦孝廉循著。又有外書四篇，性善辯，文說，孝經，爲政，其文不能

a very few quotations from Mencius, that are not found in his Works which we have, can be fished up from ancient authors, our best plan is to acquiesce in the conclusion of Ch'ao Ch'î. The specification of 'Seven Books' by Sze-mâ Ch'ien is an important corroboration of it. In the two centuries preceding our era, we may conceive that the four Books whose titles are given by him were made and published under the name of Mencius, and Hsin would only do his duty in including them in his catalogue, unless their falsehood was generally acknowledged. Ch'î devoting himself to the study of our author, and satisfied from internal evidence that they were not his, only did his duty in rejecting them. There is no evidence that his decision was called in question by any scholar of the Han or the dynasties immediately following, when we may suppose that the Books were still in existence.

The author of 'Supplemental Observations on the Four Books¹,' says upon this subject:—"It would be better to be without books than to give entire credit to them²;"—this is the rule for reading ancient books laid down by Mencius himself, and the rule for us after-men in reading about what purport to be lost books of his. The seven Books which we have "comprehend *the doctrine of heaven and earth*, examine and set forth ten thousand topics, discuss the subjects of benevolence and righteousness, reason and virtue, the nature *of man* and the decrees *of Heaven*, misery and happiness³." Brilliantly are these things treated of, in a way far beyond what any disciple of Kung-sun Ch'âu or Wan Chang could have attained to. What is the use of disputing about other matters? Ho Sheh has his "Expurgated Mencius⁴," but Mencius cannot be expurgated. Lin Chin-sze has his "Continuation of Mencius," but Mencius needs no continuation. I venture to say—"Besides the Seven Books there were no other Works of Mencius."

3. I have said, in the note at the end of this volume, that Ch'ao Ch'î gives the total of the characters in Mencius as 34,685, while they are now found actually to amount to 35,226. This difference has been ingeniously accounted for by supposing that the continually recurring

宏深, 不與內篇相似, 似非孟子本真, 後世依放而託也.

¹ See vol. i. proleg. p. 131. ² Mencius, VII. Pt. II. iii. ³ This is the language of Ch'ao Ch'î. ⁴ Ma Twan-lin mentions two authors who had taken in hand to expurgate Mencius, but neither of them is called 何涉. He mentions Lin Chin-sze, calling him Lin Shân-sze (林慎思), and his Work.

'Mencius' and 'Mencius said' were not in his copies. There would be no use for them on his view that the whole was composed by Mencius himself. If they were added subsequently, they would about make up the actual excess of the number of characters above his computation. The point is not one of importance, and I have touched on it simply because it leads us to the question of the *authorship* of the Works.

4. On this point Sze-mâ Ch'ien and Ch'ao Ch'î are agreed. They say that Mencius composed the seven Books himself, and yet that he did so along with certain of his disciples. The words of the latter are:—'He withdrew from public life, collected and digested the conversations which he had had with his distinguished disciples, Kung-sun Ch'âu, Wan Chang, and others, on the difficulties and doubts which they had expressed, and also compiled himself his deliverances as *ex cathedra*;—and so published the seven Books of his writings.'

This view of the authorship seems to have been first called in question by Han Yü¹, commonly referred to as 'Han, the duke of Literature²,' a famous scholar in the eighth and ninth centuries, under the Tang dynasty, who expressed himself in the following terms:—'The Books of Mencius were not published by himself. After his death, his disciples, Wan Chang and Kung-sun Ch'âu, in communication with each other, recorded the words of Mencius³.'

5. If we wish to adjudicate in the matter, we find that we have a difficult task in hand. One thing is plain—the book is not the work of many hands like the Confucian Analects. 'If we look at the style of the composition,' says Ch'ü Hsi, 'it is as if the whole were melted together, and not composed by joining piece to piece⁴.' This language is too strong, but there is a degree of truth and force in it. No principle of chronology guided the arrangement of the different parts, and a foreigner may be pardoned if now and then the 'pearls' seem to him 'at random strung;' yet the collection is characterised by a uniformity of style, and an endeavour in the separate Books to preserve a unity of matter. This consideration, however, is not

¹ 韓愈,字退之。韓文公。孟軻之書,非軻自著,軻既沒,其徒萬章公孫丑,相與記軻所言焉耳; see note by Ch'ü Hsi in his prefatory notice to Mencius. 觀其筆勢,如鎔鑄而成,非綴緝所就者; quoted in 四書拓餘說,孟子, art. I.

enough to decide the question. Such as the work is, we can conceive it proceeding either from Mencius himself, or from the labours of a few of his disciples engaged on it in concert.

The author of the 'Topography of the Four Books' has this argument to show that the Works of Mencius are by Mencius himself:—'The Confucian Analects,' he says, 'were made by the disciples, and therefore they record minutely the appearance and manners of the sage. But the seven Books were made by Mencius himself, and therefore we have nothing in them excepting the words and public movements of the philosopher².' This peculiarity is certainly consonant with the hypothesis of Mencius's own authorship, and so far may dispose us to adopt it.

On the other hand, as the princes of Mencius's time to whom any reference is made are always mentioned by the honorary epithets conferred on them after their death, it is argued that those at least must have been introduced by his disciples. There are many passages, again, which savour more of a disciple or other narrator than of the philosopher himself. There is, for instance, the commencing sentences of Book III. Pt. I:—'When the duke Wăn of T'äng was crown-prince, having to go to Ch'ü, he went by way of Sung, and visited Mencius (lit. *the philosopher Mäng*). Mencius discoursed to him how the nature of man is good, and when speaking, always made laudatory reference to Yáo and Shun. When the crown-prince was returning from Ch'ü, he again visited Mencius. Mencius said to him "Prince, do you doubt my words? The path is one, and only one."'

6. Perhaps the truth after all is as the thing is stated by Sze-mâ Ch'ien,—that Mencius, *along with some of his disciples*, compiled and composed the Work. It would be in their hands and under their guardianship after his death, and they may have made some slight alterations, to prepare it, as we should say, for the press. Yet allowing this, there is nothing to prevent us from accepting the sayings and doings as those of Mencius, guaranteed by himself.

7. It now only remains here that I refer to the reception of Mencius's Works among the Classics. We have seen how they were not admitted by Liü Hsin into his catalogue of classical works. Mencius

¹ See vol. i. proleg. p. 131.

² 論語成于門人之手,故記聖人容貌甚悉,七篇成于己手,故但記言語或出處; see 皇清經解. Seet. xxiv, at the end.

was then only one of the many scholars or philosophers of the orthodox school. The same classification obtains in the Books of the Sûi and T'ang dynasties; and in fact it was only under the dynasty of Sung that the Works of Mencius and the Confucian Analects were authoritatively ranked together. The first explicitly to proclaim this honour as due to our philosopher was Ch'ăn Chih-châi¹, whose words are—'Since the time when Han, the duke of Literature, delivered his eulogium, "Confucius handed *the scheme of doctrine* to Mencius, on whose death the line of transmission was interrupted²," the scholars of the empire have all associated Confucius and Mencius together. The Books of Mencius are certainly superior to those of Hsün and Yang, and others who have followed them. Their productions are not to be spoken of in the same day with his.' Chû Hsî adopted the same estimate of Mencius, and by his 'Collected Comments' on him and the Analects bound the two sages together in a union which the government of China, in the several dynasties which have succeeded, has with one temporary exception approved and confirmed.

¹ 陳直齋. The name and the account I take from the 'Supplemental Observations on the Four Books,' art. I, on Mencius. 直, I apprehend, is a misprint for 止, the individual referred to being probably 陳傳良, a great scholar and officer of the twelfth century, known also by the designations of 君舉 and 止齋. ² This eulogy of Han Yü is to be found subjoined to the brief introduction in the common editions of Mencius. The whole of the passage there quoted is:—'Yáo handed *the scheme of doctrine* down to Shun; Shun handed it to Yü; Yü to T'ang; T'ang to Wăn, Wû, and the duke of Châu; Wăn, Wû, and the duke of Châu to Confucius; and Confucius to Mencius, on whose death there was no further transmission of it. In Hsün and Yang there are snatches of it, but without a nice discrimination; they talk about it, but without a definite particularity.'

CHAPTER II.

MENCIUS AND HIS DISCIPLES.

SECTION I.

LIFE OF MENCIUS.

1. The materials for a Memoir of Mencius are very scanty. The birth and principal incidents of Confucius's life are duly chronicled in the various annotated editions of the Ch'un Ch'ü, and in Sze-mâ Ch'ien. It is not so in the case of Mencius. Ch'ien's account of him is contained in half a dozen columns which are without a single date. That in the 'Cyclopædia of Surnames' only covers half a page. Ch'ao Ch'î is more particular in regard to the early years of his subject, but he is equally indefinite. Our chief informants are K'ung Fû, and Liû Hsiang in his 'Record of Noteworthy Women',¹ but what we find in them has more the character of legend than history.

It is not till we come to the pages of Mencius himself that we are treading on any certain ground. They give the principal incidents of his public life, extending over about twenty-four years. We learn from them that in the course of that time he was in such and such places, and gave expression to such and such opinions; but where he went first and where he went last, it is next to impossible to determine. I have carefully examined three attempts, made by competent scholars of the present dynasty, to construct a Harmony that shall reconcile the statements of the 'Seven Books' with the current chronologies of the time, and do not see my way to adopt entirely the conclusions of any one of them². The value of the Books lies in the record

¹ 劉向列女傳. ² The three attempts are—one by the author of 'Supplemental Observations on the Four Books,' an outline of which is given in his Notes on Mencius, art. III; one by the author of the 'Topography of the Four Books,' and forming the twenty-fourth section of the 'Explanations of the Classics under the Ch'ing Dynasty;' and one prefixed to the Works of Mencius, in 'The Four Books, with the Relish of the Radical Meaning' (vol. i. proleg. p. 130). These three critics display much ingenuity and research, but their conclusions are conflicting.—I may be pardoned in saying that their learned labours have affected me just as those of the Harmonisers of the Gospel Narratives used to do in former years,—bewildering more than edifying. Most cordially do I agree with Dean Alford (New Testament, vol. i. proleg. I. vii. 5):—'If the Evangelists have delivered to us truly and faithfully the Apostolic Narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that if we knew the real process of the transactions

which they furnish of Mencius's sentiments, and the lessons which these supply for the regulation of individual conduct and national policy. It is of little importance that we should be able to lay them down in the strict order of time.

With Mencius's withdrawal from public life, all traces of him disappear. All that is said of him is that he spent his later years along with his disciples in the preparation and publication of his Works.

From this paragraph it will be seen that there is not much to be said in this section. I shall relate, first, what is reported of the early years and training of our philosopher, and then look at him as he comes before us in his own pages, in the full maturity of his character and powers.

2. Mencius is the latinized form of Mǎng-tsze¹, 'The philosopher Mǎng.' His surname thus connects him with the Mǎng or Mǎng-sun family, one of the three great Houses of Lû, whose usurpations were such an offence to Confucius in his time. Their power was broken in the reign of duke Âi (B.C. 494-468), and they thenceforth dwindle into comparative insignificance. Some branches remained in obscurity in Lû, and others went forth to the neighbouring States.

The branch from which Mencius sprang found a home in the small adjacent principality of Tsâu², which in former times had been known by the name of Chû³. It was afterwards absorbed by Lû, and its name is said to be still retained in one of the districts of the department of Yen-châu in Shan-tung⁴. There I visited his temple in 1873, saw his image, and drank of a spring which supplied a well of bright, clear water close by. Confucius was a native of a district of Lû having the same name, which many contend was also the birth-place of Mencius, making him a native of Lû and not of the State of Tsâu. To my mind the evidence is decidedly against such a view⁵.

themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us. But without such knowledge, all attempts to accomplish this analysis in minuté detail must be merely conjectural, and must tend to weaken the Evangelic testimony rather than to strengthen it.'

¹ 孟子. ² 囿 (written also 鄒) 國. ³ 邾. ⁴ 山東, 兗州府, 鄒縣. ⁵ 閻若據 and 曹之升 stoutly maintain the different sides of this question, the latter giving five arguments to show that the Tsâu of Mencius was the Tsâu of Lû. As Mencius went from Ch'i on the death of his mother to bury her in Lû (Bk. II. Pt. II. vii), this appears to prove that he was a native of that State. But the conclusion is not

Mencius's name was K'o¹. His designation does not appear in his Works, nor is any given to him by Sze-mâ Ch'ien or Châo Ch'î. The latter says that he did not know how he had been styled; but the legends tell that he was called Tsze-chü², and Tsze-yü³. The same authorities—if we can call them such—say that his father's name was Chî⁴, and that he was styled Kung-î⁵. They say also that his mother's maiden surname was Chang⁶. Nothing is related of the former but that he died when his son was quite young, but the latter must have a paragraph to herself. 'The mother of Mencius' is famous in China, and held up to the present time as a model of what a mother should be.

The year of Mencius's birth was probably the fourth of the sovereign Lieh, B.C. 372⁷. He lived to the age of 84, dying in the year B.C. 289, the 26th of the sovereign Nan⁸, with whom terminated the long sovereignty of the Châu dynasty. The first twenty-three years of his life thus synchronized with the last twenty-three of Plato's. Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West, were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head.

3. It was his misfortune, according to Châo Ch'î, 'to lose his father at an early period⁹'; but in his youthful years he enjoyed the lessons of his kind mother, who thrice changed her residence on his account.'

Mencius's
mother.

necessary. Lû had been for several generations the State of his family, and on that account he might wish to inter his parent there, according to the custom of the Châu dynasty (see the Li Chî, Bk. II. Sect. I. i. 27). The way in which Tsâu always appears as the residence of Mencius, when he is what we should say 'at home,' appears to me decisive of the question, though neither of the disputants presses it into his service. Compare Bk. III. Pt. I. ii; Bk. VI. Pt. II. i and v. The point is really of no importance, for the States of Tsâu and Lû adjoined. 'The rattle of the watchman in the one was heard in the other.'

¹ 軻. ² 子車 and 子居, the one character taking the place of the other from the similarity of the sound. ³ 子輿. ⁴ 激. ⁵ 公宜. I find 宣 sometimes instead of 宜. ⁶ 仇氏. ⁷ 烈王, 四年, 己酉. ⁸ 赧王二十六年, 壬申.—The 'Genealogical Register of the Măng Family' says that Mencius was born in the year 己酉, the 37th of the sovereign Ting (定), on the 2nd day of the 4th month, and died in the year 壬申, the 26th of the sovereign Nan, on the 15th day of the 1st month. (See 四書拓餘說, 孟子, art. III.) The last of these dates is to be embraced on many grounds, but the first is evidently a mistake. Ting only reigned 28 years, and there is no 己酉 year among them. Reckoning back 84 years from the 26th of Nan, we come to a 己酉 year, the 4th of Lieh, which is now generally acquiesced in as the year of Mencius's birth. ⁹ Ch'î's words are—夙喪其父. The legend-writers are more

At first they lived near a cemetery, and Mencius amused himself with acting the various scenes which he witnessed at the tombs. 'This,' said the lady, 'is no place for my son;'—and she removed to a house in the market-place. But the change was no improvement. The boy took to playing the part of a salesman, vaunting his wares, and chaffering with customers. His mother sought a new house, and found one at last close by a public school. There her child's attention was taken with the various exercises of politeness which scholars were taught, and he endeavoured to imitate them. The mother was satisfied. 'This,' she said, 'is the proper place for my son.'

Han Ying relates another story of this period. Near their house was a pig-butcher's. One day Mencius asked his mother what they were killing the pigs for, and was told that it was to feed him. Her conscience immediately reproved her for the answer. She said to herself, 'While I was carrying this boy in my womb, I would not sit down if the mat was not placed square, and I ate no meat which was not cut properly;—so I taught him when he was yet unborn¹. And now when his intelligence is opening, I am deceiving him;—this is to teach him untruthfulness!' With this she went and bought a piece of pork in order to make good her words.

As Mencius grew up, he was sent to school. When he returned home one day, his mother looked up from the web which she was weaving, and asked him how far he had got on. He answered her with an air of indifference that he was doing well enough, on which she took a knife and cut through the thread of her shuttle. The idler was alarmed, and asked what she meant, when she gave him a long lecture, showing that she had done what he was doing,—that her cutting through her thread was like his neglecting his learning. The admonition, it is said, had its proper effect; the lecture did not need to be repeated.

There are two other narratives in which Chang-shih figures, and though they belong to a later part of Mencius's life, it may be as well to embrace them in the present paragraph.

His wife was squatting down one day in her own room, when he came in, and said that Mencius was only three years old when his father died. This statement, and Ch'i's as well, are difficult to reconcile with what we read in Bk. I. Pt. II. xvi, about the style in which Mencius buried his parents. If we accept the legend, we are reduced there to great straits.

¹ See Chû Hsi's 小學內篇, 立教, 第一, which begins with the educational duties of the mother, while the child is yet unborn.

Mencius went in. He was so much offended at finding her in that position, that he told his mother, and expressed his intention to put her away, because of 'her want of propriety.' 'It is you who have no propriety,' said his mother, 'and not your wife. Do not "The Rules of Propriety" say, "When you are about to ascend a hall, raise your voice; when you enter a door, keep your eyes low?" The reason of the rules is that people may not be taken unprepared; but you entered the door of your private apartment without raising your voice, and so caused your wife to be caught squatting on the ground. The impropriety is with you and not with her.' On this Mencius fell to reproving himself, and did not dare to put away his wife.

One day, when he was living with his mother in Ch'i, she was struck with the sorrowfulness of his aspect as he stood leaning against a pillar, and asked him the cause of it. He replied, 'I have heard that the superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now my doctrines are not practised in Ch'i:—I wish to leave it, but I think of your old age, and am anxious.' His mother said, 'It does not belong to a woman to determine anything of herself, but she is subject to the rule of the three obediences. When young, she has to obey her parents; when married, she has to obey her husband; when a widow, she has to obey her son. You are a man in your full maturity, and I am old. Do you act as your conviction of righteousness tells you you ought to do, and I will act according to the rule which belongs to me. Why should you be anxious about me?'

Such are the accounts which I have found of the mother of Mencius. Possibly some of them are inventions, but they are devoutly believed by the people of China;—and it must be to their profit. We may well believe that she was a woman of very superior character, and that her son's subsequent distinction was in a great degree owing to her influence and training¹.

4. From parents we advance to be under tutors and governors. The moulding hand that has wrought upon us in the pliant years of youth always leaves ineffaceable traces upon the character. Can anything be ascertained of the instructor or instructors of Mencius? The reply to this inquiry must be substantially in the negative, though many

Mencius's instructors; and early life.

¹ All these stories are given in the notes to the preface to Mencius in the 四書經註集證.

have affirmed that he sat as a pupil at the feet of Tsze-sze, the grandson of Confucius. We are told this by Châo Ch'î, whose words are:—‘As he grew up, he studied under Tsze-sze, acquired all the knowledge taught by “The Learned,” and became thoroughly acquainted with “The Five Ching,” being more especially distinguished for his mastery of the *Shih* and the *Shu*’¹. A reference to dates, however, shows that this must be incorrect. From the death of Confucius to the birth of Mencius there were 108 years, and supposing—what is by no means probable—that Tsze-sze was born in the year his father died, he must have been 112 years old when Mencius was born. The supposition of their having stood to each other in the relation of master and scholar is inconsistent, moreover, with the style in which Mencius refers to Tsze-sze. He mentions him six or seven times, showing an intimate acquaintance with his history, but never once in a manner which indicates that he had personal intercourse with him².

Sze-mâ Ch'ien's account is that ‘Mencius studied under the disciples of Tsze-sze’³. This may have been the case. There is nothing on the score of time to make it impossible, or even improbable; but this is all that can be said about it. No famous names out of the school of Tsze-sze have been transmitted to posterity, and Mencius nowhere speaks as if he felt under special obligation to any instructor.

One short sentence contains all that he has said bearing on the point before us:—‘Although I could not be a disciple of Confucius myself, I have endeavoured to cultivate *my character and knowledge* by means of others *who were*’⁴. The chapter to which this belongs is rather enigmatical. The other member of it says:—‘The influence of a sovereign sage terminates with the fifth generation. The influence of an unsceptred sage does the same.’ By ‘an unsceptred sage’ Mencius is understood to mean Confucius; and by extending his influence all over five generations, he shows how it was possible for him to place himself under it by means of others who had been in direct communication with the Master.

We must leave the subject of Mencius's early instructors in the obscurity which rests upon it. The first forty years of his life are

‘長師孔子之孫子思，治儒術之道，通五經，尤長於詩書。’² See the Index of Proper Names. ‘受業子思之門人’

¹ See Book IV. Pt. II. xxii.

little more than a blank to us. Many of them, we may be sure, were spent in diligent study. He made himself familiar during them with all the literature of his country. Its classics, its histories, its great men, had received his careful attention. Confucius especially became to him the chief of mortal men, the object of his untiring admiration; and in his principles and doctrines he recognised the truth for want of an appreciation of which the bonds of society all round him were being relaxed, and the kingdom hastening to a general anarchy.

How he supported himself in Tsâu, we cannot tell. Perhaps he was possessed of some patrimony; but when he first comes forth from his native State, we find him accompanied by his most eminent disciples. He probably imitated Confucius by assuming the office of a teacher,—not that of a schoolmaster in our acceptation of the word, but that of a professor of morals and learning, encouraging the resort of inquiring minds, in order to resolve their doubts and inform them on the true principles of virtue and society. These disciples would minister to his wants, though we may presume that he sternly maintained his dignity among them, as he afterwards did towards the princes of the time, when he appeared among them as a *lecturer* in another sense of the term. Two instances of this are recorded, though we cannot be sure that they belonged to the earlier period of his life.

‘When Kăng of T’ăng made his appearance in your school,’ said the disciple Kung-tû, ‘it seemed proper that a polite consideration should be paid to him, and yet you did not answer him;—why was that?’ Mencius replied, ‘I do not answer him who questions me presuming on his ability, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kăng of T’ăng¹.’

The other instance is that of Chiào of Ts’áo, who said to Mencius, ‘I shall be having an interview with the prince of Tsâu, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.’ ‘The way of truth,’ replied the philosopher, ‘is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home

¹ See Bk. VII. Pt. I. xliii.

and search for it, and you will have abundance of teachers¹.’ This was firmly said, yet not unkindly. It agrees with his observation:— ‘There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him².’

5. The state of China had waxed worse and worse during the interval that elapsed between Confucius and Mencius. The elements of disorganization which were rife in the times of the earlier sage had gone on to produce their natural results. One feeble sovereign had followed another on the throne, and the dynasty of Cháu was ready to vanish away. Men were persuaded of its approaching extinction. The feeling of loyalty to it was no longer a cherished sentiment; and the anxiety and expectation was about what new rule would take its place.

Many of the smaller fiefs or principalities had been reduced to a helpless dependence on, or been absorbed by, the larger ones. Of Lû, Chăng, Wei, Wû, Ch’ân, and Sung³, conspicuous in the Analects, we read but little in Mencius. Tsin⁴ had been dismembered, and its fragments formed the nuclei of three new and vigorous kingdoms, —Wei, Cháu, and Han⁵. Ch’i still maintained its ground, but was barely able to make head against the State of Ch’in⁶ in the West, and Ch’û in the South⁷. The struggle for supremacy was between these two; the former, as it was ultimately successful, being the more ambitious and incessant in its aggressions on its neighbours.

The princes were thus at constant warfare with one another. Now two or more would form a league to resist the encroaching Ch’in, and hardly would that object be accomplished before they were at war among themselves. Ambitious statesmen were continually inflaming their quarrels. The recluses of Confucius’s days, who withdrew in disgust from the world and its turmoil, had given place to a class of men who came forth from their retirements provided with arts of war or schemes of policy which they recommended to the contending chiefs. They made no scruple of changing their allegiance, as they were moved by whim or interest. Kung-sun Yen and Chang Î may be mentioned as specimens of those characters. ‘Are they not really great men?’ it was once asked of Mencius.

¹ Bk. VI. Pt. II. ii. 6.² Bk. VI. Pt. II. xvi.³ 魯, 鄭, 衛, 吳, 陳, 宋晉. ⁴ 魏, 趙, 韓. ⁵ 秦. ⁶ 楚.

‘Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the kingdom¹.’

It is not wonderful that in such times the minds of men should have doubted of the soundness of the ancient principles of the acknowledged sages of the nation. Doctrines, strange and portentous in the view of Mencius, were openly professed. The authority of Confucius was disowned. The foundations of government were overthrown; the foundations of truth were assailed. Two or three paragraphs from our philosopher will verify and illustrate this representation of the character of his times:—

‘A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the royal ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the *bad* current, or they urge their *evil* way *against a good one*; they are wild; they are utterly lost².’

‘The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes. . . . The crime of him who connives at and aids the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns’ wickedness, and therefore I say that they are sinners against them³.’

‘Sage sovereigns cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Chû and Mo Tî fill the kingdom. If you listen to people’s discourses, you will find that they have adopted the views either of Yang or of Mo. Now, Yang’s principle is—“each one for himself,” which does not acknowledge *the claims of the sovereign*. Mo’s principle is—“to love all equally,” which does not acknowledge *the peculiar affection due to a father*. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming Î said, “In their kitchens there is fat meat. In their

¹ Bk. III. Pt. II. i.

² Bk. I. Pt. II. iv. 6, 8.

³ Bk. VII. Pt. II. vii. 1, 4.

stables there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men." If the principles of Yang and Mo are not stopped, and the principles of Confucius not set forth, those perverse speakings will delude the people and stop up *the path of benevolence and righteousness*. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another¹.

6. It is in Ch'i that we first meet with Mencius as a counsellor of the princes², and it was in this State that he spent much the greater part of his public life. His residence in it, however, appears to have been divided into two portions, and we know not to which of them to refer many of the chapters which describe his intercourse with the prince (or king, as he claimed to be) and his ministers; but, as I have already observed, this is to us of little moment. Our interest is in what he did and said. It matters little that we cannot assign to each saying and doing its particular date.

That he left Ch'i the first time before B. C. 323 is plausibly inferred from Bk. II. Pt. II. xiv. 3³; and assuming that the conversation in the same Book, Pt. I. ii, took place immediately before or after his arrival⁴, we can determine that he did not enter the State before B. C. 331, for he speaks of himself as having attained at forty years of age to 'an unperturbed mind.' The two chapters contain the most remarkable expressions indicative of Mencius's estimate of himself. In the first, while he glorifies Confucius as far before all other men who had ever lived, he declines having comparisons drawn between himself and any of the sage's most distinguished disciples. In the

¹ Bk. III. Pt. II. ix. 9. ² In the 'Annals of the Nation' (vol. i. prol. p. 134), Mencius's visit to king Hui of Liang is set down as having occurred in B. C. 335, and under B. C. 318 it is said—'Mencius goes from Liang to Ch'i.' The visit to Liang is placed too early, and that to Ch'i too late. The disasters of king Hui, mentioned in Bk. I. Pt. I. v. 1, had not all taken place in B. C. 318; and if Mencius remained seventeen years in Liang, it is strange we have only five conversations between him and king Hui. So far from his not going to Ch'i till B. C. 318, it will be seen from the next note that he was leaving Ch'i before B. C. 323.

³ Mencius's words are—'From the commencement of the Ch'au dynasty till now more than 700 years have elapsed.' It was to the purpose of his argument to make the time appear as long as possible. Had 800 years elapsed, he would surely have said so. But as the Ch'au dynasty commenced in B. C. 1121, the year B. C. 322 would be its 800th anniversary, and Mencius's departure from Ch'i did not take place later than the year before B. C. 323.

⁴ This chapter and the one before it have very much the appearance of having taken place on the way from Ts'au to Ch'i. Mencius has been invited to a powerful court. He is emerging from his obscurity. His disciples expect great things for him. Kung-sun Ch'au sees him invested with the government of Ch'i, and in the elation of his heart makes his inquiries.

second, when going away sorrowful because he had not wrought the good which he desired, he observes:—‘Heaven does not yet wish that the kingdom should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about?’

We may be certain that Mencius did not go to Ch’i uninvited. His approach was waited for with curious expectation, and the king, spoken of always by his honorary epithet of Hsüan, ‘The Illustrious,’ sent persons to spy out whether he was like other men¹. They had their first interview at a place called Ch’ung, which was so little satisfactory to the philosopher that he resolved to make only a short stay in the State. Circumstances occurred to change this resolution, but though he remained, and even accepted office, yet it was only honorary;—he declined receiving any salary².

From Ch’ung he appears to have retired to P’ing-lû, where Ch’û, the prime minister, sent him a present, wishing, no doubt, to get into his good graces. I call attention to the circumstance, though trifling in itself, because it illustrates the way in which Mencius carried himself to the great men. He took the gift, but subsequently, when he went to the capital, he did not visit the minister to acknowledge it. His opinion was that Ch’û might have come in person to P’ing-lû to see him. ‘There was a gift, but no corresponding respect³.’

With the governor of P’ing-lû, called K’ung Chü-hsin, Mencius spoke freely, and found him a man open to conviction. ‘If one of your spearmen,’ said Mencius to him, ‘were to lose his place in the ranks three times in one day, would you put him to death or not?’ ‘I would not wait for three times *to do so*,’ replied Chü-hsin. Mencius then charged home upon him the sufferings of the people, saying they were equivalent to his losing his place in the ranks. The governor defended himself on the ground that those sufferings were a consequence of the general policy of the State. To this the other replied, ‘Here is a man who receives charge of the sheep and cattle of another, undertaking to feed them for him;—of course he must search for pasture-ground and grass. If, after searching for those, he cannot find them, will he return his charge to the owner? or will he stand by and see them die?’ The governor’s reply was, ‘Herein I am guilty⁴.’

When Mencius presented himself at the capital of the State, he

¹ Bk. IV. Pt. II. xxxii.

² Bk. II. Pt. II. xiv.

³ Bk. II. Pt. II. v.

⁴ Bk. II. Pt. II. iv.

was honourably received by the king. Many of the conversations with the sovereign and officers which are scattered through the seven Books, though the first and second are richest in them, must be referred to this period. The one which is first in place¹, and which contains the fullest exposition of the philosopher's views on government, was probably first likewise in time². It sets forth the grand essential to the exercise of royal government,—a heart on the part of the sovereign impatient of the sufferings of the people, and eager to protect them and make them happy; it brings home to king Hsüan the conviction that he was not without such a heart, and presses on him the truth that his not exercising it was from a want of will and not from any lack of ability; it exposes unsparingly the errors of the course he was pursuing; and concludes by an exhibition of the outlines and happy issues of a true royal sway.

Of this nature were all Mencius's communications with the sovereign; but he lays himself open in one thing to severe censure. Afraid apparently of repelling the prince from him by the severity of his lessons, he tries to lead him on by his very passions. 'I am fond of beauty,' says the king, 'and that is in the way of my attaining to the royal government which you celebrate.' 'Not at all,' replies the philosopher. 'Gratify yourself, only do not let your doing so interfere with the people's getting similar enjoyment for themselves³.' So the love of money, the love of war, and the love of music are dealt with. Mencius thought that if he could only get the good of the people to be recognised by Hsüan as the great aim which he was to pursue, his tone of mind would be so elevated, that the selfish passions and gratifications of which he was the slave would be purified or altogether displaced. And so it would have been. Where he fails, is in putting his points as if benevolence and selfishness, covetousness and generosity might exist together. Chinese moralists rightly find fault with him in this respect, and say that Confucius never condescended to such a style of argument.

Notwithstanding the apparent cordiality of the king's reception of him, and the freedom with which Mencius spoke his mind at their interviews, a certain suspiciousness appears to have been maintained between them. Neither of them would bend to the other.

¹ Bk. I. Pt. I. vii. ² I judge that this was the first *set* conversation between king Hsüan and Mencius, because of the inquiry with which the king opens it,—'May I be informed by you of the transactions of Hwán of Ch'i, and Wán of Tsin?' A very brief acquaintance with our philosopher would have taught him that he was the last person to apply to about those characters.

³ Bk. I. Pt. II. i. iii. v; *et al.*

Mencius would not bow to the royal state ; Hsüan would not vail bonnet to the philosopher's cloak. We have one amusing instance of the struggles to which this sometimes gave rise. One day Mencius was preparing to go to court of his own free will, when a messenger arrived from the king, saying he had intended to come and see him, but was prevented by a cold, and asking whether Mencius would not appear at the audience next morning. Mencius saw that this was a device on the part of the king to avoid stooping to visit him, and though he had been about to go to court, he replied at once that he was unwell. He did not hesitate to meet the king's falsehood with one of his own.

He did not wish, however, that the king should be ignorant of the truth, and went out next morning to pay a visit of condolence. He supposed that messengers would be sent from the court to inquire about his health, and that, when they took back word that he had gone out visiting, the king would understand how his sickness of the day before was only feigned.

It happened as he expected. The king sent a messenger, and his physician besides. Mencius being out, they were received by Mäng Chung, either his son or cousin, who complicated the affair by an invention of his own. 'To-day,' he said, 'he was a little better, and hastened to go to court. I don't know whether he has reached it by this time or not.' No sooner were the visitors gone with this story, than he sent several persons to look for the philosopher, and urge him to go to the court before he returned home.

It was now necessary that a full account of the matter should reach the royal ears ; and to accomplish this, Mencius neither went home nor to court, but spent the night at the house of one of the high officers. They had an animated discussion. The officer accused Mencius of showing disrespect to the king. The philosopher replied that no man in Ch'ï showed so much respect for the sovereign as he did, for it was only he who brought high and truly royal subjects under his notice.

'That,' said the officer, 'is not my meaning. The rule is—"When the prince's order calls, the carriage must not be waited for." You were going to the court, but when you heard the king's message, you did not do so. This seems not in accordance with that rule.' Mencius explained :—"There are three things universally acknowledged to be honourable,—nobility, age, and virtue. In courts, nobility holds the first place ; in villages, age ; and for helping one's generation and

presiding over the people, the other two are not equal to virtue. The possession of one of the three does not authorise the despising of one who has the other two.

‘A prince who is to accomplish great deeds will have ministers whom he does not call to go to see him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

‘There was T’ang with Î Yin:—he first learned of him, and then made him his minister; and so without difficulty he became sovereign. There was the duke Hwan with Kwan Chung:—he first learned of him, and then made him his minister; and so without difficulty he became chief of all the princes.

‘So did T’ang behave to Î Yin, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may I be called, who would not play the part of Kwan Chung!’

We are to suppose that these sentiments were conveyed to the king by the officer with whom Mencius spent the night. It is a pity that the exposition of them could only be effected in such a round-about manner, and was preceded by such acts of prevarication. But where the two parties were so suspicious of each other, we need not wonder that they separated before long. Mencius resigned his honorary appointment, and prepared to return to Tsâu. On this occasion king Hsüan visited him, and after some complimentary expressions asked whether he might expect to see him again. ‘I dare not request permission to visit you *at any particular time*,’ replied Mencius, ‘but, indeed, it is what I desire².’

The king made another attempt to detain him, and sent an officer, called Shih, to propose to him to remain in the State, on the understanding that he should have a house large enough to accommodate his disciples, and an allowance of ten thousand measures of grain to support them. All Mencius’s efforts had not sufficed to make king Hsüan and his ministers understand him. They thought he was really actuated like themselves by a desire for wealth. He indignantly rejected the proposal, and pointed out the folly of

¹ Bk. II. Pt. II. ii. ² Bk. II. Pt. II. x. I consider that this chapter, and others here referred to, belong to Mencius’s first departure from Ch’i. I do so because we can hardly suppose that the king and his officers would not have understood him better by the end of his second residence. Moreover, while Mencius retires, his language in x. 2 and xi. 5, 6 is of such a nature that it leaves an opening for him to return again.

it, considering that he had already declined a hundred thousand measures in holding only an honorary appointment¹.

So Mencius turned his back on Ch'î; but he withdrew with a slow and lingering step, stopping three nights in one place, to afford the king an opportunity to recall him on a proper understanding. Some reproached him with his hesitancy, but he sufficiently explained himself. 'The king,' he said, 'is, after all, one who may be made to do good. If he were to use me, would it be for the happiness of Ch'î only? It would be for the happiness of the people of the whole kingdom. I am hoping that the king will change; I am daily hoping for this.

'Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will rest².'

7. After he left Ch'î, Mencius found a home for some time in the small principality of T'ăng, on the south of Ch'î, in the ruler of which he had a sincere admirer and docile pupil. He did not proceed thither immediately, however, but seems to have taken his way to Sung, which consisted mostly of the present department of Kwei-tei in Ho-nan³. There he was visited by the crown-prince of T'ăng, who made a long detour, while on a journey to Ch'û, for the purpose of seeing him. The philosopher discoursed on the goodness of human nature, and the excellent ways of Yăo and Shun. His hearer admired, but doubted. He could not forget, however, and the lessons which he received produced fruit before long.

¹ I have said in a note, Bk. II. Pt. II. x. 5, that 100,000 *chung* was the fixed allowance of a 卿 which Mencius had declined to receive. When we look narrowly into the matter, however, we see that this could hardly be the case. It is known that four measures were used in Ch'î,—the 豆, 區, 釜, and 鍾, and that a *chung* was = ten *fû*, or six 石 and four *tău*. 10,000 *chung* would thus = 64,000 stone, and Mencius declined 640,000 stone of grain. No officer of Ch'î could have an income so much as that. The measures of the Han dynasty are ascertained to have been only one-fifth the capacity of the present. Assuming that those of Chău and Han agreed, and bringing the above computations to the present standard, Mencius was offered an annual amount of 12,800 stone of grain for his disciples, and he had himself refused in all 128,000 stone. With this reduction, and taking any grain we please as the standard of valuation, the amount is still much beyond what we can suppose to have been a 卿's salary.—

閻若據 supposes that Mencius intends by 100,000 *chung* the sum of the income during all the years he had held his honorary office. ² Bk. II. Pt. II. xii. ³ This is gathered from Bk. III. Pt. I. i. 1, where the crown-prince of T'ăng visits Mencius, and from Bk. II. Pt. II. iii, where his accepting a gift in Sung appears to have been subsequent to his refusing one in Ch'î.

From Sung Mencius returned to Tsâu, by way of Hsieh. In both Sung and Hsieh he accepted large gifts from the rulers, which help us in some measure to understand how he could maintain an expenditure which must have been great, and which gave occasion also for an ingenious exposition of the principles on which he guided his course among the princes. 'When you were in Ch'í,' said one of his disciples, 'you refused a hundred *yi* of fine gold, which the king sent, while in Sung you accepted seventy *yi*, and in Hsieh fifty'. If you were right in refusing the gift in the first case, you did wrong in accepting it in the other two. If you were right in accepting it in those two cases, you were wrong in refusing it in Ch'í. You must accept one of these alternatives.' 'I did right in all the cases,' replied Mencius. 'When I was in Sung, I was about to undertake a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—"a present against travelling expenses;" why should I have declined the gift? In Hsieh I was under apprehensions for my safety, and taking measures for my protection. The message was—"I have heard you are taking measures to protect yourself, and send this to help you in procuring arms." Why should I have declined the gift? But when I was in Ch'í, I had no occasion for money. To send a man a gift when he has no occasion for it is to bribe him. How is it possible that a superior man should be taken with a bribe?'

Before Mencius had been long in Tsâu, the crown-prince of T'äng succeeded to the rule of the principality, and calling to mind the lessons which he had heard in Sung, sent an officer to consult the philosopher on the manner in which he should perform the funeral and mourning services for his father³. Mencius of course advised him to carry out in the strictest manner the ancient regulations. The new prince's relatives and the officers of the State opposed, but

¹ I have supposed in the translation, Bk. II. Pt. II. iii. 1, that the metal of these gifts was silver and not gold. 閻若據, however, seems to make it clear that we ought to understand that it was gold. (See 皇清經解, 孟子生卒年月考, p. 6.) Pressed with the objection that 2,400 ounces of gold seems too large a sum, he goes on to make it appear that under the Ch'in dynasty, a *yi* or twenty-four ounces of gold was only equal to 15,000 cash, or fifteen taels of silver of the present day! This is a point on which I do not know that we can attain any positive certainty. ² Bk. II. Pt. II. iii. ³ Bk. III. Pt. I. ii. The note of time which is relied on as enabling us to follow Mencius here is the intimation, Bk. I. Pt. II. xiv, that 'Ch'í was about to fortify Hsieh.' This is referred to B.C. 320, when king Hsüan appointed his brother 田嬰 over the dependency of Hsieh, and took measures to fortify it.

inc. daily. Mencius's counsel was followed, and the effect was great. Duke Wăn became an object of general admiration.

By and by Mencius proceeded himself to T'äng. We may suppose that he was invited thither by the prince as soon as the rules of mourning would allow his holding free communication with him. The chapters which give an account of their conversations are really interesting. Mencius recommended that attention should be chiefly directed to the encouragement of agriculture and education. He would have nourishment secured both for the body and the mind of every subject¹. When the duke was lamenting the danger to which he was exposed from his powerful and encroaching neighbours, Mencius told him he might adopt one of two courses;—either leave his State, and like king T'ai go and find a settlement elsewhere, or be prepared to die for his patrimony. 'If you do good,' said he, 'among your descendants in after generations there will be one who shall attain to the royal dignity. But results are with Heaven. What is Ch'i to you, O prince? Be strong to do good. That is all your business².'

After all, nothing came of Mencius's residence in T'äng. We should like to know what made him leave it. Confucius said that, if any of the princes were to employ him, he should achieve something considerable in twelve months, and in the course of three years, the government would be perfected³. Mencius taught that, in his time, with half the merit of former days double the result might be accomplished⁴. Here in T'äng a fair field seemed to be afforded him, but he was not able to make his promise good. Possibly the good purposes and docility of duke Wăn may not have held out, or Mencius may have found that it was easier to theorise about government, than actually to carry it on. Whatever may have been the cause, we find him in B.C. 319 at the court of king Húi of Liang.

Before he left T'äng, Mencius had his rencounter with the disciples of the 'shrike-tongued barbarian of the South,' one Hsü Hsing, who came to T'äng on hearing of the reforms which were being made at Mencius's advice by the duke Wăn. This was one of the dreamy speculators of the time, to whom I have already alluded. He pretended to follow the lessons of Shăn-nâng, one of the reputed founders of the kingdom and the father of husbandry, and came to T'äng with

¹ Bk. III. Pt. I. iii.

² Bk. II. Pt. I. i. 13.

³ Bk. I. Pt. II. xiii. xiv. xv.

⁴ Confucian Analects, XIII. x.

his plough upon his shoulder, followed by scores of followers, all wearing the coarsest clothes, and supporting themselves by making mats and sandals. It was one of his maxims that 'the magistrates should be labouring-men.' He would have the sovereign grow his own rice, and cook his own meals. Not a few of 'The Learned' were led away by his doctrines, but Mencius girt up his loins to oppose the heresy, and ably vindicated the propriety of a division of labour, and of a lettered class conducting the government. It is just possible that the appearance of Hsü Hsing, and the countenance shown to him, may have had something to do with Mencius's leaving the State.

8. Liang was another name for Wei, one of the States into which Tsin had been divided. King Hûi, early in his reign, B.C. 364, had made the city of Tâ-liang, in the present department of K'âi-fâng, his capital, and given its name to his whole principality. It was the year before his death, when Mencius visited him¹. A long, stormy, and disastrous rule was about to terminate, but the king was as full of activity and warlike enterprise as ever he had been. At his first interview with Mencius, he addressed him in the well-known words, 'Venerable Sir, since you have not counted it far to come here, a distance of a thousand *li*, may I presume that you are likewise provided with counsels to profit my kingdom?' Mencius in reply starts from the word *profit*, and expatiates eloquently on the evil consequences that must ensue from making a regard to profit the ground of conduct or the rule of policy. As for himself, his theme must be benevolence and righteousness. On these he would discourse, but on nothing else, and in following them a prince would obtain true and sure advantages.

Only five conversations are related between king Hûi and the philosopher. They are all in the spirit of the first which has just been described, and of those which he had with king Hsüan of Ch'î.

¹ There are various difficulties about the reign of king Hûi of Liang. Sze-mâ Ch'ien makes it commence in 369 and terminate in 334. He is then succeeded by Hsiang (襄), whose reign ends in 318; and he is followed by Âi (哀) till 295. What are called 'The Bamboo Books' (竹書) extend Hûi's reign to B.C. 318, and the next twenty years are assigned to king Âi. 'The Annals of the Nation' (which are compiled from 'The General Mirror of History' [通鑑]) follow the Bamboo Books in the length of king Hûi's reign, but make him followed by Hsiang; and take no note of a king Âi.—From Mencius we may be assured that Hûi was succeeded by Hsiang, and the view of his Life, which I have followed in this sketch, leads to the longer period assigned to his reign.

There is the same freedom of expostulation, or, rather, boldness of reproof, and the same unhesitating assurance of the success that would follow the adoption of his principles. The most remarkable is the third, where we have a sounder doctrine than where he tells king Hsüan that his love of beauty and money and valour need not interfere with his administration of royal government. Hui is boasting of his diligence in the government of his State, and sympathy with the sufferings of his people, as far beyond those of any of the neighbouring rulers, and wondering how he was not more prosperous than they. Mencius replies, 'Your Majesty is fond of war;—let me take an illustration from it. The drums sound, and the weapons are crossed, when suddenly the soldiers on one side throw away their coats of mail, trail their weapons behind them, and run. Some of them run a hundred paces, and some run only fifty. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?' 'They may not do so,' said the king; 'they only did not run a hundred paces, but they also ran.' 'Since your Majesty knows this,' was the reply, 'you need not hope that your people will become more numerous than those of the neighbouring kingdoms.' The king was thus taught that half-measures would not do. Royal government, to be effectual, must be carried out faithfully and in its spirit.

King Hui died in B.C. 319, and was succeeded by his son, the king Hsiang. Mencius appears to have had but one interview with him. When he came out from it, he observed to some of his friends:—'When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him¹.'

It was of no use to remain any longer in Liang; he left it, and we meet with him again in Ch'í.

9. Whether he returned immediately to Ch'í we cannot tell, but the probability is that he did, and remained in it till the year B.C. 311². When he left it about seven years before, he had made provision for his return in case of a change of mind in king Hsüan. The philosopher, I

Mencius the second time in Ch'í;—to B.C. 311.

¹ Bk. I. Pt. I. vi. ² This conclusion is adopted because it was in 311 that Yen rebelled, when the king said that he was very much ashamed when he thought of Mencius, who had strongly condemned his policy towards the State of Yen.—This is another case in which the chronology is differently laid down by the authorities, Sze-má Ch'ien saying that Yen was taken by king Min (湣王), the son and successor of Hsüan.

apprehend, was content with an insufficient assurance of such an alteration. Be that as it may, he went back, and took an appointment again as a high noble.

If he was contented with a smaller reformation on the part of the king than he must have desired, Mencius was not himself different from what he had been. In the court and among the high officers his deportment was equally unbending; he was the same stern mentor.

Among the officers was one Wang Hwan, called also Tsze-ão, a favourite with the king, insolent and presuming. Him Mencius treated with an indifference and even contempt which must have been very provoking. A large party were met one time at the house of an officer who had lost a son, for the purpose of expressing their condolences. Mencius was among them, when suddenly Wang Hwan made his appearance. One and another moved to do him honour and win from him a smile,—all indeed but Mencius, who paid no regard to him. The other complained of the rudeness, but the philosopher could show that his conduct was only in accordance with the rules of Propriety¹.

Another time, Mencius was sent as the chief of a mission of condolence to the court of T'äng, Wang Hwan being the assistant commissioner. Every morning and evening he waited upon Mencius, who never once exchanged a word with him on the business of their mission².

Now and then he became the object of unpleasant remark and censure. At his instigation, an officer, Ch'î Wâ, remonstrated with the king on some abuse, and had in consequence to resign his office. The people were not pleased with Mencius, thus advising others to their harm, and yet continuing to retain his own position undisturbed. 'In the course which he marked out for Ch'î Wâ,' they said, 'he did well, but we do not know as to the course which he pursues for himself.' The philosopher, however, was never at a loss in rendering a reason. He declared that, as his office was honorary, he could act 'freely and without restraint either in going forward or retiring³.' In this matter we have more sympathy with the condemnation than with the defence.

Some time during these years there occurred the death of Mencius's excellent mother. She had been with him in Ch'î, and

¹ Bk. IV. Pt. II. xxvii.² Bk. II. Pt. II. vi.³ Bk. II. Pt. II. v

he carried the coffin to Lû, to bury it near the dust of his father and ancestors. The funeral was a splendid one. Mencius perhaps erred in having it so from his dislike to the Mohists, who advocated a spare simplicity in all funeral matters¹. His arrangements certainly excited the astonishment of some of his own disciples², and were the occasion of general remark³. He defended himself on the ground that 'the superior man will not for all the world be niggardly to his parents,' and that, as he had the means, there was no reason why he should not give all the expression in his power to his natural feelings.

Having paid this last tribute of filial duty, Mencius returned to Ch'î, but he could not appear at court till the three years of his mourning were accomplished⁴. It could not be long after this when trouble and confusion arose in Yen, a large State to the north-west of Ch'î, in the present Chih-li. Its prince, who was a poor weakling, wished to go through the sham of resigning his throne to his prime minister, understanding that he would decline it, and that thus he would have the credit of playing the part of the ancient Yâo, while at the same time he retained his kingdom. The minister, however, accepted the tender, and, as he proved a tyrannical ruler, great dissatisfaction arose. Ch'ân T'ung, an officer of Ch'î, asked Mencius whether Yen might be smitten. He replied that it might, for its prince had no right to resign it to his minister, and the minister no right to receive it. 'Suppose,' said he, 'there were an officer here with whom you were pleased, and that, without informing the king, you were privately to give him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would such a transaction be allowable? And where is the difference between the case of Yen and this⁵?'

Whether these sentiments were reported to king Hsüan or not, he proceeded to attack Yen, and found it an easy prey. Mencius was charged with having advised the measure, but he ingeniously repudiated the accusation. 'I answered Ch'ân T'ung that Yen might be smitten. If he had asked me—"Who may smite it?" I would have answered him—"He who is the minister of Heaven may smite it." Suppose the case of a murderer, and that one asks me—"May this man be put to death?" I will answer him—"He may." If he

¹ Bk. III. Pt. I. v. 2.² Bk. II. Pt. II. vii.³ Bk. I. Pt. II. xvi.⁴ Some are

of opinion that Mencius stopped all the period of mourning in Lû, but the more natural conclusion, Bk. II. Pt. II. vii. 1, seems to me that he returned to Ch'î, and stayed at Ying, without going to court.

⁵ Bk. II. Pt. II. viii.

ask me—"Who may put him to death?" I will answer him—"The chief criminal judge may put him to death." But now with one Yen to smite another Yen:—how should I have advised this? This reference to 'The minister of Heaven' strikingly illustrates what was said about the state of China in Mencius's time. He tells us in one place that hostile States do not correct one another, and that only the supreme authority can punish its subjects by force of arms¹. But there was now no supreme authority in China. He saw in the sovereign but 'the shadow of an empty name.' His conception of a minister of Heaven was not unworthy. He was one who, by the distinction which he gave to talents and virtue, and by his encouragement of agriculture and commerce, attracted all people to him as a parent. He would have no enemy under heaven, and could not help attaining to the royal dignity².

King Hsüan, after conquering and appropriating Yen, tried to get Mencius's sanction of the proceeding, alleging the ease and rapidity with which he had effected the conquest as an evidence of the favour of Heaven. But the philosopher was true to himself. The people of Yen, he said, had submitted, because they expected to find in the king a deliverer from the evils under which they groaned. If they were pleased, he might retain the State, but if he tried to keep it by force, there would simply be another revolution³.

The king's love of power prevailed. He determined to keep his prey, and ere long a combination was formed among the neighbouring princes to wrest Yen from him. Full of alarm he again consulted Mencius, but got no comfort from him. 'Let him restore his captives and spoils, consult with the people of Yen, and appoint them a ruler;—so he might be able to avert the threatened attack⁴.'

The result was as Mencius had predicted. The people of Yen rebelled. The king felt ashamed before the philosopher, whose second residence in Ch'i was thus brought to an unpleasant termination.

10. We do not know that Mencius visited any of the princes after this. On leaving Ch'i, he took his way again to Sung, the duke of ^{Mencius in Lû; —B.C. 309.} which had taken the title of king in B.C. 318. A report also had gone abroad that he was setting about to practise the true royal government, but Mencius soon satisfied himself of its incorrectness⁵.

The last court at which we find him is that of Lû, B.C. 309. The

¹ Bk. VII. Pt. II. ii.

² Bk. II. Pt. I. v.

³ Lk. I. Pt. II. x.

⁴ Bk. I. Pt. II. xi.

⁵ See Bk. III. Pt. II. v. vi.

duke P'ing had there called Yo-chăng, one of the philosopher's disciples, to his councils, and indeed committed to him the administration of the government. When Mencius heard of it, he was so overjoyed that he could not sleep¹.

The first appearance (in point of time) of this Yo-chăng in the seven Books is not much to his credit. He comes to Ch'î in the train of Wang Hwan, the favourite who was an offence to the philosopher, and is very sharply reprovèd for joining himself to such a character 'for the sake of the loaves and fishes².' Other references to him are more favourable. Mencius declares him to be 'a good man,' 'a real man³.' He allows that 'he is not a man of vigour,' nor 'a man wise in council,' nor 'a man of much information,' but he says—'he is a man that loves what is good,' and 'the love of what is good is more than a sufficient qualification for the government of the kingdom;—how much more is it so for the State of Lû⁴?'

Either on his own impulse or by Yo-chăng's invitation, Mencius went himself also to Lû, hoping that the prince who had committed his government to the disciple might be willing to listen to the counsels of the master. The duke was informed of his arrival by Yo-chăng, and also of the deference which he exacted. He resolved to go and visit him and invite him to the court. The horses were put to the carriage, and the duke was ready to start, when the intervention of his favourite, a worthless creature called Tsang Ts'ang, diverted him from his good purpose. When told by the duke that he was going to visit the scholar Măng, Ts'ang said, 'That you demean yourself to pay the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. From such men the rules of ceremonial proprieties and right proceed; but on the occasion of this Măng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince.' The duke said, 'I will not;—and carriage and horses were ordered back to their places.

As soon as Yo-chăng had an audience of the duke, he explained the charge of impropriety which had been brought against Mencius; but the evil was done. The duke had taken his course. 'I told him,' said Yo-chăng, 'about you, and he was coming to see you, when Tsang Ts'ang stopped him.' Mencius replied to him, 'A man's

¹ Bk. VI. Pt. II. xiii.² Bk. IV. Pt. I. xxv.³ Bk. VII. Pt. II. xxv.⁴ Bk. VI.

Pt. II. xiii.

advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men; my not finding in the prince of Lû a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me¹?

Mencius appears to have accepted this intimation of the will of Heaven as final. He has a remarkable saying, that Heaven controls the development of a man's faculties and affections, but as there is an adaptation in his nature for these, the superior man does not say—'It is the appointment of Heaven².' In accordance with this principle he had striven long against the adverse circumstances which threw his hopes of influencing the rulers of his time again and again in the dust. On his first leaving Lû we saw now he said:—'Heaven does not yet wish that the country should enjoy tranquillity and good order.' For about fifteen years, however, he persevered, if peradventure there might be a change in the Heavenly councils. Now at last he bowed in submission. The year after and he would reach his grand climacteric. We lose sight of him. He retired from courts and great officers. We can but think and conjecture of him, according to tradition, passing the last twenty years of his life amid the more congenial society of his disciples, discoursing to them, and compiling the Works which have survived as his memorial to the present day.

11. I have endeavoured in the preceding paragraphs to put together the principal incidents of Mencius's history as they may be gathered from his Writings. There is no other source of information about him, and we must regret that they tell us nothing of his domestic life and habits. In one of the stories about his mother there is an allusion to his wife, from which we may conclude that his marriage was not without its bitternesses. It is probable that the Măng Chung, mentioned in Bk. II. Pt. II. ii, was his son, though this is not easily reconcileable with what we read in Bk. VI. Pt. I. v. of a Măng Ch'î, who was, according to Châo Ch'î, a brother of Măng Chung. We must believe that he left a family, for his descendants form a large clan at the present day. Hsî-wăn, the fifty-sixth in descent from Mencius, was, in the reign of Chiâ-ching (A.D. 1522—

¹ Bk. I. Pt. II. xvi.² Bk. III. Pt. II. i. ii.

1566), constituted a member of the Han-lin college, and of the Board in charge of the Five Ching, which honour was to be hereditary in the family, and the holder of it to preside at the sacrifices to his ancestor¹. China's appreciation of our philosopher could not be more strikingly shown. Honours flow back in this empire. The descendant ennobles his ancestors. But in the case of Mencius, as in that of Confucius, this order is reversed. No excellence of descendants can extend to them; and the nation acknowledges its obligations to them by nobility and distinction conferred through all generations upon their posterity.

SECTION II.

HIS INFLUENCE AND OPINIONS.

1. Confucius had hardly passed off the stage of life before his merits began to be acknowledged. The duke Âi, who had neglected his counsels when he was alive, was the first to pronounce his eulogy, and to order that public sacrifices should be offered to him. His disciples proclaimed their estimation of him as superior to all the sages whom China had ever seen. Before long this view of him took possession of the empire; and since the Han dynasty, he has been the man whom sovereign and people have delighted to honour.

The memory of Mencius was not so distinguished. We have seen that many centuries elapsed before his Writings were received among the Classics of the empire. It was natural that under the same dynasty when this was done the man himself should be admitted to share in the sacrifices presented to Confucius.

The emperor Shǎn Tsung², in A.D. 1083, issued a patent, constituting Mencius 'Duke of the kingdom of Tsâu³,' and ordering a temple to be built to him in the district of Tsâu, at the spot where the philosopher had been interred. In the following year it was enacted that he should have a place in the temple of Confucius, next to that of Yen Yüan, the favourite disciple of the sage.

In A.D. 1330, the emperor Wǎn Tsung⁴, of the Yüan dynasty, made an addition to Mencius's title, and styled him 'Duke of the

¹ See Morrison's Dictionary, on Mencius, character 孟. ² 神宗, A.D. 1068-1085.
³ 鄒國公. ⁴ 文宗, A.D. 1330-1333.

State of Tsâu, Inferior Sage¹.’ This continued till the rise of the Ming dynasty, the founder of which, Hung-wû, had his indignation excited in 1372 by one of Mencius’s conversations with king Hsüan. The philosopher had said :—‘ When the prince regards his ministers as his hands and feet, the ministers regard their prince as their belly and heart ; when he regards them as his dogs and horses, they regard him as any other man ; when he regards them as ground or grass, they regard him as a robber and an enemy².’ To apply such names as *robber* and *enemy* in any case to sovereigns seemed to the imperial reader an unpardonable outrage, and he ordered Mencius to be degraded from his place in the temples of Confucius, declaring also that if any one remonstrated on the proceeding he should be dealt with as guilty of ‘ Contempt of Majesty.’

The scholars of China have never been slow to vindicate the memory of its sages and worthies. Undeterred by the imperial threat, Ch’ien T’ang³, a president of the Board of Punishments, appeared with a remonstrance, saying,—‘ I will die for Mencius, and my death will be crowned with glory.’ The emperor was moved by his earnestness, and allowed him to go scathless. In the following year, moreover, examination and reflection produced a change of mind. He issued a second proclamation to the effect that Mencius, by exposing heretical doctrines and overthrowing perverse speakings, had set forth clearly the principles of Confucius, and ought to be restored to his place as one of his assessors⁴.

¹ 鄒國亞聖公. The 亞 has been translated ‘second-rate,’ but it is by no means so depreciating a term as that, simply indicating that Mencius was second to Confucius. The title 亞聖 was first applied to him by Ch’ao Ch’i. ² Bk. IV. Pt. II. iii. ³ 錢唐.

⁴ I have taken this account from ‘The Sacrificial Canon of the Sage’s Temples’ (vol. i. proleg. p. 132). Dr. Morrison in his Dictionary, under the character 孟, adds that the change in the emperor’s mind was produced by his reading the remarkable passage in Bk. VI. Pt. II. xv, about trials and hardships as the way by which Heaven prepares men for great services. He thought it was descriptive of himself, and that he could argue from it a good title to the crown ;—and so he was mollified to the philosopher. It may be worth while to give here the concluding remarks in ‘The Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books’ (vol. i. proleg. p. 130), on the chapter of Mencius which was deemed by the imperial reader so objectionable :—‘ Mencius wished that sovereigns should treat their ministers according to propriety, and nourish them with kindness, and therefore he used these perilous words in order to alarm and rouse them. As to the other side, the part of ministers, though the sovereign regard them as his hands and feet, they ought notwithstanding to discharge most earnestly their duties of loyalty and love. Yea, though he regard them as dogs and horses, or as the ground and grass, they ought still more to perform their part in spite of all difficulties, and oblivious of their persons. They may on no account make the manner in which they are regarded, whether it be of appreciation or contempt, the standard by which they regulate the measure of their grateful service. The words of Confucius, that the ruler should behave to his ministers according to propriety, and the ministers

In 1530, the ninth year of the reign of Chiâ-ching, a general revision was made of the sacrificial canon for the sage's temple, and the title of Mencius was changed into—'The philosopher Măng, Inferior Sage.' So it continues to the present day. His place is the second on the west, next to that of the philosopher Tsing. Originally, we have seen, he followed Yen Hûi, but Hûi, Tsze-sze, Tsang, and Măng were appointed the sage's four assessors, and had their relative positions fixed, in 1267.

2. The second edict of Hung-wû, restoring Mencius to his place in the temples of Confucius, states fairly enough the services which he is held to have rendered to his country. The philosopher's own estimate of himself has partly appeared in the sketch of his Life¹. He seemed to start with astonishment when his disciple Kung-sun Ch'âu was disposed to rank him as a sage²; but he also said on one occasion—'When sages shall rise up again, they will not change my words³.' Evidently, he was of opinion that the mantle of Confucius had fallen upon him. A work was to be done in his generation, and he felt himself able to undertake it. After describing what had been accomplished by the great Yü, by Ch'âu-kung, and Confucius, he adds:—'I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions, and banish away their licentious expressions; and thus to carry on the work of the three sages⁴.'

The place which Mencius occupies in the estimation of the literati of China may be seen by the following testimonies, selected from those appended by Ch'ü Hsi to the prefatory notice of his Life in the 'Collected Comments.'

Han Yü⁵ says, 'If we wish to study the doctrines of the sages, we must begin with Mencius.' He also quotes the opinion of Yang Tsze-yün⁶, 'Yang and Mo were stopping up the way of truth, when Mencius refuted them, and scattered their delusions without difficulty;' and then remarks upon it:—'When Yang and Mo walked abroad, the true doctrine had nearly come to nought. Though

serve their sovereign with faithfulness, contain the unchanging rule for all ages.' The authors of the 'Daily Lessons' did their work by imperial order, and evidently had the fear of the court before their eyes. Their language implies a censure of our philosopher. There will ever be a grudge against him in the minds of despots, and their creatures will be ready to depreciate him.

¹ See above, pp. 23, 24.

² Bk. II. Pt. I. ii. 18. 19.

³ Bk. III. Pt. II. ix. 10.

⁴ Bk. III. Pt. II. ix. 13.

⁵ See above, pp. 11, 12.

⁶ 楊子雲;—died A. D. 18.

Mencius possessed talents and virtue, even those of a sage, he did not occupy the throne. He could only speak and not act. With all his earnestness, what could he do? It is owing, however, to his words, that learners now-a-days still know how to revere Confucius, to honour benevolence and righteousness, to esteem the true sovereign and despise the mere pretender. But the grand rules and laws of the sage and sage-sovereigns had been lost beyond the power of redemption; only one in a hundred of them was preserved. Can it be said in those circumstances that Mencius had an easy task? Yet had it not been for him, we should have been buttoning the lappets of our coats on the left side, and our discourse would have been all confused and indistinct;—it is on this account that I have honoured Mencius, and consider his merit not inferior to that of Yü.’

One asked the philosopher Ch’äng¹ whether Mencius might be pronounced to be a sage. He replied, ‘I do not dare to say altogether that he was a sage, but his learning had reached the extremest point.’ The same great scholar also said:—‘The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of *benevolence*, but as soon as Mencius opens his mouth, we hear of *benevolence* and *righteousness*. Confucius only spoke of the *will* or *mind*, but Mencius enlarged also on the *nourishment of the passion-nature*. In these two respects his merit was great.’ ‘Mencius did great service to the world by his teaching the goodness of man’s nature.’ ‘Mencius had a certain amount of the heroical spirit, and to that there always belong some jutting corners, the effect of which is very injurious. Yen Yüan, all round and complete, was different from this. He was but a hair’s-breadth removed from a sage, while Mencius must be placed in a lower rank, a great worthy, an inferior sage.’ Ch’äng was asked where what he called the heroical spirit of Mencius could be seen. ‘We have only to compare his words with those of Confucius,’ he said, ‘and we shall perceive it. It is like the comparison of ice or crystal with a precious jade-stone. The ice is bright enough, but the precious stone, without so much brilliancy, has a softness and richness all its own².’ The scholar

¹ 程子; see vol. i. proleg. p. 24.

² This is probably the original of what appears in the ‘Mémoires concernant les Chinois,’ in the notice of Mencius, vol. iii, and which Thornton (vol. ii. pp. 216, 217) has faithfully translated therefrom in the following terms:—‘Confucius, through prudence or modesty, often dissimulated; he did not always say what he might have said: Mäng-tsze, on the contrary, was incapable of constraining himself; he spoke what he thought, and without the

Yang¹ says:—‘The great object of Mencius in his writings is to rectify men’s hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart. When he discourses of benevolence, righteousness, propriety, and knowledge, he refers to the principles of these in the heart commiserating, feeling shame and dislike, affected with modesty and complaisance, approving and disapproving. When he speaks of the evils springing from perverted speakings, he says—“Growing first in the mind, they prove injurious to government.” When he shows how a prince should be served, he says—“Correct what is wrong in his mind. Once rectify the prince, and the kingdom will be settled.” With him the thousand changes and ten thousand operations of men all come from the mind or heart. If a man once rectify his heart, little else will remain for him to do. In “The Great Learning,” the cultivation of the person, the regulation of the family, the government of the State, and the tranquillisation of the empire, all have their root in rectifying the heart and making the thoughts sincere. If the heart be rectified, we recognise at once the goodness of the nature. On this account, whenever Mencius came into contact with people, he testified that man’s nature is good. When Âu-yang Yung-shû² says, that in the lessons of the sages, man’s nature does not occupy the first place, he is wrong. There is nothing to be put before this. Yáo and Shun are the models for ten thousand ages simply because they followed their nature. And to follow our nature is just to accord with Heavenly principle. To use plans and arts, away from this, though they may be successful in great achievement, is the selfishness of human desires, and as far removed from the mode of action of the sage, as earth is from heaven.’ I shall close these testimonies with a sentence from Chû Hsí himself. He says:—‘Mencius, when compared with Confucius, always appears to speak in too lofty a style; but when we hear him proclaiming the goodness of man’s

least fear or reserve. He resembles ice of the purest water, through which we can see all its defects as well as its beauties: Confucius, on the other hand, is like a precious gem, which, though not so pellucid as ice, has more strength and solidity.’ The former of these sentences is quite alien from the style of Chinese thinking and expression.

¹ 楊氏. This is 楊時, styled 中立, but more commonly referred to as 楊龜山. He was one of the great scholars of the Sung dynasty, a friend of the two Ch’ang. He has a place in the temples of Confucius. ² 歐陽永叔. This was one of China’s greatest scholars. He has now a place in the temples of Confucius.

nature, and celebrating Yáo and Shun, then we likewise perceive the solidity of his discourses¹.

3. The judgment concerning our philosopher contained in the above quotations will approve itself to every one who has carefully perused his Works. The long passage from Yang Kwei-shan is especially valuable, and puts the principal characteristic of Mencius's teachings in a clear light. Whether those teachings have the intrinsic value which is ascribed to them is another question,

Correctness of the above testimonies. Mencius's own peculiarities appear in his expositions of doctrine.

which I will endeavour to discuss in the present section without prejudice. But Mencius's position with reference to 'the doctrines of the sages' is correctly assigned. We are not to look for new truths in him. And this does not lead his countrymen to think less highly of him. I ventured to lay it down as one grand cause of the position and influence of Confucius, that he was simply the preserver of the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China. In this Mencius must share with him.

But while we are not to look to Mencius for new truths, the peculiarities of his natural character were more striking than those of his master. There was an element of 'the heroical' about him. He was a dialectician, moreover. If he did not like disputing, as he protested that he did not, yet, when forced to it, he showed himself a master of the art. An ingenuity and subtlety, which we cannot but enjoy, often mark his reasonings. We have more sympathy with him than with Confucius. He comes closer to us. He is not so awe-ful, but he is more admirable. The doctrines of the sages take a tinge from his mind in passing through it, and it is with that Mencian character about them that they are now held by the cultivated classes and by readers generally.

I will now call attention to a few passages illustrative of these remarks. Some might prefer to search them out for themselves in the body of the volume, and I am far from intending to exhaust the subject. There will be many readers, however, pleased to have the means of forming an idea of the man for themselves brought within small compass. My next object will be to review his doctrine concerning man's mental constitution and the nourishment of the passion-nature, in which he is said to have rendered special service

¹ See 朱子全書, 卷二十.

to the cause of truth. That done, I will conclude by pointing out what I conceive to be his chief defects as a moral and political teacher. To the opinions of Yang Chû and Mo, which he took credit to himself for assailing and exposing, it will be necessary to devote another chapter.

4. It was pointed out in treating of the opinions of Confucius, that he allowed no 'right divine' to a sovereign, independent of his exercising a benevolent rule. This was one of the topics, however, of which he was shy. With Mencius, on the contrary, it was a favourite theme. The degeneracy of the times and the ardour of his disposition prompted him equally to the free expression of his convictions about it.

Specimens of Mencius's opinions, and manner of advocating them.

'The people,' he said, 'are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest. When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place. When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place¹.'

On government.—The people more important than the sovereign.

'The people are the most important element in a nation, and the sovereign is the lightest;'—that is certainly a bold and ringing affirmation. Mencius was not afraid to follow it to the conclusion that the sovereign who was exercising an injurious rule should be dethroned. His existence is not to be allowed to interfere with the general good. Killing in such a case is no murder. King Hsüan once asked, 'Was it so that T'ang banished Chieh, and that king Wû smote Châu?' Mencius replied, 'It is so in the records.' The king asked, 'May a minister then put his sovereign to death?' Our philosopher's reply was:—'He who outrages the benevolence proper to his nature is called a robber; he who outrages righteousness is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Châu, but I have not heard in his case of the putting a sovereign to death².'

An unworthy sovereign may be dethroned or put to death.

With regard to the ground of the relation between ruler and

¹ Bk. VII. Pt. II. xiv.

² Bk. I. Pt. II. viii.

people, Mencius refers it very clearly to the will of God. In one place he adapts for his own purpose the language of king Wû in the Shû-ching :—‘Heaven having produced the inferior people, appointed for them rulers

The ground of the relation between ruler and people.

and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the kingdom¹.’ But the question arises—How can this will of Heaven be known? Mencius has endeavoured to answer it. He says :—‘Heaven gives the throne, but its appointment is not conferred with specific injunctions. Heaven does not speak. It shows its will by a man’s personal conduct and his conduct of affairs.’ The conclusion of the whole matter is :—‘Heaven sees according as the people see; Heaven hears according as the people hear².’

It may not be easy to dispute these principles. I for one have no hesitation in admitting them. Their application, however, must

An unworthy ruler may be dethroned by his relatives.

always be attended with difficulty. Here is a sovereign who is the very reverse of a minister of God for good. He ought to be removed, but who is to remove him? Mencius teaches in one passage that the duty is to be performed by his relatives who are also ministers. The king Hsüan asked him about the office of chief ministers. Mencius said, ‘Which chief ministers is your Majesty asking about?’ ‘Are there differences among them,’ inquired the king. ‘There are,’ was the reply; ‘there are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname.’ The king said, ‘I beg to ask about the chief ministers who are noble and relatives of the prince.’ Mencius answered, ‘If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.’ The king on this looked moved, and changed countenance. Mencius said, ‘Let not your Majesty be offended. You asked me, and I dare not answer but according to truth³.’

This plan for disposing of an unworthy sovereign has been acted on in China and in other countries. It is the best that can be

Virtuous ministers, and the minister of Heaven, may dethrone a ruler.

adopted to secure the throne in the ruling House. But where there are no relatives that have the virtue and power to play such a part, what is to be done? Mencius has two ways of meeting this difficulty. Contrary

¹ Bk. I. Pt. II. iii. 7.

² Bk. V. Pt. I. v.

³ Bk. V. Pt. II. ix.

to his general rule¹ for the conduct of ministers who are not relatives, he allows that even they may, under certain conditions, take summary measures with their sovereign. His disciple Kung-sun Ch'âu said to him, 'Î Yin said, "I cannot be near and see him so disobedient to reason," and therewith he banished T'âi-chiâ to T'ung. The people were much pleased. When T'âi-chiâ became virtuous, he brought him back, and the people were again much pleased. When worthies are ministers, may they indeed banish their sovereigns in this way when they are not virtuous?' Mencius replied, 'If they have the same purpose as Î Yin, they may. If they have not the same purpose, it would be usurpation².' His grand device, however, is what he calls 'the minister of Heaven.' When the sovereign has become worthless and useless, his hope is that Heaven will raise up some one for the help of the people;—some one who shall so occupy in his original subordinate position as to draw all eyes and hearts to himself³. Let him then raise the standard, not of rebellion, but of righteousness⁴, and he cannot help attaining to the highest dignity. So it was with the great T'ang; so it was with the kings Wăn and Wû. Of the last Mencius says:—'There was one man'—i.e. the tyrant Châu—'pursuing a violent and disorderly course in the kingdom, and king Wû was ashamed of it. By one display of his anger, he gave repose to all the people⁵.' He would have been glad if any one of the princes of his own time had been able to vault in a similar way to the sovereign throne, and he went about counselling them to the attempt. 'Let your Majesty,' said he to king Hsüan, 'in like manner, by one burst of anger, give repose to all the people of the nation.' This was in fact advising to rebellion, but the philosopher would have recked little of such a charge. The house of Châu had forfeited in his view its title to the kingdom. Alas! among all the princes he had to do with, he did not find one who could be stirred to so honourable an action.

We need not wonder that Mencius, putting forth the above views so boldly and broadly, should not be a favourite with the rulers of China. His sentiments, professed by the literati, and known and read by all the people, have operated powerfully to compel the good behaviour of 'the powers that be.' It may be said that they encourage the aims of selfish ambition, and the lawlessness of the

¹ Bk. V. Pt. II. ix. 1.² Bk. VII. Pt. I. xxxi.³ Bk. II. Pt. I. v. 6.

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⁴ 'a raising of righteous soldiers';—this is what all rebel leaders in China profess to do.⁵ Bk. I. Pt. II. iii. 7.

licentious mob. I grant it. They are lessons for the virtuous, and not for the lawless and disobedient, but the government of China would have been more of a grinding despotism, if it had not been for them.

On the readiness of the people to be governed Mencius only differs from Confucius in the more vehement style in which he expresses his views. He does not dwell so much on the influence of personal virtue, and I pointed out, in the sketch of his Life, how he all but compromised his character in his communications with king Hsüan, telling him that his love of women, of war, and of wealth might be so regulated as not to interfere with his exercise of true royal government. Still he speaks at times correctly and emphatically on this subject. He quotes Confucius's language on the influence generally of superiors on inferiors,—that 'the relation between them is like that between the wind and grass; the grass must bend when the wind blows upon it¹;' and he says himself:—'It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and all his acts will be correct. Once rectify the prince, and the kingdom will be firmly settled².'

But the misery which he saw around him, in consequence of the prevailing anarchy and constant wars between State and State, led Mencius to insist on the necessity of what he called 'a benevolent government.' The king Hsiang asked him, 'Who can unite the kingdom under one sway?' and his reply was, 'He who has no pleasure in killing men can so unite it³.' His being so possessed with the sad condition of his time likewise gave occasion, we may suppose, to the utterance of another sentiment sufficiently remarkable. 'Never,' said he, 'has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole kingdom. It is impossible that any one should become ruler of the kingdom to whom it has not yielded the subjection of the heart⁴.' The highest style of excellence will of course

¹ Bk. III. Pt. I. ii. 4.² Bk. IV. Pt. I. xx.³ Bk. I. Pt. I. vi.⁴ Bk. IV. Pt. II. xvi.

have its outgoings in benevolence. Apart from that, it will be powerless, as Mencius says. His words are akin to those of Paul:—‘Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.’

On the effects of a benevolent rule he says:—‘Chieh and Cháu’s losing the throne arose from their losing the people; and to lose the people means to lose their hearts. There is a way to get the throne:—get the people, and the throne is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike. The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness. As the otter aids the deep waters, driving the fish into them, and as the hawk aids the thickets, driving the little birds to them, so Chieh and Cháu aided T’ang and Wû, driving the people to them. If among the present sovereigns of the kingdom there were one who loved benevolence, all the other princes would aid him by driving the people to him. Although he wished not to become sovereign, he could not avoid becoming so¹.’

Two principal elements of this benevolent rule, much insisted on by Mencius, deserve to be made prominent. They are to be found indicated in the Analects, and in the older Classics also, but it was reserved for our philosopher to set them forth, sharply defined in his own style, and to show the connexion between them. They are:—that the people be made well off, and that they be educated; and the former is necessary in order to the efficiency of the other.

To make the people prosperous, and to educate them, are important elements in a benevolent rule.

Once, when Confucius was passing through Wei in company with Yen Yû, he was struck with the populousness of the State. The disciple said, ‘Since the people are thus numerous, what more shall be done for them?’ Confucius answered, ‘Enrich them.’ ‘And when they have been enriched, what more shall be done for them?’ The reply was—‘Teach them².’ This brief conversation contains the germs of the ideas on which Mencius delighted to dwell.

We read in one place:—‘Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light:—so the people may be made rich.

¹ Bk. IV. Pt. I. ix.

² Confucian Analects, XIII. ix.

‘Let it be seen to that they use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

‘The people cannot live without water and fire; yet if you knock at a man’s door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the kingdom so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous¹?’

Again he says:—‘In good years the youth of a country are most of them good, while in bad years they abandon themselves to evil².

It is in his conversations, however, with king Hsüan of Ch’i and duke Wăn of T’ăng, that we find the fullest exposition of the points in hand. ‘It is only scholars’—officers, men of a superior order—who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease³.

It is not necessary to remark here on the measures which Mencius recommends in order to secure a certain livelihood for the people. They embrace the regulation both of agriculture and commerce. And education would be directed simply to illustrate the human relations⁴. What he says on these subjects is not without shrewdness, though many of his recommendations are inappropriate to the present state of society in China itself as well as in other countries. But his principle, that good government should contemplate, and

¹ Bk. VII. Pt. I. xxiii. ² Bk. VI. Pt. I. vii. ³ Bk. I. Pt. I. vii. 20, 21; Bk. III. Pt. I. iii. 3. ⁴ Bk. III. Pt. I. iii; Bk. I. Pt. II. iv; Bk. II. Pt. I. v, *et al.* ⁵ Bk. III. Pt. I. iii. 10.

will be seen in, the material wellbeing of the people, is worthy of all honour. Whether government should interfere to secure the education of the people is questioned by not a few. The religious denomination to which I have the honour to belong has distinguished itself by opposing such a doctrine in England,—more zealously perhaps than wisely. But when Mencius teaches that with the mass of men education will have little success where the life is embittered by a miserable poverty, he shows himself well acquainted with human nature. Educationists now seem generally to recognise it, but I think it is only within a century that it has assumed in Europe the definiteness and importance with which it appeared to Mencius here in China two thousand years ago.

We saw how Mencius, when he was residing in T'äng, came into contact with a class of enthusiasts, who advocated a return to the primitive state of society,

‘When Adam delved and Eve span.’

They said that wise and able princes should cultivate the ground equally and along with their people, and eat the fruit of their labour,

Necessity for a division of labour, and that government be conducted by a lettered class.

—that ‘to have granaries, arsenals, and treasuries was an oppressing of the people.’ Mencius exposed these errors very happily, showing the necessity to society of a division of labour, and that the conduct of government should be in the hands of a lettered class. ‘I suppose,’ he said to a follower of the strange doctrines, ‘that Hsü Hsing sows grain and eats the produce. Is it not so?’ ‘It is so,’ was the answer. ‘I suppose that he also weaves cloth, and wears his own manufacture. Is it not so?’ ‘No; Hsü wears clothes of hair-cloth.’ ‘Does he wear a cap?’ ‘He wears a cap.’ ‘What kind of cap?’ ‘A plain cap.’ ‘Is it woven by himself?’ ‘No; he gets it in exchange for grain.’ ‘Why does Hsü not weave it himself?’ ‘That would injure his husbandry.’ ‘Does Hsü cook his food in boilers and earthenware pans, and does he plough with an iron share?’ ‘Yes.’ ‘Does he make those articles himself?’ ‘No; he gets them in exchange for grain.’ On these admissions Mencius proceeds:—‘The getting those various articles in exchange for grain is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should such a thing be supposed? But why does not Hsü, *on his principles*,

act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?' His opponent attempted a reply:—'The business of the handicraftsman can by no means be carried on along with the business of husbandry.' Mencius resumed:—'Then, is it the government of the kingdom which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, whatever articles he can require are ready to his hand, being produced by the various handicraftsmen;—if he must first make them for his own use, this way of doing would keep all the people running about upon the roads. Hence there is the saying:—"Some men labour with their minds, and some with their strength. Those who labour with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them." This is a principle universally recognised¹.'

Sir John Davis has observed that this is exactly Pope's line,

'And those who think still govern those who toil².'

Mencius goes on to illustrate it very clearly by referring to the labours of Yáo and Shun. His opponent makes a feeble attempt at the end to say a word in favour of the new doctrines he had embraced:—'If Hsü's doctrines were followed there would not be two prices in the market, nor any deceit in the kingdom. If a boy were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with bundles of hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes which were the same in size.' Mencius meets this with a decisive reply:—'It is the nature of things to be of unequal quality; some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the world into confusion. If large shoes were on the same price with small shoes, who would make them? For

¹ Bk. III. Pt. I. iv.

² The Chinese, vol. ii. p. 56.

people to follow the doctrines of Hsü would be for them to lead one another on to practise deceit. How can they avail for the government of a State?

There is only one other subject which I shall here notice, with Mencius's opinions upon it,—the position, namely, which he occupied himself with reference to the princes of his time. He calls it that of 'a Teacher,' but that term in our language very inadequately represents it. He wished to meet with some ruler who would look to him as 'guide, philosopher, and friend,' regulating himself by his counsels, and thereafter committing to him the entire administration of his government. Such men, he insisted, there had been in China from the earliest ages. Shun had been such to Yáo; Yü and Káo-yáo had been such to Shun; Í Yin had been such to T'ang; T'ai-kung Wang had been such to king Wăn; Cháu-kung had been such to the kings Wú and Ch'ang; Confucius might have been such to any prince who knew his merit; Tsze-sze was such, in a degree, to the dukes Hui of Pí and Mú of Lú¹. The wandering scholars of his own day, who went from court to court, sometimes with good intentions and sometimes with bad, pretended to this character; but Mencius held them in abhorrence. They disgraced the character and prostituted it, and he stood forth as its vindicator and true exemplifier.

Never did Christian priest lift up his mitred front, or show his shaven crown, or wear his Geneva gown, more loftily in courts and palaces than Mencius, the Teacher, demeaned himself. We have seen what struggles sometimes arose between him and the princes who would fain have had him bend to their power and place. 'Those,' said he, 'who give counsel to the great should despise them, and not look at their pomp and display. Halls several fathoms high, with beams projecting several cubits:—these, if my wishes were to be realised, I would not have. Food spread before me over ten cubits square, and attendant women to the amount of hundreds:—these, though my wishes were realised, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me:—these, though my wishes were realised, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should

I stand in awe of them!?' Before we bring a charge of pride against Mencius on account of this language and his conduct in accordance with it, we must bear in mind that the literati in China do in reality occupy the place of priests and ministers in Christian kingdoms. Sovereign and people have to seek the law at their lips. The ground on which they stand,—'the rules of the ancients,'—affords but poor footing compared with the Word of God; still it is to them the truth, the unalterable law of right and duty, and, as the expounders of it, they have to maintain a dignity which will not compromise its claims. That 'scholars are the first and head of the four classes of the people' is a maxim universally admitted. I do desiderate in Mencius any approach to humility of soul, but I would not draw my illustrations of the defect from the boldness of his speech and deportment as 'a Teacher.'

But in one respect I am not sure but that our philosopher failed to act worthy of the character which he thus assumed. The great men to whom he was in the habit of referring as his patterns nearly all rose from deep poverty to their subsequent eminence. 'Shun came from among the channelled fields; Fû Yüeh was called to office from the midst of his building-frames; Kâo Ko from his fish and salt². '1 Yin was a farmer in Hsin. When T'ang sent persons with presents of silk, to entreat him to enter his service, he said, with an air of indifference and self-satisfaction, "What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channelled fields, and there delight myself with the principles of Yâo and Shun³?"' It does not appear that any of those worthies accepted favours while they were not in office, or from men whom they disapproved. With Mencius it was very different: he took largely from the princes whom he lectured and denounced. Possibly he might plead in justification the example of Confucius, but he carried the practice to a greater extent than that sage had ever done,—to an extent which staggered even his own disciples and elicited their frequent inquiries. For instance, 'P'ang Käng asked him, saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?"' Mencius replied, 'If there be

¹ Bk. VII. Pt. II. xxxiv. This passage was written on the pillars of a hall in College Street, East, where the gospel was first preached publicly by myself in their own tongue to the people of Canton, in February, 1858. ² Bk. VI. Pt. II. xv. 1. ³ Bk. V. Pt. I. vii. 2, 3.

not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yáo is not to be considered excessive. Do you think it was excessive?' 'No,' said the other, 'but for a scholar performing no service to receive his support notwithstanding is improper.' Mencius answered, 'If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man who, at home, is filial, and, abroad, respectful to his elders, and who watches over the principles of the ancient kings, awaiting the rise of future learners,—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?' P'ang Kǎng said, 'The aim of the carpenter and carriage-wright is by their trades to seek for a living. Is it also the aim of the superior man in his practice of principles to seek for a living?' 'What have you to do,' returned Mencius, 'with his purpose? He is of service to you. He deserves to be supported, and should be supported. And let me ask—Do you remunerate a man's intention, or do you remunerate his service?' To this Kǎng replied, 'I remunerate his intention.' Mencius said, 'There is a man here who breaks your tiles and draws unsightly figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?' 'No,' said Kǎng; and Mencius then concluded, 'That being the case, it is not the purpose which you remunerate, but the work done¹.'

The ingenuity of Mencius in the above conversation will not be questioned. The position from which he starts in his defence, that society is based on a division of labour and an interchange of services, is sound, and he fairly hits and overthrows his disciples on the point that we remunerate a man not for his aim but for his work done. But he does not quite meet the charge against himself. This will better appear from another brief conversation with Kung-sun Ch'âu on the same subject. 'It is said, in the Book of Poetry,' observed Ch'âu,

"He will not eat the bread of idleness."

How is it that we see superior men eating without labouring?' Mencius replied, 'When a superior man resides in a country, if the sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory; if the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness!'

The argument here is based on the supposition that the superior man has free course, is appreciated by the sovereign, and venerated and obeyed by the people. But this never was the case with Mencius. Only once, the short time that he was in T'äng, did a ruler listen favourably to his counsels. His lessons, it may be granted, were calculated to be of the greatest benefit to the communities where he was, but it is difficult to see the 'work done,' for which he could claim the remuneration. His reasoning might very well be applied to vindicate a government's extending its patronage to literary men, where it recognised in a general way the advantages to be derived from their pursuits. Still more does it accord with that employed in western nations where ecclesiastical establishments form one of the institutions of a country. The members belonging to them must have their maintenance, independently of the personal character of the rulers. But Mencius's position was more that of a reformer. His claims were of those of his personal merit. It seems to me that P'ang K'äng had reason to doubt the propriety of his course, and characterise it as extravagant.

Another disciple, Wan Chang, pressed him very closely with the inconsistency of his taking freely the gifts of the princes on whom he was wont to pass sentence so roundly. Mencius had insisted that, where the donor offered his gift on a ground of reason and in a manner accordant with propriety, even Confucius would have received it. 'Here now,' said Chang, 'is one who stops and robs people outside the city gates. He offers his gift on a ground of reason and in a proper manner;—would it be right to receive it so acquired by robbery?' The philosopher of course said it would not, and the other pursued:—'The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, the superior man receives them. I venture to ask you to explain this.' Mencius answered:—

· Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness'.

Here again we must admire the ingenuity of Mencius; but it amuses us more than it satisfies. It was very well for him to maintain his dignity as 'a Teacher,' and not go to the princes when they called him, but his refusal would have had more weight, if he had kept his hands clean from all their offerings. I have said above that if less awe-ful than Confucius, he is more admirable. Perhaps it would be better to say he is more brilliant. There is some truth in the saying of the scholar Ch'äng, that the one is the glass that glitters, and the other the jade that is truly valuable.

Without dwelling on other characteristics of Mencius, or culling from him other striking sayings,—of which there are many,—I proceed to exhibit and discuss his doctrine of the goodness of human nature.

5. If the remarks which I have just made on the intercourse of Mencius with the princes of his day have lowered him somewhat in the estimation of my readers, his doctrine of human nature, and the force with which he advocates it, will not fail to produce a high appreciation of him as a moralist and thinker. In concluding my exhibition of the opinions of Confucius in the former volume, I have observed that 'he threw no light on any of the questions which have a world-wide interest.' This Mencius did. The constitution of man's nature, and how far it supplies to him a rule of conduct and a law of duty, are inquiries than which there can hardly be any others of more importance. They were largely discussed in the Schools of Greece. A hundred vigorous and acute minds of modern Europe have occupied themselves with them. It will hardly be questioned in England that the palm for clear and just thinking on the subject belongs to Bishop Butler, but it will presently be seen that his views and those of Mencius are, as nearly as possible, identical. There is a difference of nomenclature and a combination

Mencius's view
of human nature;
its identity with
that of Bishop
Butler.

of parts, in which the advantage is with the Christian prelate. Felicity of illustration and charm of style belong to the Chinese philosopher. The doctrine in both is the same.

The utterances of Confucius on the subject of our nature were few and brief. The most remarkable is where he says:—‘Man is born for uprightness. If a man be without uprightness and yet live, his escape *from death* is the effect of good fortune¹.’ This is in entire accordance with Mencius’s view, and as he appeals to the sage in his own support², though we cannot elsewhere find the words which he quotes, we may believe that Confucius would have approved of the sentiments of his follower, and frowned on those who have employed some of his sayings in confirmation of other conclusions³. I am satisfied in my own mind on this point. His repeated enunciation of ‘the golden rule,’ though only in a negative form, is sufficient evidence of it.

The opening sentence of ‘The Doctrine of the Mean,’—‘What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH; the regulation of the path is called INSTRUCTION,’—finds a much better illustration from Mencius than from Tsze-sze himself. The germ of his doctrine lies in it. We saw reason to discard the notion that he was a pupil of Tsze-sze; but he was acquainted with his treatise just named, and as he has used some other parts of it, we may be surprised that in his discussions on human nature he has made no reference to the above passage.

What gave occasion to his dwelling largely on the theme was the prevalence of wild and injurious speculations about it. In nothing did the disorder of the age more appear. Kung-tû, one of his disciples, once went to him and said, ‘The philosopher Kão says:—“Man’s nature is neither good nor bad.” Some say:—“Man’s nature may be made to practise good, and it may be made to practise evil; and accordingly, under Wăn and Wû, the people loved what was good, while, under Yü and Lî, they loved what was cruel.” Others say:—“The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yáo there yet appeared Hsiang; that with such a father as Kû-sâu there yet appeared Shun; and that

¹ Analects, VI. xvii. ² Bk. VI. Pt. I. vi. 8; viii. 4. ³ See the annotations of the editor of Yang-tsze’s (楊子, the 楊 is often written 楊) Work, 脩身篇, in the 十子全書 (vol. i. prolég. p. 132).

with Cháu for their sovereign, and the son of their elder brother besides, there were found Ch'î, the viscount of Wei, and the prince Pî-kan." And now you say :—"The nature is good." Then are all those opinions wrong¹ ?

'The nature of man is good,'—this was Mencius's doctrine. By many writers it has been represented as entirely antagonistic to Christianity ; and, as thus broadly and briefly enunciated, it sounds startling enough. As fully explained by himself, however, it is not so very terrible. Butler's scheme has been designated 'the system of Zeno baptised into Christ².' That of Mencius, identifying closely with the master of the Porch, is yet more susceptible of a similar transformation.

But before endeavouring to make this statement good, it will be well to make some observations on the opinion of the philosopher Kâo. He was a contemporary of Mencius, and they came into argumentative collision. One does not see immediately the difference between his opinion, as stated by Kung-tû, and the next. Might not man's nature, though neither good nor bad, be made to practise the one or the other ? Kâo's view went to deny any essential distinction between good and evil,—virtue and vice. A man might be made to act in a way commonly called virtue and in a way commonly called evil, but in the one action there was really nothing more approvable than in the other. 'Life,' he said, 'was what was meant by nature³.' The phenomena of benevolence and righteousness were akin to those of walking and sleeping, eating and seeing. This extravagance afforded scope for Mencius's favourite mode of argument, the *reductio ad absurdum*. He showed, on Kâo's principles, that 'the nature of a dog was like the nature of an ox, and the nature of an ox like the nature of a man.'

The two first conversations⁴ between them are more particularly worthy of attention, because, while they are a confutation of his opponent, they indicate clearly our philosopher's own theory. Kâo compared man's nature to a willow tree, and benevolence and righteousness to the cups and bowls that might be fashioned from its wood. Mencius replied that it was not the nature of the willow to produce cups and bowls ; they might be made from it indeed, by bending and

Mencius's exposure of Kâo's errors, and statement of his own doctrine.

¹ Bk. VI. Pt. I. vi. 1-4.

² Wardlaw's Christian Ethics, edition of 1833, p. 119.

³ Bk. VI. Pt. I. iii.

⁴ Bk. VI. Pt. I. i. ii.

cutting and otherwise injuring it; but must humanity be done such violence to in order to fashion the virtues from it? Kào again compared the nature to water whirling round in a corner;—open a passage for it in any direction, and it will flow forth accordingly. ‘Man’s nature,’ said he, ‘is indifferent to good and evil, just as the water is indifferent to the east and west.’ Mencius answered him:—‘Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man’s nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. By striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill; but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.’

Mencius has no stronger language than this, as indeed it would be difficult to find any stronger, to declare his belief in the goodness of human nature. To many Christian readers it proves a stumbling-block and offence. But I venture to think that this is without sufficient reason. He is speaking of our nature in its ideal, and not as it actually is,—as we may ascertain from the study of it that it ought to be, and not as it is made to become. My rendering of the sentences last quoted may be objected to, because of my introduction of the term *tendency*; but I have Mencius’s express sanction for the representation I give of his meaning. Replying to Kung-tà’s question, whether all the other opinions prevalent about man’s nature were wrong, and his own, that it is good, correct, he said:—‘From the feelings proper to it, we see that it is constituted for the practice of what is good. *This is what I mean in saying that the nature is good.* If men do what is not good, the blame cannot be imputed to their natural powers¹.’ Those who find the most fault with him, will hardly question the truth of this last declaration. When a man does wrong, whose is the blame,—the sin? He might be glad to roll the guilt on his Maker, or upon his nature,—which is only an indirect charging of his Maker with it;—but it is his own burden, which he must bear himself.

The proof by which Mencius supports his view of human nature

¹ Bk. VI. Pt. I. vi. 5, 6.

as formed only for virtue is twofold. First, he maintains that there are in man a natural principle of benevolence, a natural principle of righteousness, a natural principle of propriety, and a natural principle of apprehending moral truth. 'These,' he says, 'are not infused into us from without. We are certainly possessed of them; and a different view is simply from want of reflection¹.' In further illustration of this he argued thus:—'All men have a mind which cannot bear to see the sufferings of others;—my meaning may be illustrated thus;—Even now-a-days, i.e. in these degenerate times, 'if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing. From this case we may see that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approval and disapproval is essential to man. These feelings are the principles respectively of benevolence, righteousness, propriety, and the knowledge of good and evil. Men have these four principles just as they have their four limbs².'

Let all this be compared with the language of Butler in his three famous *Sermons upon Human Nature*. He shows in the first of these:—'First, that there is a natural principle of benevolence in man; secondly, that the several *passions* and *affections*, which are distinct both from benevolence and self-love, do in general contribute and lead us to *public* good as really as to private; and thirdly, that there is a principle of reflection in men, by which they distinguish between, approve and disapprove their own actions³.'

¹ Bk. VI. Pt. I. vi. 7.

² Bk. II. Pt. I. vi. 3, 4, 5, 6.

³ I am indebted to Butler for fully understanding Mencius's fourth feeling, that of approving and disapproving, which he calls 'the principle of knowledge,' or wisdom. In the notes, Bk. II. Pt. I. vi. 5, I have said that he gives to this term 'a moral sense.' It is the same with Butler's principle of reflection, by which men distinguish between, and approve or disapprove, their own actions.—I have heard gentlemen speak contemptuously of Mencius's case in point, to prove the existence of a feeling of benevolence in man. 'This,' they have said, 'is Mencius's idea of virtue, to save a child from falling into a well. A mighty display of virtue, truly!' Such language arises from misconceiving Mencius's object in putting the case. 'If there be,' says Butler, 'any affection in human nature, the object and end of which is the good of another, this is itself benevolence. Be it ever so short, be it in ever so low a degree, or ever so unhappily confined, it proves the assertion and points out what we were designed for, as

Is there anything more in this than was apprehended and expressed by Mencius? Butler says in the conclusion of his first discourse that 'Men follow their nature to a certain degree but not entirely; their actions do not come up to the whole of what their nature leads them to; and they often violate their nature.' This also Mencius declares in his own forceful manner:—'When men having these four principles, yet say of themselves that they cannot develop them, they play the thief with themselves, and he who says of his prince that he cannot develop them, plays the thief with his prince¹.' 'Men differ from one another in regard to the principles of their nature;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their natural powers².'

So much for the first or preliminary view of human nature insisted on by Mencius, that it contains principles which are disinterested and virtuous. But there wants something more to make good the position that virtue ought to be supreme, and that it is for it, in opposition to vice, that our nature is formed. To use some of the 'licentious talk' which Butler puts into the mouth of an opponent:—'Virtue and religion require not only that we do good to others, when we are led this way, by benevolence and reflection happening to be stronger than other principles, passions, or appetites; but likewise that the *whole character* be formed upon thought and reflection; that *every* action be directed by some determinate rule, some other rule than the strength or prevalence of any principle or passion. What sign is there in our nature (for the inquiry is only about what is to be collected from thence) that this was intended by its Author? Or how does so various and fickle a temper as that of man appear adapted thereto? . . . As brutes have various instincts, by which they are carried on to the end the Author of their nature intended them for, is not man in the same condition, with this difference

really as though it were in a higher degree and more extensive.' 'It is sufficient that the seeds of it be implanted in our nature.' The illustration from a child falling into a well must be pronounced a happy one. How much lower Mencius could go may be seen from his conversation with king Hsüan, Bk. I. Pt. I. vii, whom he leads to a consciousness of his commiserating mind from the fact that he had not been able to bear the frightened appearance of an ox which was being led by to be killed, and ordered it to be spared. The kindly heart that was moved by the suffering of an animal had only to be carried out, to suffice for the love and protection of all within the four seas.

¹ Bk. II. Pt. I. vi. 6.

² Bk. VI. Pt. I. vi. 7.

Second proof that human nature is formed for virtue:—that it is a constitution, where the higher principles should serve the lower.

only, that to his instincts (i.e. appetites and passions) is added the principle of reflection or conscience? And as brutes act agreeably to their nature in following that principle or particular instinct which for the present is strongest in them; does not man likewise act agreeably to his nature, or obey the law of his creation, by following that principle, be it passion or conscience, which for the present happens to be strongest in him? . . . Let every one then quietly follow his nature; as passion, reflection, appetite, the several parts of it, happen to be the strongest; but let not the man of virtue take it upon him to blame the ambitious, the covetous, the dissolute; since these, equally with him, obey and follow their nature¹.

To all this Butler replies by showing that the principle of reflection or conscience is 'not to be considered merely as a principle in the heart, which is to have some influence as well as others, but as a faculty, in kind and in nature, supreme over all others, and which bears its own authority of being so;' that the difference between this and the other constituents of human nature is not 'a difference in strength or degree,' but 'a difference *in nature* and *in kind*;' that 'it was placed within to be our proper governor; to direct and regulate all under principles, passions, and motives of action:—this is its right and office; thus sacred is its authority.' It follows from the view of human nature thus established, that 'the inward frame of man is a *system or constitution*; whose several parts are united, not by a physical principle of individuation, but by the respects they have to each other, the chief of which is the subjection which the appetites, passions, and particular affections have to the one supreme principle of reflection or conscience².'

Now, the *substance* of this reasoning is to be found in Mencius. Human nature—the inward frame of man—is with him a *system or constitution* as much as with Butler. He says, for instance:—'There is no part of himself which a man does not love; and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. FOR EXAMINING WHETHER HIS WAY OF NOURISHING BE GOOD OR NOT, WHAT OTHER RULE IS THERE BUT THIS, THAT HE DETERMINE BY REFLECTING ON HIMSELF WHERE IT SHOULD BE APPLIED?

'Some parts of the body are noble and some ignoble; some great

¹ See Sermon Second.

² See note to Sermon Third.

and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man¹.

Again:—‘Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men².’

The great part of ourselves is the moral elements of our constitution; the lower part is the appetites and passions that centre in self. He says finely:—‘There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in what is good;—these constitute the nobility of Heaven. To be a duke, a noble, or a great officer;—this constitutes the nobility of man³.’

There is one passage very striking:—‘For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment of *Heaven* in connexion with them; and the superior man does not say of *his pursuit of them*, “It is my nature.” *The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between host and guest, the display of knowledge in recognising the worthy, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven.* But there is *an adaptation of our nature* for them; and the superior man does not say, in reference to them, “It is the appointment of *Heaven*.”’

From these paragraphs it is quite clear that what Mencius considered as deserving properly to be called the nature of man, was not that by which he is a creature of appetites and passions, but that by which he is lifted up into the higher circle of intelligence and virtue. By the phrase, ‘the appointment of Heaven,’ most Chinese scholars understand the will of Heaven, limiting in the first case the gratification of the appetites, and in the second the exercise of the virtues. To such limitation Mencius teaches there ought to be a cheerful submission so far as the appetites are concerned, but where the virtues are in question, we are to be striving after them notwithstanding adverse and opposing circumstances. THEY ARE

¹ Bk. VI. Pt. I. xiv.² Bk. VI. Pt. I. xv.³ Bk. VI. Pt. I. xvi.⁴ Bk. VII.

OUR NATURE, what we were made for, what we have to do. I will refer but to one other specimen of his teaching on this subject. 'The will,' he said, using that term for the higher moral nature in activity,—'the will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is first and chief, and the passion-nature is subordinate to it¹.'

My readers can now judge for themselves whether I exaggerated at all in saying that Mencius's doctrine of human nature was, as nearly as possible, identical with that of Bishop Butler. Sir James Mackintosh has said of the sermons to which I have made reference, and his other cognate discourses, that in them Butler 'taught truths more capable of being exactly distinguished from the doctrines of his predecessors, more satisfactorily established by him, more comprehensively applied to particulars, more rationally connected with each other, and therefore more worthy of the name of *discovery*, than any with which we are acquainted; if we ought not, with some hesitation, to except the first steps of the Grecian philosophers towards a Theory of Morals².' It is to be wished that the attention of this great scholar had been called to the writings of our philosopher. Mencius was senior to Zeno, though a portion of their lives synchronised. Butler certainly was not indebted to him for the views which he advocated; but it seems to me that Mencius had left him nothing to *discover*.

But the question now arises—'Is the view of human nature propounded by Mencius correct?' So far as yet appears, I see not

The proper use of Mencius's views thus far considered.

how the question can be answered otherwise than in the affirmative. Man was formed for virtue. Be it that his conduct is very far from being conformed to virtue, that simply fastens on him the shame of guilt. Fallen as he may be,—fallen as I believe and know he is,—his nature still bears its testimony, when properly interrogated, against all unrighteousness. Man, heathen man, *a Gentile without the law, is still a law to himself*. So the apostle Paul affirms; and to no moral teacher of Greece or Rome can we appeal for so grand an illustration of the averment as we find in Mencius. I would ask those whom his sayings offend, whether it would have been better for his countrymen if he had taught a contrary doctrine, and told them that man's nature is bad, and that the more they obeyed all its

¹ Bk. II. Pt. I. ii. 9. Dissertation; on Butler.

² Encyclopædia Britannica (8th edition), Second Preliminary

lusts and passions, the more would they be in accordance with it, and the more pursuing the right path? Such a question does not need a reply. The proper use of Mencius's principles is to reprove the Chinese—and ourselves as well—of the thousand acts of sin of which they and we are guilty, that come within their sweep and under their condemnation.

From the ideal of man to his actualism there is a vast descent. Between what he ought to be and what he is, the contrast is melancholy. '*Benevolence*,' said our philosopher, 'is the characteristic of man¹.' It is 'the wide house in which the world should dwell,' while *propriety* is 'the correct position in which the world should ever be found,' and *righteousness* is 'the great path which men should ever be pursuing².' In opposition to this, however, hatred, improprieties, unrighteousness are constant phenomena of human life. We find men hateful and hating one another, quenching the light that is in them, and walking in darkness to perform all deeds of shame. 'There is none that doeth good; no, not one.' Mencius would have denied this last sentence, claiming that the sages should be excepted from it; but he is ready enough to admit the fact that men in general do evil and violate the law of their nature. They sacrifice the noble portion of themselves for the gratification of the ignoble; they follow that part which is little, and not that which is great. He can say nothing further in explanation of the fact. He points out indeed the effect of injurious circumstances, and the power of evil example; and he has said several things on these subjects worthy of notice:—'It is not to be wondered at that the king is not wise! Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it?' 'In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred on them by Heaven that they are thus different: the abandonment is owing to the circumstances through which they allow their minds to be

How Mencius admitted much actual evil, and how he accounted for it.

¹ Bk. VII. Pt. II. xvi.

² Bk. III. Pt. II. ii. 3.

³ Bk. VI. Pt. I. ix.

ensnared and drowned in evil. There now is barley: let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Any inequalities of *produce* will be owing to *the difference of the soil* as rich or poor, the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business¹.

The inconsistencies in human conduct did not escape his observation. After showing that there is that in human nature which will sometimes make men part with life sooner than with righteousness, he goes on:—‘And yet a man will accept ten thousand *chung* without any consideration of propriety and righteousness. What can they add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy may be helped by him?’ The scalpel is used here with a bold and skilful hand. The lust of the flesh, and the lust of the eyes, and the pride of life are laid bare, nor does our author stop, till he has exposed the subtle workings of the delusion that the end may sanctify the means, that evil may be wrought that good may come. He pursues:—‘In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the services of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one’s poor and needy acquaintance may be helped. Was it then not possible likewise to decline this? This is a case of what is called—“Losing the proper nature of one’s mind².”’

To the principle implied in the concluding sentences of this quotation Mencius most pertinaciously adheres. He will not allow

Original badness cannot be predicated from actual evil.

that original badness can be predicated of human nature from any amount of actual wickedness. ‘The trees,’ said he, ‘of the Niü Mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still, through the activity of the vegetative life day and night, and the nourishing influence of the

¹ Bk. VI. Pt. I. vii.

² Bk. VI. Pt. I. xii. 7, 8.

rain and dew, they were not without buds and sprouts springing forth;—but then came the cattle and goats, and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, which when people see, they think it was never finely wooded. But is this the proper nature of the mountain? And so also of what properly belongs to man:—shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can the mind retain its beauty? But there is a development of its life day and night; and in the calm air of the morning, just between night and day, the mind feels in a degree the desires and aversions which are proper to humanity; but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering takes place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind*; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity¹?

Up to this point I fail to perceive anything in Mencius's view of human nature that is contrary to the teachings of our Christian scriptures, and that may not be employed with advantage by the missionary in preaching the Gospel to the Chinese. It is far from covering what we know to be the whole duty of man, yet it is defective rather than erroneous. Deferring any consideration of this for a brief space, I now inquire whether Mencius, having an ideal of the goodness of human nature, held also that it had been and could be realised? The answer is that he did. The actual realisation he found in the sages, and he contended that it was within the reach of every individual. 'All things which are the same in kind,' he says, 'are like one another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind².' The feet, the mouths, the eyes of the sages were not different from those of other people, neither were their minds. 'Is it so,' he was once asked, 'that all men may be Yâos

The actual perfection of the sages, and possible perfection of all.

¹ Bk. VI. Pt. I. viii. 1, 2.

² Bk. VI. Pt. I. vii. 3.

and Shuns?' and he answered, 'It is,' adding by way of explanation:—'To walk slowly, keeping behind his elders, is to perform the part of a younger brother, and to walk quickly and precede his elders is to violate that duty. Now, is it what a man cannot do,—to walk slowly? IT IS WHAT HE DOES NOT DO. The course of Yáo and Shun was simply that of filial piety and fraternal duty. Wear the clothes of Yáo, repeat the words of Yáo, and do the actions of Yáo;—and you will just be a Yáo¹.'

Among the sages, however, Mencius made a distinction. Yáo and Shun exceeded all the rest, unless it might be Confucius. Those three never came short of, never went beyond, the law of their nature. The ideal and the actual were in them always one and the same. The others had only attained to perfection by vigorous effort and culture. Twice at least he has told us this. 'Yáo and Shun were what they were by nature; T'ang and Wú were so by returning to *natural virtue*².' The actual result, however, was the same, and therefore he could hold them all up as models to his countrymen of the style of man which they all ought to be and might be. What the compass and square were in the hands of the workman, enabling him to form perfect circles and squares, the sages, 'perfectly exhibiting the human relations,' might be to every earnest individual, enabling him to perfect himself as they were perfect³.

Here we feel that the doctrine of Mencius wants an element which Revelation supplies. He knows nothing of the fact that 'by one man sin entered into the world, and death by sin; and so death passed' (passed on, extended, διήλθεν) 'to all men, because all sinned.' We have our ideal as well as he; but for the living reality of it we must go back to Adam, as he was made by God in His own image, after His likeness. In him the model is soon shattered, and we do not discover it again, till God's own Son appears in the world, made in the likeness of sinful flesh, yet without sin. While He died for our transgressions, He left us also an example, that we should walk in His steps; and as we do so, we are carried on to glory and virtue. At the same time we find a law in our members warring against the law in our minds, and bringing us into captivity to sin. However we may strive after our ideal, we do not succeed in reaching it. The more we grow in the know-

Mencius's doctrine contains no acknowledgment of the universal proneness to evil. His ideal has been realised by sages, and maybe realised by all.

¹ Bk. VI. Pt. II. ii. 1, 4, 5.
Pt. I. ii. 1.

² Bk. VII. Pt. I. xxx. 1; Pt. II. xxxiii. 1.

³ Bk. IV.

ledge of Christ, and see in Him the glory of humanity in its true estate, the greater do we feel our own distance to be from it, and that of ourselves we cannot attain to it. There is something wrong about us; we need help from without in order to become even what our nature, apart from Revelation, tells us we ought to be.

When Mencius therefore points us to Yáo, Shun, and Confucius, and says that they were perfect, we cannot accept his statement. Understanding that he is speaking of them only in the sphere of human relations, we must yet believe that in many things they came short. One of them, the greatest of the three in Mencius's estimation, Confucius, again and again confesses so of himself. He was seventy years old, he says, before he could follow what his heart desired without transgressing what was right¹. It might have been possible to convince the sage that he was under a delusion in this important matter even at that advanced age; but what his language allows is sufficient to upset Mencius's appeal to him. The image of sagely perfection is broken by it. It proves to be but a brilliant and unsubstantial phantasm of our philosopher's own imagining.

When he insists again, that every individual may become what he fancies that the sages were,—i. e. perfect, living in love, walking in righteousness, observant of propriety, approving whatsoever is good, and disapproving whatever is evil,—he is pushing his doctrine beyond its proper limits; he is making a use of it of which it is not capable. It supplies a law of conduct, and I have set it forth as entitled to our highest admiration for the manner in which it does so; but law gives only the knowledge of what we are required to do; it does not give the power to do it. We have seen how when it was necessary to explain accurately his statement that the nature of man is good, Mencius defined it as meaning that 'it is constituted for the practice of that which is good.' Because it is so constituted, it follows that every man ought to practise what is good. But some disorganisation may have happened to the nature; some sad change may have come over it. The very fact that man has, in Mencius's own words, to recover his 'lost mind²,' shows that the object of the constitution of the nature has not been realised. Whether he can recover it or not, therefore, is a question altogether different from that of its proper design.

In one place, indeed, Mencius has said that 'the great man is he

¹ Confucian Analects, II. iv. 6.

² Bk. VI. Pt. I. xi. 4.

who does not lose his child's-heart¹. I can only suppose that, by that expression—'the child's-heart,' he intends the ideal goodness which he affirms of our nature. But to attribute that to the child as actually existing in it is absurd. It has neither done good nor evil. It possesses the capacity for either. It will by-and-by awake to the consciousness that it ought to follow after the one and eschew the other; but when it does so,—I should rather say when *he* does so, for the child has now emerged from a mere creature existence, and assumed the functions of a moral being, he will find that he has already given himself to inordinate affection for the objects of sense; and in the pursuit of gratification he is reckless of what must be acknowledged to be the better and nobler part, reckless also of the interest and claims of others, and glows, whenever thwarted, into passion and fury. The youth is more pliant than the man in whom the dominion of self-seeking has become ingrained as a habit; but no sooner does he become a subject of law, than he is aware of the fact that when he would do good, evil is present with him. The boy has to go in search of his 'lost heart,' as truly as the man of fourscore. Even in him there is an 'old man, corrupt according to the deceitful lusts,' which he has to put off.

Butler had an immense advantage over Mencius, arising from his knowledge of the truths of Revelation. Many, admiring his

Butler's advantage over Mencius, and that he does not make the same application of their common principles.

sermons, have yet expressed a measure of dissatisfaction, because he does not in them make explicit reference to the condition of man as fallen and depraved. That he fully admitted the fact we know.

He says elsewhere;—'Mankind are represented in scripture to be in a state of ruin.' 'If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for His disciples; and if the assistance of God's Spirit be necessary to renew their nature, in the degree requisite to their being qualified for that state; all which is implied in the express, though figurative declaration, *Except a man be born of the Spirit, he cannot see the kingdom of God*². . . . How is it, then, that there is no mention of this in the sermons? Dissatisfaction, I have said, has been expressed on account of this silence, and it would have taken the form of more pointed utterance, and more decided condemnation, but for the awe of his great

¹ Bk. IV. Pt. II. xii.

² The Analogy of Religion. Part II. chap. i.

name, and the general appreciation of the service he rendered to Christianity in his work on 'The Analogy of Religion.' But, in truth, dissatisfaction at all is out of place. Butler wrote his sermons as he wrote his Analogy, in consequence of the peculiar necessity of his times. More particularly against Hobbes, denying all moral sentiments and social affections, and making a regard to personal advantage the only motive of human action, it was his business to prove that man's nature is of a very different constitution, comprehending disinterested affections, and above all the supreme element of conscience, which, 'had it strength as it has right, would govern the world.' He proves this, and so accomplishes his work. He had merely to do with the ideal of humanity. It did not belong to him to dwell on the actual feebleness of man to perform what is good. He might have added a few paragraphs to this effect; but it was not the character of his mind to go beyond the task which he had set himself. What is of importance to be observed here is, that he does not make the application of their common principles which Mencius does. He knows of no perfect men; he does not tell his readers that they have merely to set about following their nature, and that, without any aid from without, they will surely and easily go on to perfection.

Mencius is not to be blamed for his ignorance of what is to us the *Doctrine of the Fall*. He had no means of becoming acquainted with it. We have to regret, however, that his study of human nature produced in him no deep *feeling* on account of men's proneness to go astray. He never betrays any consciousness of his own weakness. In this respect he is again inferior to Confucius, and is far from being, as I have said of him in another aspect of his character, 'more admirable' than he. In the former volume I have shown that we may sometimes recognise in what the sage says of himself the expressions of a genuine humility. He acknowledges that he comes short of what he knows he ought to be. We do not meet with this in Mencius. His merit is that of the speculative thinker. His glance is searching and his penetration deep; but there is wanting that moral sensibility which would draw us to him, in our best moments, as a man of like passions with ourselves. The absence of humility is naturally accompanied with a lack of *sympathy*. There is a hardness about his teachings. He is the professor, performing an operation in the class-room, amid a throng of pupils who are admiring his science

Mencius's lacking
in humility, and
sympathy with hu-
man error.

and dexterity, and who forgets in the triumph of his skill the suffering of the patient. The transgressors of their nature are to Mencius 'the tyrants of themselves,' or 'the self-abandoned.' The utmost stretch of his commiseration is a contemptuous 'Alas for them!' The radical defect of the orthodox moral school of China, that there only needs a knowledge of duty to insure its performance, is in him exceedingly apparent. Confucius, Tsze-sze, and Mencius, most strangely never thought of calling this principle in question. It is always as in the formula of Tsze-sze:—'Given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.'

I said above that Mencius's doctrine of human nature was defective, inasmuch as even his ideal does not cover the whole field of duty. He says very little of what we owe to God. There is no glow of natural piety in his pages. Instead of the name *God*, containing in itself a recognition of the divine personality and supremacy, we hear from him more commonly, as from Confucius, of *Heaven*. Butler has said:—'By the love of God, I would understand all those regards, all those affections of mind, which are due immediately to Him from such a creature as man, and which rest in Him as their end².' Of such affections Mencius knows nothing. In one place he speaks of 'delighting in Heaven³,' but he is speaking, when he does so, of the sovereign who with a great State serves a small one, and the delight is seen in certain condescensions to the weak and unworthy. Never once, where he is treating of the nature of man, does he make mention of any exercise of the mind as due directly to God. The services of religion come in China under the principle of propriety, and are only a cold formalism; but even here, other things come with Mencius before them. We are told:—'The richest fruit of love is this,—the service of one's parents; the richest fruit of righteousness is this,—the obeying one's elder brothers; the richest fruit of wisdom is this,—the knowing those two things, and not departing from them; the richest fruit of propriety is this,—the ordering and adorning those two things⁴.' How different is this from the

Mencius's ideal of human nature does not embrace duty to God.

¹ Bk. IV. Pt. I. x.

² First Sermon *Upon the Love of God*.

³ Bk. I. Pt. II. ii. 3.

⁴ Bk. IV. Pt. I. xxvii. My friend, the Rev. Mr. Moule, (now Bishop) of Ningpo, has supplied me with the following interesting coincidence with the sentiments of Mencius in this passage, from one of the letters of Charles Lamb to Coleridge, dated November 14, 1796:—'Oh, my friend, cultivate the filial feelings; and let no one think himself relieved from the kind charities of

reiterated declaration of the Scriptures, that 'the fear of the Lord is the beginning of wisdom!' The first and great commandment, 'Thou shalt *love* the Lord thy God, with all thy heart and soul and mind and strength,' was never thought of, much less delivered, by any Chinese philosopher or sage. Had Mencius apprehended this, and seen how all our duties to our fellow-men are to be performed as to God, he could not have thought so highly as he did of man's powers; a suspicion might have grown up that there is a shadow on the light which he has in himself.

This absence from Mencius's ideal of our nature of the recognition of man's highest obligations is itself a striking illustration of man's estrangement from God. His usage of the term Heaven has combined with the similar practice of his Master to prepare the way for the grosser conceptions of the modern literati, who would often seem to deny the divine personality altogether, and substitute for both God and Heaven a mere principle of order or fitness of things. It has done more: it has left the people in the mass to become an easy prey to the idolatrous fooleries of Buddhism. Yea, the *unreligiousness* of the teachers has helped to deprave still more the religion of the nation, such as it is, and has made of its services a miserable pageant of irreverent forms.

It is time to have done with this portion of my theme. It may be thought that I have done Mencius more than justice in the first part of my remarks, and less than justice at the last; but I hope it is not so. A very important use is to be made both of what he succeeds in, and where he fails, in his discoursing upon human nature. His principles may be, and, I conceive, ought to be, turned against himself. They should be pressed to produce the conviction of sin. There is enough in them, if the conscience be but quickened by the Spirit of God, to make the haughtiest scholar cry out, 'O wretched man that I am! who shall deliver me from this body of death?' Then may it be said to him with effect, 'Behold the Lamb of God, who taketh away the sin of the world!' Then may Christ, as a new and true exemplar of all that man should be, be displayed, 'altogether lovely,' to the trembling mind! Then may a *new heart* be received from Him, that shall thrill in the acknowledgment of the claims both of men and God, and girding up the loins of the mind, address itself to walk in all His commandments and ordinances

relationship: these shall give him peace at the last; *these are the best foundation for every species of benevolence.*

blameless! One thing should be plain. In Mencius's lessons on human duty there is no hope for his countrymen. If they serve as a schoolmaster to bring them to Christ, they will have done their part; but it is from Christ alone that the help of the Chinese can come.

6. Besides giving more explicit expression to the doctrine of the goodness of man's nature than had been done before him, Mencius has the credit also of calling attention to *the nourishment of the passion-nature*. It may be questioned whether I translate his language exactly by this phrase. What I render *the passion-nature*, Julien renders by '*vitalis spiritus*.' The philosopher says himself that it is difficult to describe what he intends. Attempting such a description, he says:—'This is it:—It is exceedingly great and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth. This is it:—It is the mate and assistant of righteousness and reason. Without it man is in a state of starvation. It is produced by the accumulation of righteous deeds; it is not to be taken, as by surprise, by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *this* is starved¹.' From such predicates we may be sure that it is not anything merely or entirely *physical* of which he is speaking. 'The righteous,' said Solomon, 'are bold as a lion.' The Hebrew saying is very much in Mencius's style. That boldness is the result of the *nourishment* for which he thought he had a peculiar aptitude. Strong in it and in a knowledge of words, a faculty of discovering the moral aberrations of others from their forms of speech, he was able to boast of possessing 'an unperturbed mind;' he could 'sit in the centre' of his being, 'and enjoy bright day,' whatever clouds and storms gathered around him.

The nourishment, therefore, of 'the passion-nature,' 'the vital spirit,' or whatever name we choose to give to the subject, is only an effect of general good-doing. This is the practical lesson from all Mencius's high-sounding words. He has illustrated it amusingly:—'There was a man of Sung, who was grieved that his growing corn was not longer, and pulled it up. Having done this, he returned home, looking very wearied, and said to his people, "I am tired to-day. I have been helping the corn to grow long." His son ran to look at it, and found the corn all withered. There are few in the

¹ Bk. II. Pt. I. ii. 13-15.

world, who do not assist the corn *of their passion-nature* to grow long. Some consider it of no benefit to them, and let it alone:—they do not weed their corn. Those who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it¹.

This portion of Mencius's teaching need not detain us. He has put a simple truth in a striking way. That is his merit. It hardly seems of sufficient importance to justify the use which has been made of it in vindicating for him a place among the sages of his country.

7. I said I should end the discussion of Mencius's opinions by pointing out what I conceive to be his chief defects as a moral and political teacher. His defects, however, in the former respect have been already not lightly touched on. So far as they were the consequence of his ignorance, without the light which Revelation sheds on the whole field of human duty, and the sanctions which it discloses of a future state of retribution, I do not advance any charge against his character. That he never indicates any wish to penetrate futurity, and ascertain what comes after death; that he never indicates any consciousness of human weakness, nor moves his mind Godward, longing for more light:—these are things which exhibit strongly the contrast between the mind of the East and the West. His self-sufficiency is his great fault. To know ourselves is commonly supposed to be an important step to humility; but it is not so with him. He has spoken remarkably about the effects of calamity and difficulties. He says:—‘When Heaven is about to confer a great office on a man, it first exercises his mind with suffering, and his sinews and bones with toil; it exposes his body to hunger, and subjects him to extreme poverty; it confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies².’ Such have been the effects of Heaven's exercising some men with calamities; but if the issue has been a fitting for the *highest offices*, there has been a softening of the nature rather than a hardening of it. Mencius was a stranger to the humbling of the lofty looks of man, and the bowing down of his haughtiness, that the Lord alone may be exalted.

His faults as a political teacher are substantially the same as those of Confucius. More than was the case with his sayings of

¹ Bk. II. Pt. I. ii. 16.

² Bk. VI. Pt. II. xv.

a political character, the utterances of Mencius have reference to the condition and needs of his own age. They were for the time then being, and not for all time. He knew as little as Confucius of any other great and independent nation besides his own; and he has left one maxim which is deeply treasured by the rulers and the people of China at the present day, and feeds the supercilious idea which they are so unwilling to give up of their own superiority to foreigners. 'I have heard,' said he, 'of men using *the doctrines* of our great land to change barbarians, but I have never yet heard of any being changed by barbarians.' 'I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys¹.' Mongol and Tartar sway have not broken the charm of this dangerous flattery, because only in warlike energy were the Mongols and Tartars superior to the Chinese, and when they conquered the country they did homage to its sages. During the last five-and-twenty years, Christian Powers have come to ask admission into China, and to claim to be received as her equals. They do not wish to conquer her territory, though they have battered and broken her defences. With fear and trembling their advances are contemplated. The feeling of dislike to them arises from the dread of their power, and suspicion of their faith. It is feared that they come to subdue; it is known that they come to change. The idol of Chinese superiority is about to be broken. Broken it must be ere long, and a new generation of thinkers will arise, to whom Mencius will be a study but not a guide.

SECTION III.

HIS IMMEDIATE DISCIPLES.

The disciples of Mencius were much fewer in number, and of less distinction than those of Confucius. The longest list does not make them amount to twenty-five; and it is only to complete my plan that I devote a page or two here to their names and surnames.

The chief authority in reference to them is Ch'ao Ch'í. In A.D. 115, the then emperor of the Sung dynasty conferred titles on all mentioned by Ch'í as disciples or pupils of Mencius, and enacted

¹ Bk. III. Pt. I. iv. 12, 15.

that they should share in the sacrifices offered to their master in his temple in the district of Tsâu. Chû Hsî gives his verdict in the 'Collected Comments' against two of them, and no subsequent scholar has ventured to restore them to their place in the Mencian school. Other names, however, have been found by different writers to supply their room. It is not worth our while to take notice of their discussions.

1. Yo-chang K'o, styled Tsze-áo (樂正克, 字子敖), a native of Lû. He was titled in 1115 as the 'State-advantaging Marquis' (利國侯). Under the present dynasty, in 1724, he had a place assigned him in the temples of Confucius, the 35th on the west, in the outer court, with the common title of 'The Ancient Worthy, the Philosopher Yo-chăng.'

2. Wan Chang (萬章). He was titled in 1115 as the 'Baron of Extensive Arousing' (博興伯). He has now the next place to the preceding in the Confucian temples.

3. Kung-sun Ch'âu (公孫丑), a native of Ch'î. He was also elevated to the temple of Confucius, and has now the place, east, corresponding to that of Wan Chang, on the west. His title conferred in 1115 was—'Baron of Longevity and Glory' (壽光伯).

4. Kung-tû (公都), immediately precedes Kung-sun Ch'âu in the temples. In the temple of Mencius he was the 'Baron of Tranquillity and Shadiness' (平陰伯).

The above four are the only disciples of Mencius who have places assigned to them in the temples of Confucius.

5. Ch'ân Tsin (陳臻). 6. Ch'ung Yü (充虞). 7. Chî-sun (季孫). 8. Tsze-shû Î (子叔疑).

These two last are held by Chû Hsî not to have been disciples of Mencius.

9. Kào (高子). This is to be distinguished from another scholar of the same name, referred to in Bk. VI. Pt. II. iii.

10. Hsü Pî (徐辟). 11. Hsien-ch'îu Mǎng (咸丘蒙).

12. Ch'ân T'ai (陳代). 13. P'ang Kǎng (彭更). 14. Û-lû Lien (屋廬連). 15. T'áo Ying (桃應).

These fifteen are said by Ch'ao Ch'î to have been disciples of Mencius. The four that follow are said to have studied under him, or to have been his pupils.

16. Mǎng Chung (孟仲子). 17. Kào (告子). This Kào

can hardly be said to have studied under Mencius ; he only argued with him. 18. T'ăng Kăng, or Kăng of T'ăng (滕更). 19. P'ăn-ch'ăng Kwo (盆成括).

These nineteen rest on the authority of Ch'ao Ch'î. Others have added to them—20. Kung-ming K'ao (公明高). 21. K'wang Chang (匡章). 22. Ch'ăn Chung (陳仲). 23. Lî Lâu (離婁).

APPENDIX.

I have thought it would be interesting to many readers to append here the Essays of two distinguished scholars of China on the subject of Human Nature. The one is in direct opposition to Mencius's doctrine ; according to the other, his doctrine is insufficient to explain the phenomena. The author of the first, Hsün K'wang (荀 [al. 孫] 況), more commonly called Hsün Ch'ing (卿), was not very much posterior to Mencius. He is said to have borne office both in Ch'î and Ch'û, and to have had at one time Lî Sze (李斯), the prime minister of Shih Hwang-tî, as a pupil. His Works which still remain form a considerable volume. The second essay is from the work of Han Yü, mentioned above, Chap. I. Sect. IV. 4. I shall not occupy any space with criticisms on the style or sentiments of the writers. If the translation appear at times to be inelegant or obscure, the fault is perhaps as much in the original as in myself. A comprehensive and able sketch of 'The Ethics of the Chinese, with special reference to the Doctrines of Human Nature and Sin,' by the Rev. Griffith John, was read before the North China Branch of the Royal Asiatic Society, in November, 1859, and has been published separately. The essays of Hsün and Han are both reviewed in it.

I. THAT THE NATURE IS EVIL.—By THE PHILOSOPHER HSUN.

The nature of man is evil; the good which it shows is factitious. There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found; there belong to it envy and dislike, and as actions are in accordance with these, violence and injuries spring up, and self-devotedness and faith are not to be found; there belong to it the desires of the ears and the eyes, leading to the love of sounds and beauty, and as the actions are in accordance with these, lewdness and disorder spring up, and righteousness and propriety, with their various orderly displays, are not to be found. It thus appears, that to follow man's nature and yield obedience to its feelings will assuredly conduct to contentions and robberies, to the violation of the duties belonging to every one's lot, and the confounding of all distinctions, till the issue will be in a state of savagism; and that there must be the influence of teachers and laws, and the guidance of propriety and righteousness, from which will spring self-denial, yielding to others, and an observance of the well-ordered regulations of conduct, till the issue will be a state of good government.—From all this it is plain that the nature of man is evil; the good which it shows is factitious.

To illustrate.—A crooked stick must be submitted to the pressing-frame to soften and bend it, and then it becomes straight; a blunt knife must be submitted to the grindstone and whetstone, and then it becomes sharp: so, the nature of man, being evil, must be submitted to teachers and laws, and then it becomes correct; it must be submitted to propriety and righteousness, and then it comes under government. If men were without teachers and laws, their condition would be one of deflection and insecurity, entirely incorrect; if they were without propriety and righteousness, their condition would be one of rebellious disorder, rejecting all government. The sage kings of antiquity, understanding that the nature of man was thus evil, in a state of hazardous deflection, and incorrect, rebellious and disorderly, and refusing to be governed, set up the principles of righteousness and propriety, and framed laws and regulations to straighten and ornament the feelings of that nature and correct them,

荀子性惡篇

人之性惡，其善者偽也。今人之性，生而有好利焉，順是故爭奪生，而辭讓亡焉。生而有疾惡焉，順是故殘賊生，而忠信亡焉。生而有耳目之欲，有好聲色焉，順是故淫亂生，而禮義文理亡焉。然則從人之性，順人之情，必出於爭奪，合於犯分亂理而歸於暴，故必將有師法之化，禮義之道。然後出於辭讓，合於文理，而歸於治。用此觀之，然則人之性惡明矣，其善者偽也。

故枸木必將待礱括烝矯，然後直。鈍金必將待礱厲，然後利。今人之性惡，必將待師法，然後正，得禮義，然後治。今人無師法，則偏險而不正，無禮義，則悖亂而不治。古者聖王以人之性惡，以爲偏險而不正，悖亂而不治，是以爲之起禮義，制法度，以矯飾人之情性，而正之，以擾化人之情性而導之也，便皆出於治合於道者也。今之人化師法，積文學，道禮義

to tame and change those same feelings and guide them, so that they might all go forth in the way of moral government and in agreement with reason. Now, the man who is transformed by teachers and laws, gathers on himself the ornament of learning, and proceeds in the path of propriety and righteousness is a superior man; and he who gives the reins to his nature and its feelings, indulges its resentments, and walks contrary to propriety and righteousness is a mean man. Looking at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

Mencius said, 'Man has only to learn, and his nature appears to be good;' but I reply,—It is not so. To say so shows that he had not attained to the knowledge of man's nature, nor examined into the difference between what is natural in man and what is factitious. The natural is what the constitution spontaneously moves to:—it needs not to be learned, it needs not to be followed hard after; propriety and righteousness are what the sages have given birth to:—it is by learning that men become capable of them, it is by hard practice that they achieve them. That which is in man, not needing to be learned and striven after, is what I call natural; that in man which is attained to by learning, and achieved by hard striving, is what I call factitious. This is the distinction between those two. By the nature of man, the eyes are capable of seeing, and the ears are capable of hearing. But the power of seeing is inseparable from the eyes, and the power of hearing is inseparable from the ears;—it is plain that the faculties of seeing and hearing do not need to be learned. Mencius says, 'The nature of man is good, but all lose and ruin their nature, and therefore it becomes bad;' but I say that this representation is erroneous. Man being born with his nature, when he thereafter departs from its simple constituent elements, he must lose it. From this consideration we may see clearly that man's nature is evil. What might be called the nature's being good, would be if there were no departing from its simplicity to beautify it, no departing from its elementary dispositions to sharpen it. Suppose that those simple elements no more needed beautifying, and the mind's thoughts no more needed to be turned to good, than the power of vision which is inseparable from the eyes, and the power of hearing which is inseparable from the ears, need to be learned, *then we might say that the nature is good, just as we say that the eyes see and the ears hear.* It is the nature of man, when hungry, to desire to be filled; when cold, to desire to be warmed; when tired, to desire rest:—these are the feelings and nature of man. But now, a man is hungry, and in the presence of an elder he does not dare to eat before him:—he is yielding to that elder; he is tired with labour, and he does not dare to ask for rest:—he is working for some one. A son's yielding to his father and a younger

者爲君子，縱性情，安恣睢，而違禮義者爲小人。用此觀之，然則人之性惡明矣，其善者僞也。孟子曰：人之學者，其性善。曰：是不然，是不及知人之性，而不察乎人之性僞之分者也。凡性者，天之就也，不可學，不可事。禮義者，聖人之所生也，人之所學而能，所事而成者也，不可學，不可事，而在人者，謂之性，可學而能，可事而成之在人者，謂之僞，是性僞之分也。今人之性，目可以見，耳可以聽，夫可以見之，明不離目，可以聽之，聰不離耳，目明而耳聰，不可學明矣。孟子曰：今人之性善，將皆失喪，其性故也。曰：若是則過矣。今人之性，生而離其朴，離其資，必失而喪之。用此觀之，然則人之性惡明矣。所謂性善者，不離其朴而美之，不離其資而利之也，使夫資朴之於美，心意之於善，若夫可以見之明，不離目，可以聽之聰，不離耳，故曰：目明而耳聰也。今人之性，飢而

brother to his elder, a son's labouring for his father and a younger brother for his elder:—these two instances of conduct are contrary to the nature and against the feelings; but they are according to the course laid down for a filial son, and to the refined distinctions of propriety and righteousness. It appears that if there were an accordance with the feelings and the nature, there would be no self-denial and yielding to others. Self-denial and yielding to others are contrary to the feelings and the nature. In this way we come to see how clear it is that the nature of man is evil; the good which it shows is factitious.

An inquirer will ask, 'If man's nature be evil, whence do propriety and righteousness arise?' I reply:—All propriety and righteousness are the artificial production of the sages, and are not to be considered as growing out of the nature of man. It is just as when a potter makes a vessel from the clay;—the vessel is the product of the workman's art, and is not to be considered as growing out of his nature. Or it is as when another workman cuts and hews a vessel out of wood;—it is the product of his art, and is not to be considered as growing out of his nature. The sages pondered long in thought and gave themselves to practice, and so they succeeded in producing propriety and righteousness, and setting up laws and regulations. Thus it is that propriety and righteousness, laws and regulations, are the artificial product of the sages, and are not to be considered as growing properly from the nature of man.

If we speak of the fondness of the eyes for beauty, or of the mouth for pleasant flavours, or of the mind for gain, or of the bones and skin for the enjoyment of ease;—all these grow out of the natural feelings of man. The object is presented and the desire is felt; there needs no effort to produce it. But when the object is presented, and the affection does not move till after hard effort, I say that this effect is factitious. Those cases prove the difference between what is produced by nature and what is produced by art.

Thus the sages transformed their nature, and commenced their artificial work. Having commenced this work with their nature, they produced propriety and righteousness. When propriety and righteousness were produced, they proceeded to frame laws and regulations. It appears, therefore, that propriety and righteousness, laws and regulations, are given birth

欲飽寒而欲煖，勞而欲休，此人之情性也。今人飢見長而不欲先食者，將有所讓也。勞而不敢求息者，將有所代也。夫子之讓乎父，弟之讓乎兄，子之代乎父，弟之代乎兄，此二行者皆反於性，而悖於情也。然而孝子之道，禮義之文理也，故順情性，則不辭讓矣。辭讓則悖於情性矣。用此觀之，然則人之性惡明矣。其善者偽也。問者曰：人之性惡，則禮義惡生。應之曰：凡禮義者是生於聖人之偽，非故生於人之性也。故陶人埴埴而爲器，然則器生於工人之偽，非故生於人之性也。故工人斲木而成器，然則器生於工人之偽，非故生於人之性也。聖人積思慮，習偽，故以生禮義，而起法度，然則禮義法度者，是生於聖人之偽，非故生於人之性也。若夫目好色，耳好聲，口好味，心好利，骨體膚理好愉佚，是皆生於人之情性者也。感而自然，不待事而後生之者也。夫感而不能然，必且待事而後然者，謂之生於偽，是性偽之所生，其不同之徵也。故聖人化性而起偽，偽起於性，而生禮義，禮義生而制法度，然則禮義法度者，是聖人之所生也，故聖人之所以同於衆，其不異於衆。

to by the sages. Wherein they agree with all other men and do not differ from them, is their nature; wherein they differ from and exceed other men, is this artificial work.

Now to love gain and desire to get;—this is the natural feeling of men. Suppose the case that there is an amount of property or money to be divided among brothers, and let this natural feeling to love gain and to desire to get come into play;—why, then the brothers will be opposing, and snatching from, one another. But where the changing influence of propriety and righteousness, with their refined distinctions, has taken effect, a man will give up to any other man. Thus it is that if they act in accordance with their natural feelings, brothers will quarrel together; and if they have come under the transforming influence of propriety and righteousness, men will give up to other men, to say nothing of brothers. Again, the fact that men wish to do what is good, is because their nature is bad. The thin wishes to be thick; the ugly wish to be beautiful; the narrow wishes to be wide; the poor wish to be rich; the mean wish to be noble:—when anything is not possessed in one's self, he seeks for it outside himself. But the rich do not wish for wealth; the noble do not wish for position:—when anything is possessed by one's self, he does not need to go beyond himself for it. When we look at things in this way, we perceive that the fact of men's wishing to do what is good is because their nature is evil. It is the case indeed, that man's nature is without propriety and benevolence:—he therefore studies them with vigorous effort and seeks to have them. It is the case that by nature he does not know propriety and righteousness:—he therefore thinks and reflects and seeks to know them. Speaking of man, therefore, as he is by birth simply, he is without propriety and righteousness, without the knowledge of propriety and righteousness. Without propriety and righteousness, man must be all confusion and disorder; without the knowledge of propriety and righteousness, there must ensue all the manifestations of disorder. Man, as he is born, therefore, has in him nothing but the elements of disorder, passive and active. It is plain from this view of the subject that the nature of man is evil; the good which it shows is factitious.

When Mencius says that 'Man's nature is good,' I affirm that it is not so. In ancient times and now, throughout the kingdom, what is meant by good is a condition of correctness, regulation, and happy government; and what is meant by evil, is a condition of deflection, insecurity, and refusing to be under government:—in this lies the distinction between being good and being evil. And now, if man's nature be really so correct, regulated, and happily governed in

者性也。所以異而過衆者僞也。夫好利而欲得者，此人之情性也。假之人有弟兄資財而分者，且順情性，好利而欲得，若是則兄弟相拂奪矣。且化禮義之文理，若是則讓乎國人矣。故順情性，則弟兄爭矣。化禮義，則讓乎國人矣。凡人之欲爲善者，爲性惡也。夫薄願厚，惡願美，狹願廣，貧願富，賤願貴，苟無之中者，必求於外，故富而不願財，貴而不願勢，苟有之中者，必不及於外，用此觀之，人之欲爲善者，爲性惡也。今人之性，固無禮義，故彊學而求有之也。性不知禮義，故思慮而求知之也。然則生而已，則人無禮義，不知禮義，人無禮義，則亂，不知禮義，則悖。然則生而已，則悖亂在已。用此觀之，人之性惡明矣。其善者僞也。

孟子曰：人之性善。曰：是不然。凡古今天下之所謂善者，正理平治也。所謂惡者，偏險悖亂也。是善惡之分也已。今誠以人之性，固正理平治邪，則有惡用聖王，惡用禮義矣哉。雖有聖王，禮義

itself, where would be the use for sage kings? where would be the use for propriety and righteousness? Although there were the sage kings, propriety, and righteousness, what could they add to the nature so correct, regulated, and happily ruled in itself? But it is not so; the nature of man is bad. It was on this account, that anciently the sage kings, understanding that man's nature was bad, in a state of deflection and insecurity, instead of being correct; in a state of rebellious disorder, instead of one of happy rule, set up therefore the majesty of princes and governors to awe it; and set forth propriety and righteousness to change it; and framed laws and statutes of correctness to rule it; and devised severe punishments to restrain it: so that its outgoings might be under the dominion of rule, and in accordance with what is good. This is the true account of the governance of the sage kings, and the transforming power of propriety and righteousness. Let us suppose a state of things in which there shall be no majesty of rulers and governors, no influence of propriety and righteousness, no rule of laws and statutes, no restraints of punishment:—what would be the relations of men with one another, all under heaven? The strong would be injuring the weak, and spoiling them; the many would be tyrannizing over the few, and hooting them; a universal disorder and mutual destruction would speedily ensue. When we look at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

He who would speak well of ancient times must have undoubted references in the present; he who would speak well of Heaven must substantiate what he says from the state of man. In discourse and argument it is an excellent quality when the divisions which are made can be brought together like the halves of a token. When it is so, the arguer may sit down, and discourse of his principles; and he has only to rise up, and they may be set forth and displayed and carried into action. When Mencius says that the nature of man is good, there is no bringing together in the above manner of his divisions. He sits down and talks, but there is no getting up to display and set forth his principles, and put them in operation:—is not his error very gross? To say that the nature is good does away with the sage kings, and makes an end of propriety and righteousness; to say that the nature is bad exalts the sage kings, and dignifies propriety and righteousness. As the origin of the pressing-boards is to be found in the crooked wood, and the origin of the carpenter's marking-line is to be found in things not being straight; so the rise of princes and governors, and the illustration of propriety and righteousness, are to be traced to the badness of the nature. It is clear from this view of the subject that the nature of man is bad; the good which it shows is factitious.

將曷加於正理平治也哉。今不然。人之性惡，故古者聖人以人之性惡，以爲偏險而不正，悖亂而不治，故爲之立君上之勢，以臨之，明禮義以化之，起法正以治之，重刑罰以禁之，使天下皆出於治，合於善也。是聖王之治，而禮義之化也。今當試去君上之勢，無禮義之化，去法正之治，無刑罰之禁，倚而觀天下民人之相與也。若是則夫疆者害弱而奪之，衆者暴寡而譁之，天下之悖亂而相亡，不待頃矣。用此觀之，然則人之性惡明矣，其善者僞也。

故善言古者，必有節於今，善言天者，必有徵於人。凡論者，貴其有辨，合有符驗，故坐而言之，起而可設張，而可施行。今孟子曰：人之性善，無辨合符驗，坐而言之，起而不可設張，而不可施行，豈不過甚矣哉。故性善，則去聖王，息禮義矣。性惡，則興聖王，貴禮義矣。故隱栝之生，爲柁木也，繩墨之起，爲不直也。立君上，明禮義，爲性惡也。用此觀之，然則人之性惡明矣，其善者僞也。

A straight piece of wood does not need the pressing-boards to make it straight;—it is so by its nature. A crooked piece of wood must be submitted to the pressing-boards to soften and straighten it, and then it is straight; it is not straight by its nature. So it is that the nature of man, being evil, must be submitted to the rule of the sage kings, and to the transforming influence of propriety and righteousness, and then its outgoings are under the dominion of rule, and in accordance with what is good. This shows clearly that the nature of man is bad; the good which it shows is factitious.

An inquirer may say *again*, 'Propriety and righteousness, though seen in an accumulation of factitious deeds, do yet belong to the nature of man; and thus it was that the sages were able to produce them.' I reply:—It is not so. A potter takes a piece of clay, and produces an earthen dish from it; but are that dish and clay the nature of the potter? A carpenter plies his tools upon a piece of wood, and produces a vessel; but are that vessel and wood the nature of the carpenter? So it is with the sages and propriety and righteousness; they produced them, just as the potter works with the clay. It is plain that there is no reason for saying that propriety and righteousness, and the accumulation of their factitious actions, belong to the proper nature of man. Speaking of the nature of man, it is the same in all,—the same in Yáo and Shun and in Chieh and the robber Chih, the same in the superior man and in the mean man. If you say that propriety and righteousness, with the factitious actions accumulated from them, are the nature of man, on what ground do you proceed to ennoble Yáo and Yü, to ennoble *generally* the superior man? The ground on which we ennoble Yáo, Yü, and the superior man, is their ability to change the nature, and to produce factitious conduct. That factitious conduct being produced, out of it there are brought propriety and righteousness. The sages stand indeed in the same relation to propriety and righteousness, and the factitious conduct resulting from them, as the potter does to his clay:—we have a product in either case. This representation makes it clear that propriety and righteousness, with their factitious results, do not properly belong to the nature of man. On the other hand, that which we consider mean in Chieh, the robber Chih, and the mean man generally, is that they follow their nature, act in accordance with its feelings, and indulge its resentments, till all its outgoings are a greed of gain, contentions, and rapine.—It is plain that the nature of man is bad; the good which it shows is factitious.

直木不待礪括而直者其性直也。枸木必將待礪括烝矯然後直者以其性不直也。今人之性惡必將待聖王之治禮義之化然後皆出於治合於善也。用此觀之然則人之性惡明矣其善者僞也。

問者曰禮義積僞者是人之性故聖人能生之也。應之曰是不然夫陶人埴埴而生瓦然則瓦埴豈陶人之性也哉。工人斲木而生器然則器木豈工人之性也哉。夫聖人之於禮義也辟則陶埴而生之也然則禮義積僞者豈人之本性也哉。凡人之性者堯舜之與桀跖其性一也。君子之與小人其性一也。今將以禮義積僞爲人之性邪。然則有曷貴堯禹曷貴君子矣哉。凡所貴堯禹君子者能化性能起僞僞起而生禮義然則聖人之於禮義積僞也亦陶埴而生之也。用此觀之然則禮義積僞者豈人之性也哉。所賤於桀跖小人者從其性順其情安恣睢以出乎貪利爭奪故人之性惡明矣其善者僞也。

Heaven did not make favourites of Tsang Shān, Min Tsze-ch'ien, and Hsiao-chi, and deal unkindly with the rest of men. How then was it that they alone were distinguished by the greatness of their filial deeds, that all which the name of filial piety implies was complete in them? The reason was that they were entirely subject to the restraints of propriety and righteousness.

Heaven did not make favourites of the people of Ch'i and Lü, and deal unkindly with the people of Ch'in. How then was it that the latter were not equal to the former in the rich manifestation of the filial piety belonging to the righteousness of the relation between father and son, and the respectful observance of the proprieties belonging to the separate functions of husband and wife? The reason was that the people of Ch'in followed the feelings of their nature, indulged its resentments, and contemned propriety and righteousness. We are not to suppose that they were different in their nature.

What is the meaning of the saying, that 'Any traveller on the road may become like Yü?' I answer:—All that made Yü what he was, was his practice of benevolence, righteousness, and his observance of laws and rectitude. But benevolence, righteousness, laws, and rectitude are all capable of being known and being practised. Moreover, any traveller on the road has the capacity of knowing these, and the ability to practise them:—it is plain that he may become like Yü. If you say that benevolence, righteousness, laws, and rectitude are not capable of being known and practised, then Yü himself could not have known, could not have practised them. If you will have it that any traveller on the road is really without the capacity of knowing these things, and the ability to practise them, then, in his home, it will not be competent for him to know the righteousness that should rule between father and son, and, abroad, it will not be competent for him to know the rectitude that should rule between sovereign and minister. But it is not so. There is no one who travels along the road, but may know both that righteousness and that rectitude:—it is plain that the capacity to know and the ability to practise belong to every traveller on the way. Let him, therefore, with his capacity of knowing and ability to practise, take his ground on the knowableness and practicableness of benevolence and righteousness;—and it is clear that he may become like Yü. Yea, let any traveller on the way addict himself to the art of learning with all his heart and

天非私曾騫孝已，而外衆人也。然而曾騫孝已，獨厚於孝之實，而全於孝之名者何也？以基於禮義故也。

天非私齊魯之民，而外秦人也。然而於父子之義，夫婦之別，不如齊魯之孝，其敬父者何也？以秦人之從情性，安恣睢，慢於禮義故也。豈其性異矣哉？塗之人可以爲禹，曷謂也？曰：凡禹之所以爲禹者，以其爲仁義法正也。然則仁義法正，有可知可能之理，然而塗之人也，皆有可以知仁義法正之質，皆有可以能仁義法正之具，然則其可以爲禹明矣。今以仁義法正爲固無可知可能之理邪？然則唯禹不知仁義法正，不能仁義法正也。將使塗之人固無可以知仁義法正之質，而固無可以能仁義法正之具邪？然則塗之人也，且內不可以知父子之義，外不可以知君臣之正，不然，今塗之人者，皆內可以知父子之義，外可以知君臣之正，然則其可以知之質，可以能之具，其在塗之人明矣。今使塗之人者，以其可以知之質，可以能之具，本夫

the entire bent of his will, thinking, searching, and closely examining;—let him do this day after day, through a long space of time, accumulating what is good, and he will penetrate as far as a spiritual Intelligence, he will become a ternion with Heaven and Earth. It follows that the characters of the sages were what any man may reach by accumulation.

It may be said:—‘To be sage may thus be reached by accumulation;—why is it that all men cannot accumulate to this extent?’ I reply:—They may do so, but they cannot be made to do so. The mean man might become a superior man, but he is not willing to be a superior man. The superior man might become a mean man, but he is not willing to be a mean man. It is not that the mean man and the superior man may not become the one the other; their not becoming the one the other is because it is a thing which may be, but cannot be made to be. Any traveller on the road may become like Yü:—the case is so; that any traveller on the road can really become like Yü:—this is not a necessary conclusion. Though any one, however, cannot really become like Yü, that is not contrary at all to the truth that he may become so. One’s feet might travel all over the world, but there never was one who was really able to travel all over the world. There is nothing to prevent the mechanic, the farmer, and the merchant from practising each the business of the others, but there has never been a case when it has really been done. Looking at the subject in this way, we see that what may be need not really be; and although it shall not really be, that is not contrary to the truth that it might be. It thus appears that the difference is wide between what is really done or not really done, and what may be or may not be. It is plain that these two cases may not become the one the other.

Yao asked Shun, what was the character of the feelings proper to man. Shun replied, ‘The feelings proper to man are very unlovely; why need you ask about them? When a man has got a wife and children, his filial piety withers away; under the influence of lust and gratified desires, his good faith to his friends withers away; when he is full of dignities and emoluments, his loyalty to his sovereign withers away. The natural feelings of man! The natural feelings of man! They are very unlovely. Why need you ask about them? It is only in the case of men of the highest worth that it is not so.’

仁義之可知之理。可能之具。然則其可以爲禹明矣。今使塗之人。伏術爲學。專心一志。思索孰察。加日縣久。積善而不息。則通於神明。參於天地矣。故聖人者。人之所積而致矣。曰。聖可積而致。然而皆不可積。何也。曰。可以而不可使也。故小人可以爲君子。而不肯爲君子。君子可以爲小人。而不肯爲小人。小人君子者。未嘗不可以相爲也。然而不相爲者。可以而不可使也。故塗之人。可以爲禹。然則塗之人。能爲禹。未必然也。雖不能爲禹。無害可以爲禹。足可以偏行天下。然而未嘗有能偏行天下者也。夫工匠農賈。未嘗不可以相爲事也。然而未嘗能相爲事也。用此觀之。然則可以爲未必能也。雖不能。無害可以爲。然則能不能之與可不可。其不同遠矣。其不可以相爲明矣。堯問於舜曰。人情何如。舜對曰。人情甚不美。又何問焉。妻子具。而孝衰於親。嗜欲得。而信衰於友。爵祿盈。而忠衰於君。人之情乎。人之情乎。甚不美。又何問焉。唯賢者爲不然。

There is a knowledge characteristic of the sage ; a knowledge characteristic of the scholar and superior man ; a knowledge characteristic of the mean man ; and a knowledge characteristic of the mere servant. In much speech to show his cultivation and maintain consistency, and though he may discuss for a whole day the reasons of a subject, to have a unity pervading the ten thousand changes of discourse :—this is the knowledge of the sage. To speak seldom, and in a brief and sparing manner, and to be orderly in his reasoning, as if its parts were connected with a string :—this is the knowledge of the scholar and superior man. Flattering words and disorderly conduct, with undertakings often followed by regrets :—these mark the knowledge of the mean man. Hasty, officious, smart, and swift, but without consistency ; versatile, able, of extensive capabilities, but without use ; decisive in discourse, rapid, exact, but the subject unimportant ; regardless of right and wrong, taking no account of crooked and straight, to get the victory over others the guiding object :—this is the knowledge of the mere servant.

There is bravery of the highest order ; bravery of the middle order ; bravery of the lowest order. Boldly to take up his position in the place of the universally acknowledged Mean ; boldly to carry into practice his views of the doctrines of the ancient kings ; in a high situation, not to defer to a bad sovereign, and in a low situation not to follow the current of a bad people ; to consider that there is no poverty where there is virtue, and no wealth or honour where virtue is not ; when appreciated by the world, to desire to share in all men's joys and sorrows, when unknown by the world, to stand up grandly alone between heaven and earth, and have no fears :—this is the bravery of the highest order. To be reverently observant of propriety, and sober-minded ; to attach importance to adherence to fidelity, and set little store by material wealth ; to have the boldness to push forward men of worth and exalt them, to hold back undeserving men, and get them deposed :—this is the bravery of the middle order. To be devoid of self-respect and set a great value on wealth ; to feel complacent in calamity, and always have plenty to say for himself ; saving himself in any way, without regard to right and wrong ; whatever be the real state of a case, making it his object to get the victory over others :—this is the bravery of the lowest order.

The *fan-záo* and the *chü-shü* were the best bows of antiquity ; but without their regulators, they could not adjust themselves. The *tsung* of duke Hwan, the *chüeh* of T'ai-kung, the *ü* of

有聖人之知者。有士君子之知者。有小人之知者。有役夫之知者。多言則文而類。終日議其所以言。之千舉萬變。其統類一也。是聖人之知也。少言則徑而省。論而法。若佚之以繩。是士君子之知也。其言也諂。其行也悖。其舉事多悔。是小人之知也。齊給便敏。而無類雜能。芻蕘而無用。折速粹孰。而不知也。急。不恤是非。不論曲直。以期勝人爲意。是役夫之知也。

有上勇者。有中勇者。有下勇者。天下有中。敢直其身。先王有道。敢行其意。上不循於亂世之君。下不俗於亂世之民。仁之所在。無貧窮。仁之所亡。無富貴。天下知之。則欲與天下同苦樂之。天下不知之。則傀然獨立天地之間。而不畏。是上勇也。禮恭而意儉。大齊信焉。而輕貨財。賢者敢推而向之。不肖者敢援而廢之。是中勇也。輕身而重貨。恬禍而廣解。苟免不恤是非。然不然之情。以期勝人爲意。是下勇也。

繁弱鉅黍。古之良弓也。然而不得排檄。則不能自

king Wăn, the *hú* of prince Chwang, the *kan-tsiang*, *mô-yê*, *chû-chüeh* and *p'i-lü* of Ho-lü—these were the best swords of antiquity; but without the grindstone and whetstone they would not have been sharp; without the strength of the arms that wielded them they would not have cut anything.

The *huá-liú*, the *ü-ch'í*, the *hsien-ü*, and the *lû-r*—these were the best horses of antiquity; but there were still necessary for them the restraints in front of bit and bridle, the stimulants behind of whip and cane, and the skilful driving of a Tsão-fû, and then they could accomplish a thousand *ü* in one day.

So it is with man:—granted to him an excellent capacity of nature and the faculty of intellect, he must still seek for good teachers under whom to place himself, and make choice of friends with whom he may be intimate. Having got good masters and placed himself under them, what he will hear will be the doctrines of Yáo, Shun, Yü, and T'ang; having got good friends and become intimate with them, what he will see will be deeds of self-consecration, fidelity, reverence, and complaisance:—he will go on from day to day to benevolence and righteousness, without being conscious of it: a natural following of them will make him do so. On the other hand, if he live with bad men, what he will hear will be the language of deceit, calumny, imposture, and hypocrisy; what he will see will be conduct of filthiness, insolence, lewdness, corruptness, and greed:—he will be going on from day to day to punishment and disgrace, without being conscious of it; a natural following of them will make him do so.

The Record says, 'If you do not know your son, look at his friends; if you do not know your prince, look at his confidants.' All is the influence of association! All is the influence of association!

正。桓公之葱，太公之闕，文王之錄，莊君之
 留，闔閭之干將，莫邪，鉅闕，辟閭，此皆古之
 良劍也。然而不加砥厲，則不能利，不得人
 力，則不能斷。
 驕驕，驪驪，纖離，綠耳，此皆古之良馬也。然
 而前必有銜轡之制，後有鞭策之威，加之
 以造父之馭，然後一日而致千里也。
 夫人雖有性質美，而心辯知，必將求賢師
 而事之，擇良友而友之，得賢師而事之，則
 所聞者，堯舜禹湯之道也，得良友而友之，
 則所見者，忠信敬讓之行也，身日進於仁
 義，而不自知也者，靡使然也。今與不善人
 處，則所聞者，欺誣詐偽也，所見者，汙漫淫
 邪，貪利之行也，身且加於刑戮，而不自知
 者，靡使然也。
 傳曰：不知其子，視其友；不知其君，視其左
 右。靡而已矣，靡而已矣。

II. AN EXAMINATION OF THE NATURE OF MAN.—BY HAN WÂN-KUNG.

The NATURE dates from the date of the life; the FEELINGS date from contact with external things. There are three GRADES of the nature, and it has five CHARACTERISTICS. There are also three GRADES of the feelings, and they have seven CHARACTERISTICS. To explain myself:—The three grades of the nature are—the Superior, the Middle, and the Inferior. The superior grade is good, and good only; the middle grade is capable of being led: it may rise to the superior, or sink to the inferior; the inferior is evil, and evil only. The five characteristics of the nature are—Benevolence, Righteousness, Propriety, Sincerity, and Knowledge. In the Superior Grade, the first of these characteristics is supreme, and the other four are practised. In the Middle Grade, the first of these characteristics is not wanting: it exists, but with a little tendency to its opposite; the other four are in an ill-assorted state. In the Inferior Grade there is the opposite of the first characteristic, and constant rebelliousness against the other four. The grade of the nature regulates the manifestation of the feelings in it. Again:—The three grades of the feelings are the Superior, the Middle, and the Inferior; and their seven characteristics are—Joy, Anger, Sorrow, Fear, Love, Hatred, and Desire. In the Superior Grade, these seven all move, and each in its due place and degree. In the Middle Grade, some of the characteristics are in excess, and some in defect; but there is a seeking to give them their due place and degree. In the Inferior Grade, whether they are in excess or defect, there is a reckless acting according to the one in immediate predominance. The grade of the feelings regulates the influence of the nature in reference to them.

Speaking of the nature, Mencius said:—‘Man’s nature is good;’ the philosopher Hsün said:—‘Man’s nature is bad;’ the philosopher Yang said:—‘In the nature of man good and evil are mixed together.’ Now, to say that the nature, good at first, subsequently becomes

韓文公原性篇

性也者，與生俱生也。情也者，接於物而生也。性之品有三，而其所以爲性者五。情之品有三，而其所以爲情者七。曰：何也？曰：性之品，有上中下三。上焉者善焉而已矣，中焉者可導而上下也。下焉者惡焉而已矣，其所以爲性者五。曰：仁、曰：義、曰：禮、曰：信、曰：智。上焉者之於五也，主於一而行於四。中焉者之於五也，一也不少，有焉則少反焉。其於四也，混。下焉者之於五也，反於一而悖於四。性之於情，視其品。情之品，有上中下三，其所以爲情者七。曰：喜、曰：怒、曰：哀、曰：懼、曰：愛、曰：惡、曰：欲。上焉者之於七也，動而處其中焉者之於七也，有所甚，有所亡，然而求合其中者也。下焉者之於七也，亡與甚，直情而行者也。情之於性，視其品。

孟子之言性曰：人之性善。荀子之言性曰：人之性惡。揚子之言性曰：人之性善惡混。夫始

bad ; or that, bad at first, it subsequently becomes good ; or that, mixed at first, it subsequently becomes, it may be, good, it may be, bad :—in each of these cases only the nature of the middle grade is dealt with, and the superior and inferior grades are neglected. Those philosophers are right about one grade, and wrong about the other two.

When Shū-yü was born, his mother knew, as soon as she looked at him, that he would fall a victim to his love of bribes. When Yang Sze-wo was born, the mother of Shū-hsiang knew, as soon as she heard him cry, that he would cause the destruction of all his kindred. When Yüeh-tsiào was born, Tsze-wān considered it was a great calamity, knowing that through him the ghosts of the Zo-ào family would all be famished.—With such cases before us, can it be said that the nature of man (i. e. all men) is good ?

When How-chi was born, his mother had no suffering ; and as soon as he began to creep, he displayed all elegance and intelligence. When king Wān was in his mother's womb, she experienced no distress ; after his birth, those who tended him had no trouble ; when he began to learn, his teachers had no vexation.—With such cases before us, can it be said that the nature of man (i. e. all men) is evil ?

Chū was the son of Yāo, and Chūn the son of Shun ; Kwan and Ts'ai were sons of king Wān. They were instructed to practise nothing but what was good, and yet they turned out villains. Shun was the son of Kū-sāu, and Yü the son of K'wān. They were instructed to practise nothing but what was bad, and yet they turned out sages.—With such cases before us, can it be said that in the nature of man (i. e. all men) good and evil are blended together ?

Having these things in view, I say that the three philosophers, to whom I have referred, dealt with the middle grade of the nature, and neglected the superior and the inferior ; that they were right about the one grade, and wrong about the other two.

It may be asked, 'Is it so, then, that the superior and inferior grades of the nature can never be changed ?' I reply :—The nature of the superior grade, by application to learning, becomes more intelligent, and the nature of the inferior grade, through awe of power, comes to have few faults. The superior nature, therefore, may be taught, and the inferior nature may be restrained ; but the grades have been pronounced by Confucius to be unchangeable.

善而進惡歟，始惡而進善歟，始也混而今也善惡
 歟，皆舉其中而遺其上下者也，得其一而失其二
 者也。
 叔魚之生也，其母視之，知其必以賄死。楊食我之
 生也，叔向之母聞其號也，知必滅其宗。越椒之生
 也，子文以爲大戚，知若敖氏之鬼不食也。人之性
 果善乎？
 后稷之生也，其母無災，其始匍匐也，則岐岐然，嶷
 嶷然。文王之在母也，母不憂，既生也，傳不勤，既學
 也，師不煩。人之性果惡乎？
 堯之朱，舜之均，文王之管蔡，習非不善也，而卒爲
 姦。瞽叟之舜，鯀之禹，習非不惡也，而卒爲聖。人
 之性善惡果混乎？
 故曰：三子之言性也，舉其中而遺其上下者也，得
 其一而失其二者也。
 曰：然則性之上下者，其終不可移乎？曰：上之性，就
 學而愈明，下之性，畏威而寡罪，是故上者可學而
 下者可制也。其品，則孔子謂不移也。

It may be asked, 'How is it that those who nowadays speak about the nature do so differently from this?' I reply:—Those who nowadays speak about the nature blend with their other views those of Buddhism and Lāo-tsze; and doing so, how could they speak otherwise than differently from me?

異。而奚言老雜言老雜言今也。此異性之曰，
不言者，而佛也，而佛者，之曰，何於者，言今

CHAPTER III.

OF YANG CHÛ AND MO TĪ.

SECTION I.

THE OPINIONS OF YANG CHÛ.

1. 'The words of Yang Chû and Mo Tĭ,' said Mencius, 'fill the world. If you listen to people's discourses throughout it, you will find that they have adopted the views of the one or of the other. Now, Yang's principle is—"Each one for himself," which does not acknowledge the claims of the sovereign. Mo's principle is—"To love all equally," which does not acknowledge the peculiar affection due to a father. To acknowledge neither king nor father is to be in the state of a beast. If their principles are not stopped, and the principles of Confucius set forth their perverse speakings will delude the people, and stop up the path of benevolence and righteousness.

'I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mo. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. When sages shall rise up again, they will not change my words¹.'

His opposition to Yang and Mo was thus one of the great labours of Mencius's life, and what he deemed the success of it one of his great achievements. His countrymen generally accede to the justice of his claim; though there have not been wanting some to say—justly, as I think and will endeavour to show in the next section—that Mo need not have incurred from him such heavy censure. For Yang no one has a word to say. His leading principle as stated by Mencius is certainly detestable, and so far as we can judge from the slight accounts of him that are to be gathered from other quarters, he seems to have been about 'the least erected spirit,' who ever professed to reason concerning the life and duties of man.

2. The generally received opinion is that Yang belonged to the

¹ Bk. III. Pt. II. ix. 9, 10.

period of 'The Warring States,' the same era of Chinese history as Mencius. He was named Chū, and styled Tsze-chū¹. In a note on Bk. III. Pt. II. ix. 9, I have supposed that he was of the times of Confucius and Lāo-tsze, having then before me a passage of the Tāoist philosopher Chwang, in which he gives an account of an interview between Lāo-tsze and Yang Chū². That interview, however, must be an invention of Chwang. The natural impression which we receive from all the references of Mencius is that Yang must have been posterior to Confucius, and that his opinions had come into vogue only in the times of our philosopher himself. This view would be placed beyond doubt if we could receive as genuine the chapter on Yang, which is contained in the writings of the philosopher Lieh. And so far we may accept it, as to believe that it gives the sentiments which were attributed to him in the first century before our era³. The leading principle ascribed to him by Mencius nowhere appears in it in so many words, but the general tenour of his language is entirely in accordance with it. This will appear from the following specimens, which are all to be found in the seventh chapter of the Books of Lieh. The corresponding English and Chinese paragraphs are indicated by the same letters prefixed to them:—

* 'Yang Chū said, "A hundred years are the extreme limit of longevity; and not one man in a thousand enjoys such a period of life. Suppose the case of one who does so:—infancy borne in the arms, and doting old age, will nearly occupy the half; what is forgotten in sleep, and what is lost in the waking day, will nearly occupy the half; pain and sickness, sorrow and bitterness, losses, anxieties, and fears, will nearly occupy the half. There may remain ten years or so; but I reckon that not even in them will be found an hour of smiling self-abandonment, without the shadow of solicitude.—What is the life of man then to be made of? What pleasure is in it?

"*Is it to be prized for the pleasure of food and dress? or for the enjoyments of music and beauty? But one cannot be always satisfied with those pleasures; one cannot be always toying with beauty and listening to music. And then there are the restraints of punishments and the stimulants of rewards; the urgings and the repressings of fame and laws:—these make one strive restlessly for the vain praise of an hour, and calculate on the residuary glory after death; they keep him, as with body bent, on the watch against what his ears hear and his eyes see, and attending to the right and the wrong of his conduct and thoughts. In this way*

¹ 楊朱, 字子居. ² See 莊子, 雜篇, 第五, the 寓言, at the end.

³ Dr. Morrison says of Lieh (Dictionary, character 子):—'Lieh-tsze, an eminent writer of the Tāo sect; lived about the same time as Lāo-tsze, the founder of the sect (B.C. 585). Lieh's Works are published, with the preface of Liū Hsiang written B.C. 13. Hsiang says Lieh was a native of Chāng (鄭), and a contemporary of duke Mū (穆 or 繆). But Mū's reign extended from B.C. 627 to 604. There is evidently an anachronism somewhere. Hsiang goes on to speak of Lieh's writings, specifying the chapter on Yang Chū, in which there are references to Confucius and his acknowledged fame. Another of Lieh's chapters is all devoted to Confucius's sayings and doings.—This is not the place to attempt an adjustment of the difficulties. The chapter about Yang Chū was current in Liū Hsiang's time, and we may cull from it to illustrate the character of the man.

he loses the real pleasure of his years, and cannot allow himself for a moment.—In what does he differ from an individual manacled and fettered in an inner prison? The people of high antiquity knew both the shortness of life, and how suddenly and completely it might be closed by death, and therefore they obeyed the movements of their hearts, refusing not what it was natural for them to like, nor seeking to avoid any pleasure that occurred to them. They paid no heed to the incitements of fame; they enjoyed themselves according to their nature; they did not resist the common tendency of all things to self-enjoyment; they cared not to be famous after death. They managed to keep clear of punishment; as to fame and praise, being first or last, long life or short life,—these things did not come into their calculations.”

“Yang Chü said, “Wherein people differ is the matter of life; wherein they agree is death. While they are alive, we have the distinctions of intelligence and stupidity, honourableness and meanness; when they are dead, we have so much stinking rottenness decaying away:—this is the common lot. Yet intelligence and stupidity, honourableness and meanness, are not in one's power; neither is that condition of putridity, decay, and utter disappearance. A man's life is not in his own hands, nor is his death; his intelligence is not his own, nor is his stupidity, nor his honourableness, nor his meanness. All are born and all die;—the intelligent and the stupid, the honourable and the mean. At ten years old some die; at a hundred years old some die. The virtuous and the sage die; the ruffian and the fool also die. Alive, they were Yáo and Shun; dead, they were so much rotten bone. Alive, they were Chieh and Cháu; dead, they were so much rotten bone. Who could know any difference between their rotten bones? While alive, therefore, let us hasten to make the best of life; what leisure have we to be thinking of anything after death?”

楊朱曰百年壽之大齊得百年者千無一焉設有一者孩抱以逮耄老幾居其半矣夜眠之所弭晝覺之所遺又幾居其半矣痛疾哀苦亡失憂懼又幾居其半矣量十數年之中迪然而自得亡介焉之慮者亦亡一時之中爾則人之生也奚爲哉奚樂哉爲美厚爾爲聲色爾而美厚復不可常馨足聲色不可常翫聞乃復爲刑賞之所禁勸名法之所進退遑遑爾競一時之虛譽規死後之餘榮偶爾慎耳目之觀聽惜身意之是非徒失當年之至樂不能自肆於一時重囚纍梏何以異哉太古之人知生之暫來知死之暫往故從心而動不違自然所好當身之娛非所去也故不爲名所勸從性而游不逆萬物所好死後之名非所取也故不爲刑所及名譽先後年命多少非所量也

楊朱曰萬物所異者生也所同者死也生則有賢愚貴賤是所異也死則有臭腐消滅是所同也雖然賢愚貴賤非所能也臭腐消滅亦非所能也故生非所生死非所死賢非所賢愚非所愚貴非所貴賤非所賤然而萬物齊生齊死齊賢齊愚齊貴齊賤十年亦死百年亦死仁聖亦死凶愚亦死生則堯舜死則腐骨生則桀紂死則腐骨腐骨一矣孰知其異且趣當生奚遑死後

c "Māng-sun Yang asked Yang-tsze, saying, "Here is a man who sets a high value on his life, and takes loving care of his body, hoping that he will not die:—does he do right?" "There is no such thing as not dying," was the reply. "But if he does so, hoping for long life, is he right?" Yang-tsze answered, "One cannot be assured of long life. Setting value upon life will not preserve it; taking care of the body will not make it greatly better. And, in fact, why should long life be made much of? There are the five feelings with their likings and dislikings,—now as in old time; there are the four limbs, now at ease, now in danger,—now as in old time; there are the various experiences of joy and sorrow,—now as in old time; there are the various changes from order to disorder, and from disorder to order,—now as in old time:—all these things I have heard of, and seen, and gone through. A hundred years of them would be more than enough, and shall I wish the pain protracted through a longer life?" Māng-sun said, "If it be so, early death is better than long life. Let a man go to trample on the pointed steel, or throw himself into the caldron or flames, to get what he desires." Yang-tsze answered, "No. Being once born, take your life as it comes, and endure it; and seeking to enjoy yourself as you desire, so await the approach of death. When you are about to die, treat the thing with indifference and endure it; and seeking to accomplish your departure, so abandon yourself to annihilation. Both death and life should be treated with indifference; they should both be endured:—why trouble one's self about earliness or lateness in connexion with them?"

d Ch'in-tsze asked Yang Chū, saying, "If you could benefit the world by parting with one hair of your body, would you do it?" "The world is not to be benefited by a hair," replied Yang. The other urged, "But suppose it could be, what would you do?" To this Yang gave no answer, and Ch'in went out, and reported what had passed to Māng-sun Yang. Māng-sun said, "You do not understand our Master's mind:—let me explain it to you. If by enduring a slight wound in the flesh, you could get ten thousand pieces of gold, would you endure it?" "I would." "If by cutting off one of your limbs, you could get a kingdom, would you do it?" Ch'in was silent; and after a little, Māng-sun Yang resumed, "To part with a hair is a slighter matter than to receive a wound in the flesh, and that again is a slighter matter than to lose a limb:—that you can discern. But consider:—A hair may be

孟孫陽問楊子曰，有人於此，貴生愛身，以斷不
死，可乎？曰：理無不死，以斷久生，可乎？曰：理無久生，
生非貴之所能存，身非愛之所能厚，且久生奚爲？
五情好惡，古猶今也，四體安危，古猶今也，世事苦
樂，古猶今也，變易治亂，古猶今也，既聞之矣，既見
之矣，既更之矣，百年猶厭其多，況久生之苦也乎？
孟孫陽曰：若然，速亡愈於久生，則踐鋒刃，入湯火，
得所志矣。楊子曰：不然，既生則廢而任之，究其所
欲，以俟於死，將死則廢而任之，究其所以放於
盡，無不廢，無不任，何遽遲速於其間乎？
禽子問楊朱曰：去子體之一毛，以濟一世，汝爲
之乎？楊子曰：世固非一毛之所濟。禽子曰：假濟爲
之乎？楊子曰：弗應。禽子出，語孟孫陽。孟孫陽曰：子不
達夫子之心，吾請言之。有侵若肌膚，獲萬金者，若
爲之乎？曰：爲之。孟孫陽曰：有斷若一節，得一國，子
爲之乎？禽子默然有間。孟孫陽曰：一毛微於肌膚，
肌膚微於一節，省矣。然則積一毛以成肌膚，積肌
膚以成一節，一毛固一體萬分之一物，奈何輕

multiplied till it becomes as important as the piece of flesh, and the piece of flesh may be multiplied till it becomes as important as a limb. A single hair is just one of the ten thousand portions of the body;—why should you make light of it?" Ch'in-tsze replied, "I cannot answer you. If I could refer your words to Láo Tan or Kwan Yin, they would say that you were right; but if I could refer my words to the great Yü or Mo Ti, they would say that I was right." Mäng-sun Yang, on this, turned round, and entered into conversation with his disciples on another subject.

• Yang Chü said, "All agree in considering Shun, Yü, Cháu-kung, and Confucius to have been the most admirable of men, and in considering Chieh and Cháu to have been the most wicked.

"Now, Shun had to plough the ground on the south of the Ho, and to play the potter by the Léi lake. His four limbs had not even a temporary rest; for his mouth and belly he could not find pleasant food and warm clothing. No love of his parents rested upon him; no affection of his brothers and sisters. When he was thirty years old, he had not been able to get the permission of his parents to marry. When Yáo at length resigned to him the throne, he was advanced in age; his wisdom was decayed; his son Shang-chün proved without ability; and he had finally to resign the throne to Yü. Sorrowfully came he to his death. Of all mortals never was one whose life was so worn out and empoisoned as his. K'wán was required to reduce the deluged land to order; and when his labours were ineffectual, he was put to death on mount Yü, and Yü, his son, had to undertake the task, and serve his enemy. All his energies were spent on his labours with the land; a child was born to him, but he could not foster it; he passed his door without entering; his body became bent and withered; the skin of his hands and feet became thick and callous. When at length Shun resigned to him the throne, he lived in a low, mean house, while his sacrificial apron and cap were elegant. Sorrowfully came he to his death. Of all mortals never was one whose life was so saddened and embittered as his. On the death of king Wü, his son, king Ch'áng was young and weak. Cháu-kung had to undertake all the royal duties. The duke of Sháo was displeased, and evil reports spread through the kingdom. Cháu-kung had to reside three years in the east; he slew his elder brother, and banished his younger; scarcely did he escape with his life. Sorrowfully came he to his death. Of all mortals never was one whose life was so full of hazards and terrors as his. Confucius understood the ways of the ancient sovereigns and kings. He responded to the invitations of the princes of his time. The tree was cut down over him in Sung; the traces of his footsteps were removed in Wei; he was reduced to

之乎。禽子曰：吾不能所以荅子。然則以子之言問老聃、關尹，則子言當矣。以吾言問大禹、墨翟，則吾言當矣。孟孫陽因顧與其徒說他事。

楊朱曰：天下之美歸之舜禹，周孔天下之惡歸之桀紂。然而舜耕於河陽，陶於雷澤，四體不得蹶安，口腹不得美厚，父母之所不愛，弟妹之所不親，行年三十不告而娶，及受堯之禪，年已長，智已衰，商鈞不才，禪位於禹，戚戚然以至於死。此天人之窮毒者也。鮌治水土，積用不就，殛諸羽山，禹纂業事讐，惟荒土功，子產不字，過門不入，身體偏枯，手足胼胝，及受舜禪，卑宮室，美綏冕，戚戚然以至於死。此天人之憂苦者也。武王既終，成王幼弱，周公攝天子之政，邵公不悅，四國流言，居東三年，誅兄放弟，僅免其身，戚戚然以至於死。此天人之危懼者也。孔子明帝王之道，應時君之聘，伐樹於宋，削迹於衛，窮於商周，圍於陳蔡。

extremity in Shuang and Cháu; he was surrounded in Ch'ân and Ts'ai; he had to bend to the head of the Chî family; he was disgraced by Yang Hû. Sorrowfully came he to his death. Of all mortals never was one whose life was so agitated and hurried as his.

"Those four sages, during their life, had not a single day's joy. Since their death they have had a *grand* fame that will last through myriads of ages. But that fame is what no one who cares for what is real would choose. Celebrate them;—they do not know it. Reward them;—they do not know it. Their fame is no more to them than to the trunk of a tree or a clod of earth.

"On the other hand, Chieh came into the accumulated wealth of many generations; to him belonged the honour of the royal seat; his wisdom was enough to enable him to set at defiance all below; his power was enough to shake the world. He indulged the pleasures to which his eyes and ears prompted him; he carried out whatever it came into his thoughts to do. Brightly came he to his death. Of all mortals never was one whose life was so luxurious and dissipated as his. Similarly, Cháu came into the accumulated wealth of many generations; to him belonged the honour of the royal seat; his power enabled him to do whatever he would; his will was everywhere obeyed; he indulged his feelings in all his palaces; he gave the reins to his lusts through the long night; he never made himself bitter by the thought of propriety and righteousness. Brightly came he to his destruction. Of all mortals never was one whose life was so abandoned as his.

"These two villains, during their life, had the joy of gratifying their desires. Since their death, they have had the *evil* fame of folly and tyranny. But the reality of enjoyment is what no fame can give. Reproach them;—they do not know it. Praise them;—they do not know it. Their *ill* fame is no more to them than to the trunk of a tree, or to a clod of earth.

"To the four sages all admiration is given; yet were their lives bitter to the end, and their common lot was death. To the two villains all condemnation is given; yet their lives were pleasant to the last, and their common lot was likewise death."

3. The above passages are sufficient to show the character of Yang Chü's mind and of his teachings. It would be doing injustice to Epicurus to compare Yang with him, for though the Grecian philosopher made happiness the chief end of human pursuit, he taught also that 'we cannot live pleasurably without living virtuously and justly.' The Epicurean system is, indeed, unequal

受屈於季氏，見辱於陽虎，戚戚然以至於死。此天民之遑遽者也。凡彼四聖者，生無一日之歡，死有萬世之名，名者固非實之所取也。雖稱之弗知，雖賞之不知，與株塊無以異矣。桀、紂累世之資，居南面之尊，智足以距羣下，威足以震海內，恣耳目之所娛，窮意慮之所爲。熙熙然以至於死，此天民之逸蕩者也。紂亦藉累世之資，居南面之尊，威無不行，志無不從，肆情於傾官，縱欲於長夜，不以禮義自苦，熙熙然以至於誅。此天民之放縱者也。彼二凶也，生有從欲之歡，死被愚暴之名，實者固非名之所與也。雖毀之不知，雖稱之弗知，此與株塊奚以異矣。彼四聖雖美之所歸，苦以至終，同歸於死矣。彼二凶雖惡之所歸，樂以至終，亦同歸於死矣。

to the capacity, and far below the highest complacencies of human nature; but it is widely different from the reckless contempt of all which is esteemed good and great that defiles the pages where Yang is made to tell his views.

We are sometimes reminded by him of fragmentary utterances in the Book of Ecclesiastes.—‘In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.’ ‘As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous to me: for all is vanity and vexation of spirit.’ ‘There is a man whose labour is in wisdom, and in knowledge, and in equity. . . . All his days are sorrows. and his travail grief; yea, his heart taketh not rest in the night:—this is also vanity. There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour.’ ‘That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go to one place; all are of the dust, and all turn to dust again. . . . Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?’

But those thoughts were suggestions of evil from which the Hebrew Preacher recoiled in his own mind; and he put them on record only that he might give their antidote along with them. He vanquished them by his faith in God; and so he ends by saying, ‘Let us hear the conclusion of the whole matter:—Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.’ Yang Chū has no redeeming qualities. His reasonings contain no elements to counteract the poison that is in them. He never rises to the thought of God. There are, he allows, such ideas as those of propriety and righteousness, but the effect of them is merely to embitter and mar the enjoyment of life. Fame is but a phantom which only the fool will pursue. It is the same with all at death.

There their being ends. After that there is but so much putridity and rottenness. With him therefore the conclusion of the whole matter is :—‘ Let us eat and drink ; let us live in pleasure ; gratify the ears and eyes ; get servants and maidens, music, beauty, wine ; when the day is insufficient, carry it on through the night ; EACH ONE FOR HIMSELF.’

Mencius might well say that if such ‘ licentious talk ’ were not arrested, the path of benevolence and righteousness would be stopped up. If Yang’s principles had been entertained by the nation, every bond of society would have been dissolved. All the foundations of order would have been destroyed. Vice would have become rampant, and virtue would have been named only to be scorned. There would have remained for the entire State only what Yang saw in store for the individual man—‘ putridity and rottenness.’ Doubtless it was owing to Mencius’s opposition that the foul and dangerous current was stayed. He raised up against it the bulwark of human nature formed for virtue. He insisted on benevolence, righteousness, propriety, fidelity, as the noblest attributes of man’s conduct. More was needed, but more he could not supply. If he had had a living faith in God, and had been in possession of His revealed will, the present state of China might have been very different. He was able to warn his countrymen of the gulf into which Yang Chû would have plunged them ; but he could direct them in the way of truth and duty only imperfectly. He sent them into the dark cave of their own souls, and back to the vague lessons and imperfect examples of their sages ; and China has staggered on, waxing feebler and feebler, to the present time. Her people need to be directed above themselves and beyond the present. When stars shine out to them in heaven and from eternity, the nation will perhaps renew its youth, and go forward from strength to strength.

SECTION II.

THE OPINIONS OF MO TÎ.

1. Very different from Yang Chû was Mo Tî. They stood at the opposite poles of human thought and sentiment; and we may wonder that Mencius should have offered the same stern opposition to the opinions of each of them. He did well to oppose the doctrine whose watchword was—'Each one for himself;' was he right in denouncing, as equally injurious, that which taught that the root of all social evils is to be traced to the want of mutual love?

It is allowed that Mo was a native and officer of the State of Sung; but the time when he lived is a matter of dispute. Sze-mâ Ch'ien says that some made him to be a contemporary of Confucius, and that others placed him later¹. He was certainly later than Confucius, to whom he makes many references, not always complimentary, in his writings. In one of his Treatises, moreover, mention is made of Wăn-tsze², an acknowledged disciple of Tsze-hsiâ, so that he must have been very little anterior to Mencius. This is the impression also which I receive from the references to him in our philosopher.

In Liû Hsin's third catalogue the Mohist writers form a subdivision. Six of them are mentioned, including Mo himself to whom seventy-one *p'ien*, or Books, are attributed. So many were then current under his name; but eighteen of them have since been lost. He was an original thinker. He exercised a bolder, though not a more correct, judgment on things than Confucius or his followers. Antiquity was not so sacred to him, and he did not hesitate to condemn the literati—the orthodox—for several of their doctrines and practices.

Two of his peculiar views are adverted to by Mencius, and vehemently condemned. The one is about the regulation of funerals, where Mo contended that a spare simplicity should be the rule³. On that I need not dwell. The other is the doctrine

¹ 史記, 七十四卷; 孟子, 荀卿, 列傳第十四, at the end.
² 文子. ³ Bk. III. Pt. I. v.

of 'Universal Love'.¹ A lengthy exposition of this remains in the Writings which go by Mo's name, though it is not from his own pen, but that of a disciple. Such as it is, with all its repetitions, I give a translation of it. My readers will be able, after perusing it, to go on with me to consider the treatment which the doctrine received at the hands of Mencius.

UNIVERSAL LOVE¹. PART I.

It is the business of the sages to effect the good government of the world. They must know, therefore, whence disorder and confusion arise, for without this knowledge their object cannot be effected. We may compare them to a physician who undertakes to cure men's diseases:—he must ascertain whence a disease has arisen, and then he can assail it with effect, while, without such knowledge, his endeavours will be in vain. Why should we except the case of those who have to regulate disorder from this rule? They must know whence it has arisen, and then they can regulate it.

It is the business of the sages to effect the good government of the world. They must examine therefore into the cause of disorder; and when they do so they will find that it arises from the want of mutual love. When a minister and a son are not filial to their sovereign and their father, this is what is called disorder. A son loves himself, and does not love his father;—he therefore wrongs his father, and seeks his own advantage: a younger brother loves himself, and does not love his elder brother;—he therefore wrongs his elder brother, and seeks his own advantage: a minister loves himself, and does not love his sovereign;—he therefore wrongs his sovereign, and seeks his own advantage:—all these are cases of what is called disorder. Though it be the father who is not kind to his son, or the elder brother who is not kind to his younger brother, or the sovereign who is not gracious to his minister:—the case comes equally under the general name of disorder. The father loves himself, and does not love his son;—he therefore wrongs his son, and seeks his own advantage: the elder brother loves himself, and does not love his

聖人以治天下爲事者也必知
亂之所自起焉能治之不知亂
之所自起則不能治譬之如醫
之攻人之疾者然必知疾之所
自起焉能攻之不知疾之所自
起則弗能攻治亂者何獨不然
必知亂之所自起焉能治之不
知亂之所自起則弗能治
聖人以治天下爲事者也不可
不察亂之所自起當察亂何自
起起不相愛臣子之不孝君父
所謂亂也子自愛不愛父故虧
父而自利弟自愛不愛兄故虧
兄而自利臣自愛不愛君故虧
君而自利此所謂亂也雖父之
不慈子兄之不慈弟君之不慈
臣此亦天下之所謂亂也父自
愛也不愛子故虧子而自利兄

¹ 兼愛, —兼 represents a hand grasping two stalks of grain. 兼愛 is 'a love that grasps or unites many in its embrace.' I do not know how to render it better than by 'universal love.' Mencius and the literati generally find the idea of equality in it also, and 兼愛 is with them = 'To love all equally.'

younger brother ;—he therefore wrongs his younger brother, and seeks his own advantage : the sovereign loves himself, and does not love his minister ;—he therefore wrongs his minister, and seeks his own advantage. How do these things come to pass? They all arise from the want of mutual love. Take the case of any thief or robber :—it is just the same with him. The thief loves his own house, and does not love his neighbour's house ;—he therefore steals from his neighbour's house to benefit his own : the robber loves his own person, and does not love his neighbour ;—he therefore does violence to his neighbour to benefit himself. How is this? It all arises from the want of mutual love. Come to the case of great officers throwing each other's Families into confusion, and of princes attacking one another's States :—it is just the same with them. The great officer loves his own Family, and does not love his neighbour's ;—he therefore throws his neighbour's Family into disorder to benefit his own : the prince loves his own State, and does not love his neighbour's ;—he therefore attacks his neighbour's State to benefit his own. All disorder in the kingdom has the same explanation. When we examine into the cause of it, it is found to be the want of mutual love.

Suppose that universal, mutual love prevailed throughout the kingdom ;—if men loved others as they love themselves, disliking to exhibit what was unfilial . . .¹ And moreover would there be those who were unkind? Looking on their sons, younger brothers, and ministers as themselves, and disliking to exhibit what was unkind . . . the want of filial duty would disappear. And would there be thieves and robbers? When every man regarded his neighbour's house as his own, who would be found to steal? When every one regarded his neighbour's person as his own, who would be found to rob? Thieves and robbers would disappear. And would there be great officers throwing one another's Families into confusion, and princes attacking one another's States? When officers regarded the Families of others as their own, what one would make confusion? When princes regarded other States as their own, what one would begin an attack? Great officers throwing one another's Families into confusion, and princes attacking one another's States, would disappear.

If, indeed, universal, mutual love prevailed throughout the kingdom ; one State not attacking another, and one Family not throwing another into confusion ; thieves and robbers nowhere existing ; rulers and ministers, fathers and sons, all being filial and kind :—in such a condition

自愛也。不愛弟。故虧弟而自利。君自愛也。不愛臣。故虧臣而自利。是何也。皆起不相愛。雖至天下之爲盜賊者。亦然。盜愛其室。不愛其異室。故竊異室以利其室。賊愛其身。不愛人。故賊人以利其身。此何也。皆起不相愛。雖至大夫之相亂。家。諸侯之相攻國者。亦然。大夫各愛家。不愛異家。故亂異家以利其家。諸侯各愛其國。不愛異國。故攻異國以利其國。天下之亂物。具此而已矣。察此何自起。皆起不相愛。若使天下兼相愛。人若愛其身。惡施不孝。猶有不慈者乎。視子弟與臣若其身。惡施不慈。不孝亡有。猶有盜賊乎。故視人之室若其室。誰竊視人身若其身。誰賊。故盜賊亡有。猶有大夫之相亂。家。諸侯之相攻國者乎。視人家若其家。誰亂。視人國若其國。誰攻。故大夫之相亂家。諸侯之相攻國者。亡有。若使天下兼相愛。國與國不相攻。家與家不相盜。賊無有。君臣父子。皆能孝慈。若此則天下

¹ There are evidently some omissions and confusion here in the Chinese text.

the nation would be well governed. On this account, how may sages, whose business it is to effect the good government of the kingdom, do but prohibit hatred and advise to love? On this account it is affirmed that universal mutual love throughout the country will lead to its happy order, and that mutual hatred leads to confusion. This was what our master, the philosopher Mo, meant, when he said, 'We must above all inculcate the love of others.'

也。人者此
不勸愛
不可以
墨子曰
亂故子
相惡則
愛則治
下兼相
愛故天
惡而勸
得不禁
事者惡
天下爲
人以治
治故聖

UNIVERSAL LOVE. PART II.

Our Master, the philosopher Mo, said, 'That which benevolent men consider to be incumbent on them as their business, is to stimulate and promote all that will be advantageous to the nation, and to take away all that is injurious to it. This is what they consider to be their business.'

And what are the things advantageous to the nation, and the things injurious to it? Our master said, 'The mutual attacks of State on State; the mutual usurpations of Family on Family; the mutual robberies of man on man; the want of kindness on the part of the ruler and of loyalty on the part of the minister; the want of tenderness and filial duty between father and son and of harmony between brothers:—these, and such as these, are the things injurious to the kingdom.'

And from what do we find, on examination, that these injurious things are produced? Is it not from the want of mutual love?

Our Master said, 'Yes, they are produced by the want of mutual love. Here is a prince who only knows to love his own State, and does not love his neighbour's;—he therefore does not shrink from raising all the power of his State to attack his neighbour. Here is the chief of a Family who only knows to love it, and does not love his neighbour's;—he therefore does not shrink from raising all his powers to seize on that other Family. Here is a man who only knows to love his own person, and does not love his neighbour's;—he therefore does not shrink from using all his resources to rob his neighbour. Thus it happens, that the princes, not loving one another, have their battle-fields; and the chiefs of Families, not loving one another, have their mutual

子墨子言曰。仁人之所以爲事者。必與天下之利。除去天下之害。以此爲事者也。○然則天下之利何也。天下之害何也。○子墨子言曰。今若國之與國之相攻。家之與家之相篡。人之與人之相賊。君臣不惠忠。父子不慈孝。兄弟不和調。此則天下之害也。○然則崇此害。亦何用生哉。以不相愛生耶。○子墨子言以不相愛生。今諸侯獨知愛其國。而不愛人之國。是以不憚舉其家。而不愛人之家。是以不憚舉其家。以篡人之家。今人獨知愛其身。而不愛人之身。是以不憚舉其身。以賊人之身。是故諸侯不相愛。則必野戰。家主不相愛。則必相篡。人不相愛。則必相賊。君臣不相愛。則必相殺。天下之害。皆由是生。○然則察此害。亦何由生哉。○

1 Here I would read, in the Chinese text, 察 for 崇 and 由 for 用。然則察此害亦何由生哉。 The translation is accordingly.

usurpations; and men, not loving one another, have their mutual robberies; and rulers and ministers, not loving one another, become unkind and disloyal; and fathers and sons, not loving one another, lose their affection and filial duty; and brothers, not loving one another, contract irreconcilable enmities. Yea, men in general not loving one another, the strong make prey of the weak; the rich do despite to the poor; the noble are insolent to the mean; and the deceitful impose upon the stupid. All the miseries, usurpations, enmities, and hatreds in the world, when traced to their origin, will be found to arise from the want of mutual love. On this account, the benevolent condemn it.'

They may condemn it; but how shall they change it?

Our Master said, 'They may change it by the law of universal mutual love and by the interchange of mutual benefits.'

How will this law of universal mutual love and the interchange of mutual benefits accomplish this?

Our Master said, 'It would lead to the regarding another's kingdom as one's own: another's family as one's own: another's person as one's own. That being the case, the princes, loving one another, would have no battle-fields; the chiefs of families, loving one another, would attempt no usurpations; men, loving one another, would commit no robberies¹; rulers and ministers, loving one another, would be gracious and loyal; fathers and sons, loving one another, would be kind and filial; brothers, loving one another, would be harmonious and easily reconciled. Yea, men in general loving one another, the strong would not make prey of the weak; the many would not plunder the few; the rich would not insult the poor; the noble would not be insolent to the mean; and the deceitful would not impose upon the simple. The way in which all the miseries,

則不惠忠，父子不相愛，則不慈孝，兄弟不相愛，則不和調。天下之人，皆不相愛，強必執弱，富必侮貧，貴必敖賤，詐必欺愚。凡天下禍篡怨恨，其所以起者，以不相愛生也。是以仁者非之。

既以非之，何以易之？○子墨子言曰：以兼相愛交相利之法，將奈何哉？○然則兼相愛交相利之法，將奈何哉？○子墨子言，視人之國，若視其國；視人之家，若視其家；視人之身，若視其身。是故諸侯相愛，則不野戰；家主相愛，則不相篡；人與人相愛，則不相賊；貴不敖賤，詐不欺愚。凡天下禍篡怨恨，可使毋起者，以仁者譽之。然而今天下之士，君臣相愛，則惠忠；父子相愛，則慈孝；兄弟相愛，則和調。天下之人，皆相愛，強不執弱，眾不劫寡，富不侮貧，貴不敖賤，詐不欺愚。凡天下禍篡怨恨，可使毋起者，以兼相愛交相利之法，將奈何哉？○子墨子曰：然乃若兼，則善矣。雖然，天下之難物也。○子墨子言曰：天下之士君子，特不識其利辯之故也。雖然，天下之難物於故也。

¹ The Chinese text is here very confused for several sentences. There are evidently transpositions, omissions, and additions. I have ventured to correct and arrange it as follows:—

After 不相賊, I read, 君臣相愛, 則惠忠, 父子相愛, 則慈孝, 兄弟相愛, 則和調. 天下之人, 皆相愛, 強不執弱, 眾不劫寡, 富不侮貧, 貴不敖賤, 詐不欺愚. 凡天下禍篡怨恨, 可使毋起者, 以兼相愛交相利之法, 將奈何哉? ○然而今天下之士君子, 特不識其利辯之故也. ○子墨子言曰: 然乃若兼, 則善矣. 雖然, 天下之難物也. 雖然, 天下之難物於故也.

usurpations, enmities, and hatreds in the world, may be made not to arise, is universal mutual love. On this account, the benevolent value and praise it.'

Yes; but the scholars of the kingdom and superior men say, 'True; if there were this universal love, it would be good. It is, however, the most difficult thing in the world.'

Our Master said, 'This is because the scholars and superior men simply do not understand the advantageousness of the law, and to conduct their reasonings upon that. Take the case of assaulting a city, or of a battle-field, or of the sacrificing one's life for the sake of fame:—this is felt by the people everywhere to be a difficult thing. Yet, if the ruler be pleased with it, both officers and people are able to do it:—how much more might they attain to universal mutual love, and the interchange of mutual benefits, which is different from this! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man injures others, they respond to and injure him; when a man hates others, they respond to and hate him:—what difficulty is there in the matter? It is only that rulers will not carry on the government on this principle, and so officers do not carry it out in their practice.

'Formerly, the duke Wán of Tsin liked his officers to be coarsely dressed, and, therefore, they all wore rams' furs, a leathern swordbelt, and a cap of bleached cotton. Thus attired, they went in to the prince's levee, and came out and walked through the court. Why did they do this? The sovereign liked it, and therefore the ministers did it. The duke Ling of Ch'ü liked his officers to have small waists, and, therefore, they all limited themselves to a single meal. They held in their breath in putting on their belts, and had to help themselves up by means of the wall. In the course of a year, they looked black, and as if they would die of starvation. Why did they do this? The sovereign liked it, and, therefore, the ministers were able to do it. Káu-chi'en, the king of Yüeh, liked his ministers to be brave, and taught them to be accustomed to be so. At a general assembly of them, he set on fire the ship where they were, and to try them, said, "All the precious things of Yüeh are here." He then with his own hands beat a drum, and urged them on. When they heard the drum thundering, they rushed confusedly about, and trampled in the fire, till more than a hundred of them perished, when he struck the gong, and called them back.'

子墨子言曰，天下之士君子，特不識其利，辯其故也。今若夫攻城野戰，殺身為名，此天下百姓之所皆難也。苟君說之，則士眾能為之；況於兼相愛交相利，則與此異。夫愛人者，人必從而愛之；利人者，人必從而利之；惡人者，人必從而惡之；害人者，人必從而害之。此何難之有？特上弗以為政，士不以為行故也。

昔者晉文公好士之惡衣，故文公之臣皆牂羊之裘，韋以帶劍，練帛之冠，入以見於君，出以踐朝，是其故何也？君說之，故臣為之也。昔者楚靈王好士細腰，靈王之臣皆以一飯為節，脇息然後帶，扶牆然後起，比期年，朝有鰲黑之危，是其故何也？君說之，故臣能之也。昔越王句踐好士之勇，教訓其臣，和合之，焚舟失火，試其士曰：越

¹ In 是其故是也, the second 是 is plainly a misprint for 何. ² Here a sentence or two are wanting, to complete the paragraph in harmony with the two which precede. The characters which follow—長故子墨子言曰—should also be expunged. I have omitted them in the translation.

'Now, little food, bad clothes, and the sacrifice of life for the sake of fame;—these are what it is difficult for people to approve of. Yet, when the sovereign was pleased with it, they were all able, in those cases, to bring themselves to them. How much more could they attain to universal mutual love, and the interchange of mutual benefits, which is different from such things! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man hates others, they respond to and hate him; when a man injures others, they respond to and injure him. It is only that rulers will not carry on their government on this principle, and, so, officers do not carry it out in their practice.'

Yes; but now the officers and superior men say, 'Granted; the universal practice of mutual love would be good; but it is an impracticable thing. It is like taking up the T'ai mountain, and leaping with it over the Ho or the Chi.'

Our Master said, 'That is not the proper comparison for it. To take up the T'ai mountain, and leap with it over the Ho or the Chi, may be called an exercise of most extraordinary strength; it is, in fact, what no one, from antiquity to the present time, has ever been able to do. But how widely different from this is the practice of universal mutual love, and the interchange of mutual benefits!

'Anciently, the sage kings practised this. How do we know that they did so? When Yü reduced all the country to order:—in the west, he made the western Ho and the Yü-tau, to carry off the waters of Ch'ü-sun-wang; in the north, he made the Fang-yüan, the P'ai-chü, Hsü-chih-ti, and the T'au of Fü-t'o; setting up also the Ti-ch'ü, and chiselling out the Lung-mán, to benefit Yen, T'ai, Hsü, Mo, and the people of the western Ho; in the east, he drained the waters to Lü-fang and the marsh of Mäng-chü, reducing them to nine channels, to limit the waters of the eastern country, and benefit the people of Ch'i-cháu; and in the south, he made the Chiang, the Han, the Hwái, the Zü, the course of the eastern current, and the five lakes, to benefit Ching, Ch'ü, and Yüeh, the people of the wild south. These were the doings of Yü; and I am now for practising the same universal mutual love.

'When king Wán brought the western country to good order, his light spread, like the sun

國之寶，盡在此。越王親自鼓其士而進之，士聞鼓音，破碎，亂行蹈火而死者，左右百人有餘。越王擊金而退之。是故子墨子言曰：乃若夫少食惡衣，殺身而爲名，此天下百姓之所皆難也。若苟君說之，則衆能爲之。況兼相愛交相利，與此異矣。夫愛人者，人亦從而愛之；利人者，人亦從而利之；惡人者，人亦從而惡之；害人者，人亦從而害之。此何難之有焉？特上不以爲政，而士不以爲行故也。

然而今天下之士君子曰：然乃若兼則善矣，雖然，不可行之物也。譬若挈太山，越河濟也。○子墨子言：是非其譬也。夫挈太山而越河濟，可謂畢劫有力矣。自古及今，未有能行之者也。況乎兼相愛交相利，則與此異。古者聖王行之，何以知其然？古者禹治天下，西爲西河，漁竇以泄渠，孫皇之水，北爲防原，派注，后之邸，噎池之竇，洒爲底柱，鑿爲龍門，以利燕代，胡貉與西河之民。東方漏之陸防，孟諸之澤，灑爲九澮，以楫東土之水，以利冀州之民。南爲江漢淮汝，東流之注，五湖之處，以利荆楚于越。南夷之民，此言禹之事，吾

or the moon, over its four quarters. He did not permit great States to insult small ones; he did not permit the multitude to oppress the fatherless and the widow; he did not permit violence and power to take from the husbandmen their millet, pannicked millet, dogs, and swine. Heaven, as if constrained, visited king Wān with blessing. The old and childless were enabled to complete their years; the solitary and brotherless could yet mingle among the living; the young and parentless found those on whom they could depend, and grew up. These were the doings of king Wān; and I am now for practising the same universal mutual love.

'King Wū tunneled through the T'ai mountain. The Record says, "There is a way through the mountain, made by me, the descendant of the kings of Cháu:—I have accomplished this great work. I have got my virtuous men, and rise up full of reverence for Shang, Hsia, and the tribes of the south, the east, and the north. Though he has his multitudes of relatives, they are not equal to my virtuous men. If guilt attach to the people anywhere throughout the kingdom, it is to be required of me, the One man."'" This describes the doings of king Wū, and I am now for practising the same universal mutual love¹.

If, now, the rulers of the kingdom truly and sincerely wish all in it to be rich, and dislike any being poor; if they desire its good government, and dislike disorder; they ought to practise universal mutual love, and the interchange of mutual benefits. This was the law of the sage kings; it is the way to effect the good government of the nation; it may not but be striven after.

今行兼矣。昔者文王之治西土，若日若月，乍光于四方，于西土，不爲大國侮小國，不爲衆庶侮鰥寡，不爲暴勢奪穡人，黍稷狗彘，天屑臨文王，慈是以老而無子者，有所得終其壽，連獨無兄弟者，有所雜於生人之間，少失其父母者，有所放依而長，此文王之事，則吾今行兼矣。昔者武王將事泰山，隧傳曰：泰山有道，曾孫周王有事大事，既獲仁人，尚作以祇商夏，蠻夷醜貉，雖有周親，不若仁人，萬方有罪，維子一人，此言武王之事，吾今行兼矣。是故子墨子言曰：今天下之君子，忠實欲天下之富，而惡其貧，欲天下之治，而惡其亂，當兼相愛，交相利，此聖王之法，天下之治道也，不可不務爲也。

¹ I do not recollect to have read elsewhere of king Wū's tunneling through the T'ai mountain. In what Mo quotes from some Record, we have sentences from different parts of the Shū-ching brought together. The account of the labours of Yü contains names also not elsewhere found. There are, no doubt, many errors in the text.—I omit the 是故子墨子言曰, which follow 行兼矣

UNIVERSAL LOVE. PART III.

Our Master, the philosopher Mo, said, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the kingdom, and to take away what is injurious to it.'

Speaking, now, of the present time, what are to be accounted the most injurious things to the kingdom? They are such as the attacking of small States by great ones; the inroads on small Families by great ones; the plunder of the weak by the strong; the oppression of the few by the many; the scheming of the crafty against the simple; the insolence of the noble to the mean. To the same class belong the ungraciousness of rulers¹, and the disloyalty of ministers; the unkindness of fathers, and the want of filial duty on the part of sons. Yea, there is to be added to these the conduct of the mean men², who employ their edged weapons and poisoned stuff, water and fire, to rob and injure one another.

Pushing on the inquiry now, let us ask whence all these injurious things arise. Is it from loving others and advantaging others? It must be answered 'No;' and it must likewise be said, 'They arise clearly³ from hating others and doing violence to others.' If it be further asked whether those who hate and do violence to others hold the principle of loving all, or that of making distinctions, it must be replied, 'They make distinctions.' So then, it is this principle of making distinctions between man and man, which gives rise to all that is most injurious in the kingdom. On this account we conclude that that principle is wrong.

Our Master said, 'He who condemns others must have whereby to change them.' To condemn men, and have no means of changing them, is like saving them from fire by plunging them in water. A man's language in such a case must be improper. On this account our Master said, 'There is the principle of loving all, to take the place of that which makes distinctions.

子墨子曰：仁人之事者，必務求與天下之利，除天下之害。○然當今之時，天下之害孰爲大。○曰：若大國之攻小國也，大家之亂小家也，強之劫弱，衆之暴寡，詐之謀愚，貴之敖賤，此天下之害也。人與爲人君者之不惠也，臣者之不忠也，父者之不慈也，子者之不孝也，此又天下之害也。又與今人之賤人，執其兵刃毒藥水火，以交相虧賊，此又天下之害也。姑嘗本原若衆害之所自，此胡自生。此自愛人利人生與，即必曰非然也。必曰從惡人賊人生分名乎。天下惡人而賊人者，兼與別與，即必曰別也。然即之交別者，果生天下之大害者與，是故別非也。

子墨子曰：非人者必有以易之，若非人而無以易之，譬之猶以水救火也，其說將必無可焉。○是故子墨子曰：兼以易

¹ I suppose that the compiler—the disciple of Mo—begins to speak here. Throughout this part, however, the changes in the argument are indistinctly marked. '人與' should here be expunged from the Chinese text. '又與' should here be expunged.

I translate 分名 by 'clearly.' 名 is probably a misprint for 明.

If, now, we ask, 'And how is it that universal love can change the consequences of that other principle which makes distinctions?' the answer is, 'If princes were as much for the States of others as for their own, what one among them would raise the forces of his State to attack that of another?—he is for that other as much as for himself. If they were for the capitals of others as much as for their own, what one would raise the forces of his capital to attack that of another?—he is for that as much as for his own. If chiefs regarded the Families of others as their own, what one would lead the power of his Family to throw that of another into confusion?—he is for that other as much as for himself. If, now, States did not attack, nor holders of capitals smite, one another, and if Families were guilty of no mutual aggressions, would this be injurious to the kingdom, or its benefit?' It must be replied, 'This would be advantageous to the kingdom.' Pushing on the inquiry, now, let us ask whence all these benefits arise. Is it from hating others and doing violence to others? It must be answered, 'No;' and it must likewise be said, 'They arise clearly from loving others and doing good to others.' If it be further asked whether those who love others and do good to others hold the principle of making distinctions between man and man, or that of loving all, it must be replied, 'They love all.' So then it is this principle of universal mutual love which really gives rise to all that is most beneficial to the nation. On this account we conclude that that principle is right¹.

Our Master said, a little while ago, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the kingdom, and to take away what is injurious to it. We have now traced the subject up, and found that it is the principle of universal love which produces all that is most beneficial to the kingdom, and the principle of making distinctions which produces all that is injurious to it. On this account what our

別。○然即兼之可以易別之故何也。○
 曰藉爲人之國若爲其國夫誰獨舉其
 國以攻人之國者哉爲彼者由爲已也
 爲人之都若爲其都夫誰獨舉其都以
 伐人之都者哉爲彼猶爲已也爲人之
 家若爲其家夫誰獨舉其家以亂人之
 家者哉爲彼猶爲已也然即國都不相
 攻伐人家不相亂賊此天下之害與天
 下之利與即必曰天下之利也姑嘗本
 原若衆利之所自生此胡自生此自惡
 人賊人生與即必曰非然也必曰從愛
 人利人生分名乎天下愛人而利人者
 別與兼與即必曰兼也然即之交兼者
 果生天下之大利者與是故子墨子曰
 兼是也
 且鄉吾本言曰仁人之事者必務求興
 天下之利除天下之害○今吾本原兼
 之所生天下之大利者吾本原別之所

¹ I here transpose 子墨子曰, and put it after 兼是也. This is required by the preceding argument, which ends simply with 是故別非也. With this transposition, however, some other liberties must still be taken with the next paragraph. In 仁人之是者, 是 should evidently be 事. In the concluding phrase—出乎若方—the adoption of an old gloss, that 乎 should be 平, enables us to make sense of it. What follows, from 今吾將 down to 即若其利, is confused and difficult. 與, in 與天下之利, is a misprint for 興; but there must be other corruptions and omissions as well. One can see the author's drift; and I have tried to translate accordingly.

Master said, 'The principle of making distinctions between man and man is wrong, and the principle of universal love is right,' turns out to be correct as the sides of a square.

If, now, we just desire to promote the benefit of the kingdom, and select for that purpose the principle of universal love, then the acute ears and piercing eyes of people will hear and see for one another; and the strong limbs of people will move and be ruled for one another; and men of principle will instruct one another. It will come about that the old, who have neither wife nor children, will get supporters who will enable them to complete their years; and the young and weak, who have no parents, will yet find helpers that shall bring them up. On the contrary, if this principle of universal love is held not to be correct, what benefits will arise from such a view? What can be the reason that the scholars of the kingdom, whenever they hear of this principle of universal love, go on to condemn it? Plain as the case is, their words in condemnation of this principle do not stop;—they say, 'It may be good, but how can it be carried into practice?'

Our Master said, 'Supposing that it could not be practised, it seems hard to go on likewise to condemn it. But how can it be good, and yet incapable of being put into practice?'

Let us bring forward two instances to test the matter;—Let any one suppose the case of two individuals, the one of whom shall hold the principle of making distinctions, and the other shall hold the principle of universal love. The former of these will say, 'How can I be for the person of my friend as much as for my own person? how can I be for the parents of my friend as much as for my own parents?' Reasoning in this way, he may see his friend hungry, but he will not feed him; cold, but he will not clothe him; sick, but he will not nurse him; dead, but he will not bury him. Such will be the language of the individual holding the principle of distinction, and such will be his conduct. The language of the other, holding the principle of universality, will be different, and also his conduct. He will say, 'I have heard that he who wishes to play a lofty part among men, will be for the person of his friend as much as for his own person, and for the parents of his friend as much as for his own parents. It is only thus that he can attain his distinction?' Reasoning in this way, when he sees his friend hungry, he will feed him; cold, he will clothe him; sick, he will nurse him; dead, he will bury him. Such will be the language of him who holds the principle of universal love, and such will be his conduct.

生天下之大害者也。是故子墨子曰：別非而兼是者，出乎若方也。今吾將正求與天下之利，而取之以兼爲正。是故以聰耳明目相爲視聽乎？是以般肱畢強，相爲動宰乎？而有道肆相教誨，是以老而無妻子者，有所侍養以終其壽；幼弱孤童之無父母者，有所放依以長其身。令唯母以兼爲正，卽若其利也。不識天下之士，所以皆聞兼而非者，其故何也？○然而天下之士，非兼者之言猶未止也。曰：卽善矣，雖然，豈可用哉？

子墨子曰：用而不可，難哉。亦將非之，且焉有善而不可用者？○姑嘗兩而進之，誰以爲二士？使其一士者執別，使其一士者執兼，是故別士之言曰：吾豈能爲吾友之身？若爲吾身，爲吾友之親，若爲吾親，是故退睹其友，飢卽不食，寒卽不衣，疾病不侍養，死喪不葬埋。別士之言若此。行若此，兼士之言不然。行亦不然。曰：吾聞爲高士於天下者，必爲其友之身，若爲其身，爲其友之親，若爲其親，然後可以爲高士天下。是故退睹其友，飢則食之，寒則衣

The words of the one of these individuals are a condemnation of those of the other, and their conduct is directly contrary. Suppose now that their words are perfectly sincere, and that their conduct will be carried out,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a plain in the open country, and an officer, with coat of mail, gorget, and helmet, is about to take part in a battle to be fought in it, where the issue, whether for life or death, cannot be foreknown; or here is an officer about to be dispatched on a distant commission from Pá to Yüeh, or from Ch'í to Ching, where the issue of the journey, going and coming, is quite uncertain:—on either of these suppositions, to whom will the officer entrust the charge of his house, the support of his parents, and the care of his wife and children?—to one who holds the principle of universal love? or to one who holds that which makes distinctions? I apprehend there is no one under heaven, man or woman, however stupid, though he may condemn the principle of universal love, but would at such a time make one who holds it the subject of his trust. This is in words to condemn the principle, and when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is that throughout the kingdom scholars condemn the principle of universal love, whenever they hear it!

Plain as the case is, their words in condemnation of it do not cease, but they say, 'This principle may suffice perhaps to guide in the choice of an officer, but it will not guide in the choice of a sovereign!'

Let us test this by taking two illustrations:—Let any one suppose the case of two sovereigns, the one of whom shall hold the principle of mutual love, and the other shall hold the principle which makes distinctions. In this case, the latter of them will say, 'How can I be as much for the persons of all my people as for my own? This is much opposed to human feelings. The life of man upon the earth is but a very brief space; it may be compared to the rapid

之疾病侍養之，死喪葬埋之，兼士之言若此。行若此，若之二者，言相非而行相反，與當使符節也，無言而不行也，然即敢問，今有平原廣野於此，被甲嬰冑將往戰，死生之權未可識也。又有君大夫之遠，使於巴越齊荆，往來及否未及否，未可識也。然即敢問，不識將惡也。家室奉承親戚，提挈妻子，而寄託之，不識於兼之有是乎？於別之有是乎？哉！以爲當其於此也，天下無愚夫愚婦，雖非兼之人，必寄託之於兼之有是也。此言而非兼，擇即取兼，即此言行拂也。不識天下之士，所以皆聞兼而非之者，其故何也？○然而天下之士，非兼者之言，猶未止也。曰：意可以擇士，而不可以擇君。子姑嘗兩而進之，誰以爲二君？使其一君者執兼，使一君者執別，是故別君之言，吾惡能爲吾萬民之身爲吾身，此泰非天下之情也。

From 子墨子曰，用而不可 down to this, the general meaning is plain enough. But there must be several corruptions in the text. 哉, for instance, after 別之有是乎, is, plainly, for 我. ² Here there should follow, 'Our Master said,' and some observations introductory to the two illustrations of the sovereigns. This has been lost, however, and all that remains of it is the solitary 子, in 子姑嘗云云.

movement of a team of horses whirling past a small chink.' Reasoning in this way, he may see his people hungry, but he will not feed them; cold, but he will not clothe them; sick, but he will not nurse them; dead, but he will not bury them. Such will be the language of the sovereign who holds the principle of distinctions, and such will be his conduct. Different will be the language and conduct of the other who holds the principle of universal love. He will say, 'I have heard that he who would show himself a *virtuous and intelligent* sovereign, ought to make his people the first consideration, and think of himself only after them.' Reasoning in this way, when he sees any of the people hungry, he will feed them; cold, he will clothe them; sick, he will nurse them; dead, he will bury them. Such will be the language of the sovereign who holds the principle of universal love, and such his conduct. If we compare the two sovereigns, the words of the one are condemnatory of those of the other, and their actions are opposite. Let us suppose that their words are equally sincere, and that their actions will make them good,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a year when a pestilence walks abroad among the people; many of them suffer from cold and famine; multitudes die in the ditches and water-channels. If at such a time they might make an election between the two sovereigns whom we have supposed, which would they prefer? I apprehend there is no one under heaven, however stupid, though he may condemn the principle of universal love, but would at such a time prefer to be under the sovereign who holds it. This is in words to condemn the principle, and, when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is that throughout the kingdom scholars condemn the principle of universal love, whenever they hear it.

Plain as the case is, their words in condemnation of it do not cease; but they say, 'This universal *mutual love* is benevolent and righteous. That we grant, but how can it be practised? The impracticability of it is like that of taking up the T'ai mountain, and leaping with it over the Chiang or the Ho. We do, indeed, desire this universal love, but it is an impracticable thing!'

Our Master said, 'To take up the T'ai mountain, and leap with it over the Chiang or the

人之生乎地上之無幾何也。譬之猶駟馳而過卻也。是故退睹其萬民，飢即不食，寒即不衣，疾病不待養，死喪不葬埋，別君之言若此，行若此。兼君之言不然，行亦不然。曰：吾聞爲明君於天下者，必先萬民之身，後爲其身，然後可以爲明君於天下。是故退睹其萬民，飢即食之，寒即衣之，疾病侍養之，死喪葬埋之，兼君之言若此，行若此。然即交若之二君者，言相非而行相反，與常使若二君者，言必信，行必果，使言行之合猶合符節也，無言而不行也，然即敢問：今歲有癘疫萬民，多有勤苦凍餒轉死溝壑中者，既已衆矣，不識將擇之二君者，將何從也？我以爲當其於此也，天下無愚夫愚婦，雖非兼君，必從兼君是也。言而非兼，擇即取兼。此言行拂也。不識天下所以皆聞兼而非之者，其故何也？○然而天下之士，非兼者之言也，猶未止也。曰：兼即仁矣義矣，雖然，豈可爲哉？吾譬兼之不可爲也，猶挈泰山以超江河也，故兼者直願之也，夫豈可爲之物哉。

子墨子曰：夫挈泰山以超江河，自古之及今，生民而

Ho, is a thing which never has been done, from the highest antiquity to the present time, since men were; but the exercise of mutual love and the interchange of mutual benefit, — this was practised by the ancient sages and six kings.'

How do you know that the ancient sages and the six kings practised this?

Our Master said, 'I was not of the same age and time with them, so that I could myself have heard their voices, or seen their faces; but I know what I say from what they have transmitted to posterity, written on bamboo or cloth, cut in metal or stone, or engraven on their vessels.'

'It is said in "The Great Declaration," — "King Wān was like the sun or like the moon; suddenly did his brightness shine through the four quarters of the western region".'

'According to these words, king Wān exercised the principle of universal love on a vast scale. He is compared to the sun or moon which shines on all, without partial favour to any spot under the heavens; — such was the universal love of king Wān.' What our Master insisted on was thus exemplified in him.

'Again, not only does "The Great Declaration" speak thus; — we find the same thing in "The Declaration of Yü." Yü said, "Ye multitudes, listen all to my words. It is not only I who dare to say a word in favour of war; — against this stupid prince of Miào we must execute the punishment appointed by Heaven. I am therefore leading your hosts, and go before you all to punish the prince of Miào".'

'Thus Yü punished the prince of Miào, not to increase his own riches and nobility, nor to obtain happiness and emolument, nor to gratify his ears and eyes; — he did it, seeking to promote what was advantageous to the kingdom, and to take away what was injurious to it. It appears from this, that Yü held the principle of universal love.' What our Master insisted on may be found in him.

'And not only may Yü thus be appealed to; — we have "The words of T'ang" to the same effect. T'ang said, "I, the child Li, presume to use a dark-coloured victim, and announce to Thee, O supreme Heavenly Sovereign: — Now there is a great drought, and it is right I should

來。未嘗有也。今若夫兼相愛，交相利，此自先聖
六王者，親行之。○何知先聖六王之親行之也。
○子墨子曰：吾非與之並世同時，親聞其聲，見
其色也，以其所書於竹帛，鏤於金石，琢於槃盂，
傳遺後世子孫者知之。泰誓曰：文王若日若月，
乍照光於四方於西土。即此言，文王之兼愛天
下之博大也。譬之日月兼照，天下之無有私也。
○即此文王兼也。雖子墨子之所謂兼者，於文
王取法焉。○且不惟泰誓爲然，雖禹誓即亦猶
是也。禹曰：濟濟有衆，咸聽朕言，非惟小子，敢行
稱亂。蠹茲有苗，用天之罰。若子既率爾羣，對諸
羣以征有苗，禹之征有苗也，非以求以重富貴，
千福祿，樂耳目也，以求興天下之利，除天下之
害。○即此禹兼也。雖子墨子之所謂兼者，於禹
求焉。○且不惟禹誓爲然，雖湯說，即亦猶是也。
湯曰：惟予小子履，敢用元牡，告於上天后，曰：今
天大旱，即當朕身，履未知得罪于上下，有善不
敢蔽，有罪不敢赦，簡在帝心，萬方有罪，即當朕

¹ See 'The Great Declaration,' III. 6. The language is somewhat different from the citation.

² 'The Declaration of Yü' is what is called 'The Counsels of Yü.' In the twentieth paragraph we find the passage here quoted, or rather we find something like it.

be held responsible for it. I do not know but that I have offended against the Powers above and below. But the good I dare not keep in obscurity, and the sinner I dare not pardon. The examination of this is with Thy mind, O God. If the people throughout the kingdom commit offences, it is to be required of me. If I commit offences, it does not concern the people¹." From these words we perceive that T'ang, possessing the dignity of sovereign, and the wealth of the kingdom, did not shrink from offering himself as a sacrifice which might be acceptable to God and other spiritual beings. It appears from this that T'ang held the principle of universal love. What our Master insisted on was exemplified in T'ang.

And not only may we appeal in this way to the 'Declarations,' 'Charges,' and 'Words of T'ang,'—we find the same thing in 'The Poems of Cháu².' One of those poems says,

'Wide and long is the Royal way,
Without defection, without injustice.
The Royal way is plain and level,
Without injustice, without defection.

It is straight as an arrow,
It is smooth as a whetstone.
The officers tread it;
The lower people see it.'

Is not this speaking of the *Royal* way in accordance with our style³? Anciently, Wan and Wû, acting with exact justice and impartiality, rewarded the worthy and punished the oppressive, allowing no favouritism to influence them towards their own relatives. It appears from this that Wân and Wû held the principle of universal love. What our Master insisted on was exemplified in them.—How is it that the scholars throughout the kingdom condemn this universal love, whenever they hear of it? Plain as the case is, the words of those who condemn the principle of universal love do not cease. They say, 'It is not advantageous to the entire devotion to parents which is required;—it is injurious to filial piety⁴.' Our Master said, 'Let us bring this objection to the test:—A filial son, having the happiness of his parents at heart, considers how it is to be secured. Now, does he, so considering, wish men to love and benefit his parents? or does he wish them to hate and injure his parents?' On this view of the question, it must be evident that he wishes men to love and benefit his parents. And what

身。朕身有罪。無及萬方。卽此言。湯貴
爲天子。富有天下。然且不憚以身爲
犧牲。以祠說于上帝鬼神。○卽此。湯
兼也。雖子墨子之所謂兼者。於湯取
法焉。○且不惟誓命。與湯說爲然。周
詩卽亦猶是也。周詩曰。王道蕩蕩。不
偏不黨。王道平平。不黨不偏。其直若
矢。其易若底。君子之所履。小人之所
視。若吾言非語道之謂也。古者文武
爲正均分。賞賢罰暴。勿有親戚兄弟
之所阿。○卽此文武兼也。雖子墨子
之所謂兼者。於文武取法焉。不識天
下之人。所以皆聞兼而非之者。其故
何也。然而天下之非兼者之言。猶未
止。曰。意不忠親之利而害爲孝乎。○
子墨子曰。姑嘗本原之。孝子之爲親
度者。吾不識孝子之爲親度者。亦欲
人愛利其親與。意欲人之惡賊其親

¹ See 'The Announcement of T'ang' (湯告) in various places. Compare also more particularly the Analects, XX. i. 3.

² In the quotation which is immediately subjoined, the first four lines are from a rhythmical passage of the Shû-ching, V. iv. 13. The remaining four are in the Shih-ching, II. v. Ode ix. st. 1.

³ Such I suppose to be the meaning of 若吾言非語道之謂也, if it were amended.

⁴ The sentence is not clear,—意不忠親之利而害爲孝乎. I have done what I could with it. The scope of the whole paragraph is sufficiently plain. The 遇, farther on, is supposed to be for 偶.

must he himself first do in order to gain this object? If I first address myself to love and benefit men's parents, will they for that return love and benefit to my parents? or if I first address myself to hate men's parents, will they for that return love and benefit to my parents? It is clear that I must first address myself to love and benefit men's parents, and they will return to me love and benefit to my parents. The conclusion is that a filial son has no alternative.—He must address himself in the first place to love and do good to the parents of others. If it be supposed that this is an accidental course, to be followed on emergency by a filial son, and not sufficient to be regarded as a general rule, let us bring it to the test of what we find in the Books of the ancient kings.—It is said in the Tā Yā,

'Every word finds its answer;
Every action its recompense.

He threw me a peach;
I returned him a plum.'

These words show that he who loves others will be loved, and that he who hates others will be hated. How is it that the scholars throughout the kingdom condemn this principle of universal love, when they hear it?

Is it that they deem it so difficult as to be impracticable? But there have been more difficult things, which yet have been done. *For instance*, king Ling of Ching was fond of small waists. In his time, the officers of Ching restricted themselves to a handful of rice, till they required a stick to raise themselves, and in walking had to hold themselves up by the wall. Now, it is a difficult thing to restrict one's self in food, but they were able to do it, because it would please king Ling.—It needs not more than a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Again, Káu-chien, the king of Yüeh, was fond of bravery. He spent three years in training his officers to be brave; and then, not knowing fully whether they were so, he set fire to the ship where they were, and urged them forward by a drum into the flames. They advanced, one rank over the bodies of another, till an immense number perished in the water or the flames; and it was not till he ceased to beat the drum, that they retired. Those officers of Yüeh might be pronounced to be full of reverence. To sacrifice one's life in the flames is a difficult thing, but they were able to do it, because it would please their king.—It needed not

與。以說觀之。即欲人之愛利其親也。然即吾惡先從
事。即得此。若我先從事乎愛利人之親。然後人報我
愛利吾親乎。意我先從事乎惡人之親。然後人報我
以愛利吾親乎。即必吾先從事乎愛利人之親。然後
人報我以愛利吾親也。然即之交孝子者。果不得已
乎。毋先從事愛利人之親者與。意以天下之孝子。爲
遇而不足。以爲正乎。姑嘗本原先王之所書。大雅之
所道。曰。無言而不讐。無德而不報。投我以桃。報之以
李。即此言愛人者必見愛也。而惡人者必見惡也。不
識天下之士。所以皆聞愛而非之者。其故何也。
意以爲難。而不可爲耶。嘗有難此而可爲者。昔荆靈
王好小要。當靈王之年。荆國之士。飯不踰乎一固。據
而後興。扶垣而後行。故約食爲其難爲也。然後爲而
靈王說之。未踰於世。而民可移也。即求以鄉其上也。
昔者越王勾踐。好勇教其士。臣三年。以其知爲未足
以知之也。焚舟失火。鼓而進之。其士偃前列。伏水火
而死。有不可勝數也。當此之時。不鼓而退也。越國之
士。可謂顛矣。故焚身爲其難爲也。然後爲之。越王說

more than a generation to change the manners of the people, such is their desire to move after the pattern of their superiors. *Once more*, duke Wān of Tsin was fond of garments of coarse flax. In his time, the officers of Tsin wore wide clothes of that fabric, with rams' furs, leathern swordbelts, and coarse canvas sandals. Thus attired, they went in to the duke's levee, and went out and walked through the court. It is a difficult thing to wear such clothes, but they were able to do it, because it would please duke Wān.—It needs but a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Now, little food, a burning ship, and coarse clothes,—these are among the most difficult things to endure; but because the sovereign would be pleased with the enduring them, they were able *in those cases* to do it. It needed no more than a generation to change the manners of the people. Why? Because such is their desire to move after the pattern of their superiors. And now, as to universal mutual love¹, it is an advantageous thing and easily practised,—beyond all calculation. The only reason why it is not practised is, in my opinion, because superiors do not take pleasure in it. If superiors were to take pleasure in it, stimulating men to it by rewards and praise, and awing them from opposition to it by punishments and fines, they would, in my opinion, move to it,—the practice of universal mutual love, and the interchange of mutual benefits,—as fire rises upwards, and as water flows downwards:—nothing would be able to check them. This universal love was the way of the sage kings; it is the principle to secure peace for kings, dukes, and great men; it is the means to secure plenty of food and clothes for the myriads of the people. The best course for the superior man is to well understand the principle of universal love, and to exert himself to practise it. It requires the sovereign to be gracious, and the minister to be loyal; the father to be kind, and the son to be filial; the elder brother to be friendly, and the younger to be obedient. Therefore the superior man,—with whom the chief desire is to see gracious sovereigns and loyal ministers; kind fathers and filial sons; friendly elder brothers and obedient younger ones,—ought to insist on the indispensableness of the practice of universal love. It was the way of the sage kings; it would be the most advantageous thing for the myriads of the people.

之、未踰於世、而民可移也、即求以鄉上也。昔者
晉文公好苴服、當文公之時、晉國之士、大布之
衣、絺羊之裘、練帛之冠、且苴之屨、入見文公、出
以踐之朝、故苴服爲其難爲也、然後爲而文公
說之、未踰於世而民可移也、即求以鄉其上也。
是故約食、焚舟、苴服、此天下之至難爲也、然後
爲而上說之、未踰於世而民可移也、何故也、即
求以鄉其上也。今若夫兼相利、此其有利且易
爲也、不可勝計也、我以爲則無有上說之者而
已矣、苟有上說之者、勸之以賞譽、威之以刑罰、
我以爲人之於就兼相愛、交相利也、譬之猶火
之就上、水之就下也、不可防止於天下、故兼者
聖王之道也、王公大人之所以安也、萬民衣食
之所以足也、故君子莫若審兼而務行之、爲人
君必惠、爲人臣必忠、爲人父必慈、爲人子必孝、
爲人兄必友、爲人弟必悌、故君子莫若欲爲惠
君、忠臣、慈父、孝子、友兄、悌弟、當若兼之不可不
行也、此聖王之道而萬民之大利也。

For 兼相利 we should read 兼相愛.

2. Notwithstanding the mutilations and corruptions in the text of the preceding Essay, its general scope is clearly discernible, and we obtain from it a sufficient account of Mo's doctrine on the subject of 'Universal Love.' We have now to consider the opposition offered to this doctrine by Mencius. He was not the first, however, to be startled and offended by it. The Essay shows that it was resented as an outrage on the system of orthodox belief during all the lifetime of Mo and his immediate disciples. Men of learning did not cease to be clamorous against it. From the allusions made by Mencius to its prevalence in his days, it would appear that it had overcome much of the hostility which it at first encountered. He stepped forward to do battle with it, and though he had no new arguments to ply, such was the effect of his onset, that 'Universal Love' has ever since been considered, save by some eccentric thinkers, as belonging to the Limbo of Chinese vanities, among other things 'abortive, monstrous, or unkindly mixed.'

We may approach the question conveniently by observing that Mo's attempts to defend his principle were in several points far from the best that could be made. His references to the examples of Yü, T'ang, and the kings Wăn and Wû, are of this nature. Those worthies well performed the work of their generation. They punished the oppressor, and delivered the oppressed. Earnest sentiments of justice and benevolence animated their breasts and directed their course. But they never laid down the doctrine of 'Universal Love,' as the rule for themselves or others.

When he insists, again, that the people might easily be brought to appreciate and practise his doctrine, if their rulers would only set them the example, he shows the same overweening idea of the influence of superiors, and the same ignorance of human nature, which I have had occasion to point out in both Confucius and Mencius. His references to duke Wăn of Tsin, duke Ling of Ch'ü, and Kâu-chien of Yüeh, and his argument from what they are said to have effected, only move us to smile. And when he teaches that men are to be *awed* to love one another '*by punishments and fines*,' we feel that he is not understanding fully what he says nor whereof he affirms.

Still, he has broadly and distinctly laid it down, that if men would only universally love one another, the evils which disturb and embitter human society would disappear. I do not say that he has taught the *duty* of universal love. His argument is conducted

on the ground of *expediency*¹. Whether he had in his own mind a truer, nobler foundation for his principle, does not immediately appear. Be that as it may, his doctrine was that men were to be exhorted to love one another,—to love one another as themselves. According to him, 'princes should be as much for the States of others as for their own. One prince should be for every other as for himself.' So it ought to be also with the Heads of clans, with ministers, with parents, and with men generally.

Here it was that Mencius joined issue with him. He affirmed that 'to love all equally did not acknowledge the peculiar affection due to a parent.' It is to be observed that Mo himself nowhere says that his principle was that of loving all *EQUALLY*. His disciples drew this conclusion from it. In the third Book of Mencius's Works, we find one of them, Î Chih, contending that the expression in the Shû-ching, about the ancient kings acting towards the people, 'as if they were watching over an infant,' sounded to him as if love were to be *without difference of degree*, the manifestation of it simply commencing with our parents². To this Mencius replied conclusively by asking, 'Does Î really think that a man's affection for the child of his brother is merely like his affection for the child of his neighbour?' With still more force might he have asked, 'Is a man's affection for his father merely like his affection for the father of his neighbour?' Such a question, and the necessary reply to it, are implied in his condemnation of Mo's system, as being 'without father,' that is, denying the peculiar affection due to a father. If Mo had really maintained that a man's father was to be no more to him than the father of any other body, or if his system had necessitated such a consequence, Mencius would only have done his duty to his country in denouncing him, and exposing the fallacy of his reasonings. As the case is, he would have done better if he had shown that no such conclusion necessarily flows from the doctrine of 'Universal Love,' or its preceptive form that we are to love our neighbour as ourselves.

Of course it belonged to Mo himself to defend his views from the imputation. But what he has said on the point is not satisfactory. In reply to the charge that his principle was injurious to filial piety, he endeavoured to show, that, by acting on it, a man would best

¹ This and several other points are well put by the Rev. Dr. Edkins, in his Essay, referred to on p. 133. See Journal of the North-China Branch of the Royal Asiatic Society, No. II, May, 1859.

² See Bk. III. Pt. I. v. 3.

secure the happiness of his parents:—as he addressed himself in the first place to love, and do good to, the parents of others, they would recompense to him the love of, and good-doing to, his parents. It might be so, or it might not. The reply exhibits strikingly in what manner Mo was conducted to the inculcation of universal love, and that really it had in his mind no deeper basis than its expediency. This is his weak point; and if Mencius, whose view of the constitution of human nature, and the binding force of the virtues, apart from all consideration of consequences, was more comprehensive and correct than that of Mo, had founded his opposition on this ground, we could in a measure have sympathised with him. But while Mo appeared to lose sight of the other sentiments of the human mind too much, in his exclusive contemplation of the power of love, he did not doubt but his principle would make sons more filial, and ministers more devoted, and subjects more loyal. The passage which I have just referred to, moreover, does not contain the admission that the love was to be *without any difference of degree*. The fact is, that he hardly seems to have realised the objection with which Mencius afterwards pressed the advocacy of it by his followers. If he did do so, he blinked the difficulty, not seeing his way to give a full and precise reply to it.

This seems to be the exact state of the case between the two philosophers. Mo stumbled on a truth, which, based on a right foundation, is one of the noblest which can animate the human breast, and affords the surest remedy for the ills of society. There is that in it, however, which is startling, and liable to misrepresentation and abuse. Mencius saw the difficulty attaching to it, and unable to sympathise with the generosity of it, set himself to meet it with a most vehement opposition. Nothing, certainly, could be more absurd than his classing Yang Chû and Mo Tí together, as equally the enemies of benevolence and righteousness. When he tries to ridicule Mo, and talks contemptuously about him, how, if he could have benefited the kingdom, by toiling till he rubbed off every hair of his body, he would have done it¹,—this only raises up a barrier between himself and us. It reminds us of the *hardness* of nature which I have elsewhere charged against him.

3. Confucius, I think, might have dealt more fairly and generously with Mo. In writing of him, I called attention to his repeated

¹ Bk. VII. Pt. I. xxvi.

enunciation of 'the golden rule' in a negative form,—'What you do not wish done to yourself, do not do to others¹.' In one place, indeed, he rises for a moment to the full apprehension of it, and recognises the duty of taking the initiative,—of behaving to others in the first instance as he would that they should behave to him². Now, what is this but the practical exercise of the principle of universal love? 'All things whatsoever ye would that men should do to you, do ye even so to them:—this is simply the manifestation of the requirement, 'Thou shalt love thy neighbour as thyself.' Confucius might have conceded, therefore, to Mo, that the rule of conduct which he laid down was the very best that could be propounded. If he had gone on to remove it from the basis of expediency, and place it on a better foundation, he would have done the greatest service to his countrymen, and entitled himself to a place among the sages of the world.

On this matter I am happy to find myself in agreement with the Prince of Literature,³ Han Yü. 'Our literati,' says he, 'find fault with Mo because of what he has said on "The Estimation to be attached to Concord⁴," on "Universal Love," on "The Estimation to be given to Men of Worth⁵," on "The Acknowledging of Spiritual Beings⁶," and on "The Awe in which Confucius stood of Great Men,

¹ Vol. i. proleg. p. 109.

² See proleg. on the 'Doctrine of the Mean, pp. 48, 49, vol. i.

³ See the Works of Han Wān-kung, 十一卷, 讀墨子篇

This is the title of one of Mo's Essays, the 尚同, forming the third Book of his Works. Generalising after his fashion, he traces all evils up to a want of concord, or agreement of opinion; and goes on to assert that the sovereign must be recognised as the 'Infallible Head,' to lay down the rule of truth and right, saying 天子之所是, 皆是之, 天子之所非, 皆非之, 'What the sovereign approves, all must approve; what the sovereign condemns, all must condemn.' It is an unguarded utterance; and taken absolutely, apart from its connexion, may be represented very much to Mo's disadvantage. See 'Supplemental Observations on the Four Books,' on Mencius, Book I. art. lix. The coincidence between this saying and the language of Hobbes is remarkable.—'Quod legislator praeceperit, id pro bono, quod veterit, id pro malo habendum esse.' (*De Cive*, cap. xii. 1.)

⁴ This is another of Mo's pieces,—尚賢, the second Book of his Works. He finds a cure for the ills of the nation in princes' honouring and employing only men of worth, without paying regard to their relatives. This is contrary to the third of Confucius's nine standard rules for the government of the nation, set forth in his conversation with duke Āi, as related in the 'Doctrine of the Mean,' ch. xx. But Mo would only discountenance nepotism, where it ought to be discountenanced.

⁵ This is found in the eighth Book of Mo. The first and second parts of the essay, however, are unfortunately lost. In the third he tells several queer ghost stories, and adduces other proofs, to show the real existence of spiritual beings, and that they take account of men's actions to reward or to punish them. He found another panacea for the ills of the kingdom in this truth. His doctrine here, however, is held to be inconsistent with Confucius's reply to

and, when he resided in any State, did blame its Great Officers¹." But when the Ch'un Chi'ü finds fault with arrogant ministers, is not this attaching a similar value to concord? When Confucius speaks of "overflowing in love to all, and cultivating the friendship of the good," and of how "the extensive conferring of benefits constitutes a sage," does he not teach universal love? When he advises "the esteem of the worthy;" when he arranged his disciples into "the four classes," so stimulating and commending them; when he says that "the superior man dislikes the thought of his name not being mentioned after death:"—does not this show the estimation he gave to men of worth? When "he sacrificed as if the spiritual beings were present," and condemned "those who sacrificed as if they were not really sacrificing²;" when he said, "When I sacrifice, I shall receive blessing:"—was not this acknowledging spiritual beings? The literati and Mo equally approve of Yáo and Shun, and equally condemn Chieh and Cháu; they equally teach the cultivation of the person, and the rectifying of the heart, reaching on to the good government of the nation, with all its States and Families:—why should they be so hostile to each other? In my opinion, the discussions which we hear are the work of their followers, vaunting on each side the sayings of their Teacher; there is no such contrariety between the real doctrines of the two Teachers. Confucius would have made use of Mo's views; and Mo would have made use of those of Confucius. If they would not have made use of each other's sentiments, they could not have been K'ung and Mo.

4. It seems proper, in closing this discussion of Mo's views, to notice the manner in which the subject of 'universal love' appears in Christianity. Its whole law is comprehended in the one word—Love; but how wide is the scope of the term compared with all which it ever entered into the mind of Chinese sage or philosopher to conceive!

Fan Ch'ih, Analects, VI. xx; that wisdom consists in respecting spiritual beings, but at the same time keeping aloof from them. But as between Confucius and Mo, on this point we would agree rather with the latter. He holds an important truth, mingled with superstition; the sage would seem to be sceptical.

¹ Han avoids saying anything on this point. The author of 'Supplemental Observations' is equally silent.

² Han is here quoting Analects, III. xii. 2, 吾不與祭如不祭, which he points and interprets after a way of his own. He does not read 與 but 與, in the sense of 許, 'to grant to,' 'to approve of.'

It is most authoritative where the teachers of China are altogether silent, and commands:—‘Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.’ For the Divine Being Christianity thus demands from all men supreme love;—the love of all that is majestic, awing the soul; the love of all that is beautiful, wooing the heart; the love of all that is good, possessing and mastering the entire nature. Such a love, existing, would necessitate obedience to every law, natural or revealed. Christianity, however, goes on to specify the duties which every man owes, as the complement of love to God, to his fellow-men:—‘Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this—“Thou shalt not commit adultery,” “Thou shalt not kill,” “Thou shalt not steal,” “Thou shalt not bear false witness,” “Thou shalt not covet;” and if there be any other commandment:—the whole is briefly comprehended in this saying, “Thou shalt love thy neighbour as thyself.”’ This commandment is ‘like to’ the other, differing from it only in not requiring the *supreme* love which is due to God alone. The rule which it prescribes,—such love to others as we feel for ourselves,—is much more definitely and intelligibly expressed than anything we find in Mo, and is not liable to the cavils with which his doctrine was assailed. Such a love to men, existing, would necessitate the performance of every relative and social duty; we could not help doing to others as we would that they should do to us.

Mo’s universal love was to find its scope and consummation in the good government of China. He had not the idea of man as man, any more than Confucius or Mencius. How can that idea be fully realised, indeed, where there is not the right knowledge of one living and true God, the creator and common parent of all? The love which Christianity inculcates is a law of humanity; paramount to all selfish, personal feelings; paramount to all relative, local, national attachments; paramount to all distinctions of race or of religion. Apprehended in the spirit of Christ, it will go forth even to the love of enemies; it will energize in a determination to be always increasing the sum of others’ happiness, limited only by the means of doing so.

But I stop. These prolegomena are not the place for disquisition; but I deemed it right to say thus much here of that true, universal love, which at once gives glory to God and effects peace on earth.

CHAPTER IV.

WORKS WHICH HAVE BEEN CONSULTED IN THE
PREPARATION OF THIS VOLUME.

The Works which have been consulted are mostly the same as those used in the preparation of the first volume, of which a list is there given. I have only to add to that:—

I.—OF CHINESE WORKS.

墨子十五卷,目一卷, 'The Philosopher Mo, in fifteen Books, with one Book on the Titles of his Essays.' This Work was edited and annotated in the forty-eighth year of Ch'ien-lung (A.D. 1784), by Pi Yüan (畢沅), lieutenant-governor of Shen-hsi. From the notes appended to Mo's Essay on 'Universal Love' in the last chapter, it will be seen that the task of editing has been very imperfectly executed. I suppose it is vain to express a wish that some foreign scholar would take it in hand.

五百家註音辯韓昌黎先生全集, 'The Collected Writings of Han Ch'ang-lí, with the Verbal and Critical Notes of five hundred Scholars.' Ch'ang-lí is a local designation for Han Yü, styled T'üi-chih (退之), and canonized as Wän-kung (文公), or 'Prince of Literature.' I have said, p. 12, that he was a scholar of the eighth century, but he extended on into the ninth, dying A.D. 824. He stands out as perhaps the most distinguished scholar of the long space between the Han and Sung dynasties. The edition of his Works which I have, with such a collation of commentators, was first published by a Hsü Táo-chí (許道基), in the twenty-eighth year of Ch'ien-lung (A.D. 1761).

II.—OF TRANSLATIONS AND OTHER WORKS.

MENG TSEU, vel MENCIVM, inter Sinenses Philosophos, Ingenio, Doctrina, Nominisque Claritate, CONFUCIO PROXIMUM, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julien. Paris, 1824-1829.

COUNTRY PROSPEROUS. I. 'King Hui of Liang.
—In the time of Confucius, Tsin (晉) was one
of the great States of the nation, but the power
of it was usurped by six great families. By
B.C. 452, three of those were absorbed by the
other three, viz. Wei, Ch'ao, and Han (魏, 趙,
and 韓), which continued to encroach on the
small remaining power of their prince, until at
last they extinguished the ruling house, and
divided the whole territory among themselves.
The sovereign Wei Lieh (威烈), in his 23rd
year, B.C. 402, conferred on the chief of each
family the title of Marquis (侯). Wei, called
likewise, from the name of its capital, Liang,
occupied the south-eastern part of Tsin, Han and
Ch'ao lying to the west and north-west of it.
The Liang, where Mencius visited king Hui, is
said to have been in the present department of
K'ai-fang. Hui, 'The Kindly,' is the posthu-
mous epithet of the king, whose name was Yung
(螢). The title of king had been usurped by
Ying, at some time before Mencius first visited
him, which, it is said, he did in the 35th year
of his government, B.C. 336. Mencius visited
him on invitation, it must be supposed, and the
simple 見 = 被招往見. 2. Mencius was
a native of Ts'au (鄒), in Lû, the name of
which is still retained in the Ts'au district of the
department of Yen-ch'au (兗州), in Shan-

孟子對曰王何必曰利
 亦有仁義而已矣王曰
 何以利吾國大夫曰何
 以利吾家士庶人曰何
 以利吾身上下交征利
 而國危矣萬乘之國弑
 其君者必千乘之家千
 乘之國弑其君者必百
 乘之家萬取千焉千取
 百焉不爲不多矣苟爲

3. Mencius replied, 'Why must your Majesty use that word "profit?" What I am provided with, are *counsels to benevolence and righteousness*, and these are my only topics.

4. 'If your Majesty say, "What is to be done to profit my kingdom?" the great officers will say, "What is to be done to profit our families?" and the inferior officers and the common people will say, "What is to be done to profit our persons?" Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief of* a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief of* a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching *all*.

tung. The king, in complimentary style, calls the distance from Tsâu to Liang a thousand *li*. It is difficult to say what was the exact length of the ancient *li*. At present it is a little more than one-third of an English mile. The 亦, 'also,' occasions some difficulty.—With reference to what is it spoken? Some compare the 亦 . . . 乎 with 不亦乎, Analects, I. i.

Others say that the king refers to the many scholars who at the time made it their business to wander from country to country, as advisers to the princes:—'You also, like other scholars,' &c. Then, when Mencius, in par. 3, replies—亦有仁義, they say that he refers to Yao, Shun, &c., as his models:—'I, like them,' &c.

But this is too far-fetched. Wang Yin-chih inclines to consider 亦 as for the most part merely a helping particle; especially does he regard it so after 不 in an interrogative clause.

Observe the force of 將, delicately and suggestively putting the question. 3. 對,—marking the answer of an inferior, used from respect to the king. 曰 is 'to say,' followed directly by the words spoken. It is not 'to speak of.' 而已矣 mark very decidedly Mencius's purpose to converse only of 仁 and 義. 4. 征—here = 取, 'to take.' 交征, 'mutually

樂此不賢者雖有此
 孟子對曰賢者而後
 鹿曰賢者亦樂此乎
 立於沼上顧鴻鴈麋
 孟子見梁惠王王
 而已矣何必曰利
 君者也王亦曰仁義
 者也未有義而後其
 賢未有仁而遺其親
 後義而先利不奪不

5. 'There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after consideration.

6. 'Let your Majesty also say, "Benevolence and righteousness, and let these be your only themes." Why must you use that word—"profit?"'

CHAP. II. 1. Mencius, *another day*, saw king Hui of Liang. The king *went and stood with him* by a pond, and, looking round at the large geese and deer, said, 'Do wise and good *princes* also find pleasure in these things?'

2. Mencius replied, 'Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

to take;' i.e. superiors from inferiors, and inferiors from superiors. 乘, in 4th tone, 'a carriage or chariot.' The sovereign's domain, = 1,000 里 square, produced 10,000 war chariots. A kingdom producing 1,000 chariots was that of a *hau*, or marquis. He is here called 百乘之家, instead of 百乘之君, because the sovereign has just been denominated by that term. 後 and 先 are verbs. See Analects, VI. xx. 5. The 仁 and 義 here are supposed to result from the sovereign's example.

2. RULERS MUST SHARE THEIR PLEASURES WITH THE PEOPLE. THEY CAN ONLY BE HAPPY WHEN THEY RULE OVER HAPPY SUBJECTS. 1. 王立, 'The king stood;' and the meaning is not that Mencius found him by the pond. The king seems to have received him graciously, and to have led him into the park. 於沼上, —

compare Analects, VI. vii, but for which passage I should translate here—'over a pond,' i.e. in some building over the water, such as is still very common in China. 鴻 means 'large geese,' and 麋 is the name for a large kind of deer, but they are joined here, as adjectives, to 鴈 and 鹿. 賢者 = 賢者之君, 'worthy princes.' It does not refer to Mencius, as some make it out. The reply makes this plain. The king's inquiry is prompted by a sudden dissatisfaction with himself, for being occupied so much with such material gratifications, and = 'Amid all their cares of government do these pleasures find a place with good princes?' 3. See the Shih-ching, III. i. Ode VIII. st. 1, 2. The ode tells how his people delighted in king Wān. For 鶴 the Shih-ching reads 鵲 於 is read *wū*, an interjection. 古之人 referring to king Wān, but

不樂也。詩云：經始靈臺，經之營之，庶民攻之，不日成之。經始勿亟，庶民子來。王在靈囿，麀鹿攸伏，麀鹿濯濯，白鳥鶴鶴。王在靈沼，於物魚躍。文王以民力爲臺爲沼，而民歡樂之，謂其臺曰靈臺，謂其沼曰靈沼，樂其有麀鹿魚鼈。古之人與民偕樂，故能樂也。湯誓曰：時日害喪，予及女偕亡。民

3. 'It is said in the Book of Poetry,
 "He measured out and commenced his marvellous tower;
 He measured it out and planned it.
 The people addressed themselves to it,
 And in less than a day completed it.
 When he measured and began it, *he said to them*—Be not so earnest:
 But the multitudes came as if they had been his children:
 The king was in his marvellous park;
 The does reposed about,
 The does so sleek and fat:
 And the white birds shone glistening.
 The king was by his marvellous pond;
 How full was it of fishes leaping about!"

'King Wān used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower "the marvellous tower," calling the pond "the marvellous pond," and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4. 'In the Declaration of T'ang it is said, "O sun, when wilt thou

put generally. 4. See the Shū-ching, IV. Bk. I. i. 3;—T'ang's announcement of his reasons for proceeding against the tyrant Chieh. The words quoted are those of the people. Chieh had pointed to the sun, saying that, as surely as the sun was in heaven, so firm was he on his throne. The people took up his words, and pointing to the sun, thus expressed their hatred

欲與之偕亡，雖有臺池鳥獸，豈能獨樂哉？
 梁惠王曰：寡人之於國也，盡心焉耳矣。河內凶，則移其民於河東，移其粟於河內。河東凶，亦然。察鄰國之政，無如寡人之用心者。鄰國之民不加少，寡人之民不加多，何也？
 孟子對曰：王好

expire? We will die together with thee." The people wished for Chieh's death, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?

CHAP. III. 1. King Hui of Liang said, 'Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove as many of the people as I can to the east of the river, and convey grain to the country in the inside. When the year is bad on the east of the river, I act on the same plan. On examining the government of the neighbouring kingdoms, I do not find that there is any prince who exerts his mind as I do. And yet the people of the neighbouring kingdoms do not decrease, nor do my people increase. How is this?'

2. Mencius replied, 'Your Majesty is fond of war;—let me take of the tyrant, preferring death with him to life under him. 時 = 是; 害 is read ho; 喪, in 4th tone. Chao Ch'i gives quite another turn to the quotation, making the words an address of the people to Tang:—'This day he (Chieh) must die. We will go with you to kill him.' Chü Hsi's view is to be preferred. I do not think that the last two clauses are to be understood generally:—'When the people wish to die with a prince,' &c. They must specially refer to Chieh.

3. HALF MEASURES ARE OF LITTLE USE. THE GREAT PRINCIPLES OF ROYAL GOVERNMENT MUST BE FAITHFULLY AND IN THEIR SPIRIT CARRIED OUT.

1. The combination of particles—焉耳矣—gives emphasis to the king's profession of his own devotedness to his kingdom. 寡人 was the designation of themselves used by the

princes in speaking to their people, = 寡德之人, 'I, the man of small virtue.' I shall hereafter simply render it by 'I.' Liang was on the south of the river, i.e. the Ho, or Yellow river, but portions of the Wei territory lay on the other side, or north of the river. This was called the inside of the river, because the ancient royal capitals had mostly been there, in the province of Ch'i (冀州), comprehending the present Shan-hsi; and the country north of the Ho, looked at from them, was of course 'within,' or on this side of it. 粟, now used commonly for millet and maize, but here for grain generally. 加少, 加多; literally, 'add few, add many.' To explain the 加, it is said the expressions = 分外少,

戰請以戰喻。填然鼓之。兵刃既接。棄甲曳兵而走。或百步而後止。或五十步而後止。以五十步笑百步。則何如。曰。不可。直不百步耳。是亦走也。曰。王如知此。則無望民之多於鄰國也。^{三節}不違農時。穀不可勝食也。數罟不入洿池。魚鼈不可勝食也。斧斤以時入山林。材

an illustration from war.—*The soldiers move forward to the sound of the drums; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?* The king said, 'They should not do so. Though they did not run a hundred paces, yet they also ran away.' 'Since your Majesty knows this,' replied Mencius, 'you need not hope that your people will become more numerous than those of the neighbouring kingdoms.'

3. 'If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used.'

分外多, 'not fewer, nor larger, than they should for such States be.' 2. 填然 is said to express the sound of the drum. In 鼓之, 鼓 is used as a verb, and 之 refers to 戰士, or soldiers. It was the rule of war to advance at the sound of the drum, and retreat at the sound of the gong. 是亦走也, literally, 'this also,' i.e. the fifty paces, 'was running away.' 3. Here we have an outline of the first principles of royal government, in contrast with the measures on which the king plumes himself in the 1st par. The 不 is not imperative = 'do not.' The first clauses of the various sentences are conditional. In spring there was the sowing; in summer, the weeding; and in autumn, the harvesting:—those were the seasons and works of husbandry, from which the people might not be called off. 勝, 1st tone. The dictionary explains it by 'to bear,' 'to be adequate to.' 穀不可勝食 = 'there is no eating-power adequate to eat the grain.' 數, here read tsü, 'close-meshed.' The meshes of a net were anciently required to be large, of the size of four inches. People might only eat fish a foot long. 山 =

木不可勝用也。穀與魚鼈
 不可勝食。材木不可勝用。
 是使民養生喪死無憾也。
 養生喪死無憾，王道之始
 也。^{四節}五畝之宅，樹之以桑，五
 十者可以衣帛矣。雞豚狗
 彘之畜，無失其時，七十者
 可以食肉矣。百畝之田，勿
 奪其時，數口之家，可以無
 飢矣。謹庠序之教，申之以

When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and mourn for their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government.

4. 'Let mulberry trees be planted about the homesteads with their five *mâu*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mâu*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey-haired men will

wooded hills. 林 = forests in the plains. The time to work in the forests was, according to Chû Hsi, in the autumn, when the growth of the trees for the year was stopped. But in the Cháu-li, we find various rules about cutting down trees,—those on the south of the hill, for instance, in midwinter, those on the north, in summer, &c., which may be alluded to. 無

憾 I have translated, 'without any feeling against any,' the ruler being specially intended.

4. The higher principles which complete royal government. We can hardly translate 畝 by 'an acre,' it consisting, at present at least,

only of 240 square paces, or 1200 square cubits, and anciently it was much smaller, 100 square paces, of six cubits each, making a *mâu*. The ancient theory for allotting the land was to mark it off in squares of 900 *mâu*, the middle square being called the 公田, or 'government fields.'

The other eight were assigned to eight husbandmen and their families, who cultivated the public field in common. But from this twenty *mâu* were cut off, and, in portions of two-and-a-half *mâu*, assigned to the farmers to build on, who had also the same amount of ground in their towns or villages, making five *mâu* in all for their houses. And to have the ground all for growing grain, they were required to plant mulberry

孝悌之義。頒白者。不負戴
於道路矣。七十者。衣帛食
肉。黎民不飢不寒。然而不
王者。未之有也。五節狗彘食人
食。而不知檢。塗有餓殍。而
不知發。人死。則曰。非我也。
歲也。是何異於刺人而殺
之。曰。非我也。兵也。王無罪
歲。斯天下之民至焉。
一節梁惠王曰。寡人願安承

not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the royal dignity.

5. 'Your dogs and swine eat the food of men, and you do not make any restrictive arrangements. There are people dying from famine on the roads, and you do not issue the stores of *your granaries* for them. When people die, you say, "It is not owing to me; it is owing to the year." In what does this differ from stabbing a man and killing him, and then saying—"It was not I; it was the weapon?" Let your Majesty cease to lay the blame on the year, and instantly from all the nation the people will come to you.'

CHAP. IV. I. King Hûi of Liang said, 'I wish quietly to receive your instructions.'

trees about their houses; for the nourishment of silkworms. 雞豚 (a young pig) 狗 (the grain-fed, or edible dog) 彘 (the sow) 之畜,—literally, 'as to the nourishing of the fowl,' &c. 數口之家—the ground was distinguished into three kinds;—best, medium, and inferior, feeding a varying number of mouths. To this the expression alludes 庠序. See on Bk. III. Pt. I. iii. 10. 王, 4th tone, 'to come to reign,' 'to become regnant

sovereign.' 5. Mencius now boldly applies the subject, and presses home his faults upon the king. 食人食,—the second 食 is read *tsze*, 4th tone. 檢 = 制, 'to regulate.' The phrase 不知檢 is not easy;—the translation given accords with the views of most of the commentators.

4. A CONTINUATION OF THE FORMER CHAPTER, CARRYING ON THE APPEAL, IN THE LAST PARAGRAPH, ON THE CHARACTER OF KING Hûi's OWN GOVERNMENT. I. 安, 'quietly,' i.e. sincerely and

教孟子對曰殺人以梃與刃有以異乎曰無以異也以刃與政有以異乎曰無以異也曰庖有肥肉廄有肥馬民有飢色野有餓殍此率獸而食人也獸相食且人惡之爲民父母行政不免於率獸而食人惡在其爲民父母也仲尼曰始作俑者其無後乎爲其象

2. Mencius replied, 'Is there any difference between killing a man with a stick and with a sword?' The king said, 'There is no difference.'

3. 'Is there any difference between doing it with a sword and with the style of government?' 'There is no difference,' was the reply.

4. Mencius then said, 'In your kitchen there is fat meat; in your stables there are fat horses. But your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.'

5. 'Beasts devour one another, and men hate them for doing so. When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is his parental relation to the people?'

6. Chung-nî said, 'Was he not without posterity who first made wooden images to bury with the dead?' So he said, because

without constraint. It is said 安對勉強, 看見其出于誠意. 2, 3. 有以異乎—有所以異乎, —literally, 'Is there whereby they are different?' 4. 野, —outside a town were the 郊 (chiáo), suburbs, but without buildings; outside the chiáo were the 牧 (mù), pasture-grounds; and outside the mù were the 野 (yé), wilds. 5. 且 has the force of 'and yet,' i.e. though they are beasts. So that a 'how much more' is carried on, in effect, to the rest of the paragraph. 人惡之, —

惡, 4th tone, the verb. 惡在, —惡, 1st tone, = 何. 'Being the parent of the people,' i.e. this is his designation, and what he ought to be. 6. 俑—in ancient times, bundles of straw were made, to represent men imperfectly, called 芻靈, and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity, i.e. after the rise of the Cháu dynasty, for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. Hence they were called 俑, as if 俑=踊.

人而用之也。如之何。其使斯民飢而死也。^{一節}梁惠王曰：晉國天下莫強焉，叟之所知也。及寡人之身，東敗於齊，長子死焉；西喪地於秦七百里；南辱於楚。寡人恥之，願比死者一洒之，如之何？則可。^{二節}孟子對曰：地方

that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?

CHAP. V. 1. King Hui of Liang said, 'There was not in the nation a stronger State than Tsin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Ch'i, and then my eldest son perished; on the west we have lost seven hundred *li* of territory to Chin; and on the south we have sustained disgrace at the hands of Ch'ü. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?'

2. Mencius replied, 'With a territory which is only a hundred *li* square, it is possible to attain to the royal dignity.

By and by, came the practice of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text. 其

無後乎,—the 乎 is partly interrogative, and partly an exclamation = *nonne*. 爲 3rd

tone, —because. 如之何 is by some taken as = 'what would he (viz. Confucius) have thought,' &c.? I prefer taking it as in the translation. The designation of Confucius by *Chung-ni* is to be observed. See Doctrine of the Mean, ii. 1.

5. HOW A RULER MAY BEST TAKE SATISFACTION FOR LOSSES WHICH HE HAS SUSTAINED. THAT BENEVOLENT GOVERNMENT WILL RAISE HIM HIGH ABOVE HIS ENEMIES. 1. After the partition of the State of Tsin by the three families of Wei, Ch'ao, and Han (note, chap. i), they were known as the three Tsin, but king Hui would here seem to appropriate to his own principality the name of the whole State. He does not, however, refer to the strength of Tsin before its partition, but

under his two predecessors in the State of Wei. It was in the thirtieth year of his reign, and B.C. 340, that the defeat was received from Ch'i, when his eldest son was taken captive, and afterwards died. That from Ch'in was in the year B.C. 361, when the old capital of the State was taken, and afterwards peace had to be secured by various surrenders of territory. The disgrace from Ch'ü was also attended with the loss of territory;—some say seven, some say eight, towns or districts. The nominative to the verbs 敗, 喪, and 辱 does not appear to be 寡人 so much as 晉. 寡人恥之 may be translated—'I am ashamed of these things,' but most commentators make 之 refer to 先人.

Hui's predecessors when Tsin was strong; as in the translation. The same reference they also give to 死者, as not said generally of 'the dead,'—those who had died in the various wars. This view is on the whole preferable to the other, and it gives a better antecedent for the 之 in 洒之. —by one blow, one great

百里而可以王。^{三節}
 如施仁政於民，省
 刑罰，薄稅斂，深耕
 易耨，壯者以暇日，
 脩其孝弟忠信，入
 以事其父兄，出以
 事其長上，可使制
 挺以撻秦楚之堅
 甲利兵矣。^{四節}
 民時，使不得耕耨。

3. 'If your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors,—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ch'in and Ch'ü.

4. 'The rulers of those States rob their people of their time, so that they cannot plough and weed their fields, in order to support

movement. 酒 = 洗 比, the 4th tone, = 爲, 'for.' 2. See Part II. ii. 1; but it seems necessary to take the 方 in this and similar cases as in the translation. There is a pause at 地:—'with territory, which is,' &c. This is the reply to the king's wish for counsel to wipe away his disgraces. He may not only avenge himself on Ch'i, Ch'in, and Ch'ü, but he may make himself chief of the whole nation. How, is shown in the next paragraph. 3. 省刑罰, 薄稅斂 are the two great elements of benevolent government, out of which grow the other things specified. 刑罰 can hardly be separated. The dictionary says that 刑 is the general name of 罰. If we make a distinction, it must be as in the translation; 罰 is the redemption-fine for certain crimes. So 稅斂 together represent all taxes. Great differences of opinion obtain as to the significance of the individual terms. Some make 稅

to be the proportion of the land-produce paid to the government, and 斂 all other contributions. By some this explanation is just reversed. A third party makes 稅 to be the tax of produce, and 斂 the graduated collection thereof.

This last view suits the connexion here. 易, read i, the 3rd tone, = 治 壯者,—at 30, a man is said to be 壯. Translators have rendered it here by 'the young,' but the meaning is the strong-bodied,—those who could be employed to take the field against the enemy. 可使 does not appear to be—'you can make or employ,' but to be passive with special reference to the 壯者 above. 省, read shāng. 撻—'to strike,' 'to smite'—here = 'to oppose.

4. 彼, 'they' or 'those,' i.e. the rulers of Ch'in and Ch'ü. 養, the 4th tone. It is so toned in the case of children supporting their parents, and inferiors their superiors. See in *Analects*, II. vii. 5. 夫, the 2nd tone, here = 則

以養其父母。父母凍餓，兄
 弟妻子離散。彼陷溺其民，
 王往而征之，夫誰與王敵。
 故曰：仁者無敵。王請勿疑。
 孟子見梁襄王。出，語人
 曰：望之不似人君，就之而
 不見所畏焉。卒然問曰：天
 下惡乎定？吾對曰：定于一。
 孰能一之？對曰：不嗜殺人
 者能一之。孰能與之對？曰：

their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad.

5. 'Those rulers, as it were, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty ?

6. 'In accordance with this is the saying,—“The benevolent has no enemy.” I beg your Majesty not to doubt *what I say*.'

CHAP. VI. 1. Mencius went to see the king Hsiang of Liang.

2. On coming out *from the interview*, he said to some persons, 'When I looked at him from a distance, he did not appear like a sovereign ; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, "How can the kingdom be settled?" I replied, "It will be settled by being united under one sway."

3. "Who can so unite it?"

4. 'I replied, "He who has no pleasure in killing men can so unite it."

5. "Who can give it to him?"

6. 'I replied, "All the people of the nation will unanimously

6. 故, not 'therefore ;' it may indicate a *deduction* from what precedes, or be simply an illustration of it. 勿疑, 'Do not doubt.' It is strange that Julien, in his generally accurate version, should translate this by '*ne cuncteris*.' Hesitancy would, indeed, be an effect of doubting Mencius's words, not the proverb just quoted, but specially the affirmation in par. 2. But the words may not be so rendered.

6. DISAPPOINTMENT OF MENCIUS WITH THE KING HSIANG. BY WHOM THE TORN NATION MAY BE

UNITED UNDER ONE SWAY. 1. On the death of king Hui, he was succeeded by his son Ho (赫), called here by his honorary epithet, Hsiang, = 'The land-enlarger and virtuous.' The interview here recorded seems to have taken place immediately after Ho's accession, and Mencius, it is said, was so disappointed by it that he soon left the country. 2. 語, the 4th tone. The 人 probably refers to some friends of the philosopher, and is not to be taken gener-

天下莫不與也。王知夫苗乎？七八月之間旱，則苗槁矣。天油然作雲，沛然下雨，則苗浡然興之矣。其如是，孰能禦之？今夫天下之人牧，未有不嗜殺人者也。如有不嗜殺人者，則天下之民皆引領而望之矣。誠如是也，民歸之。由水之就下，沛然誰能禦之。

give it to him. Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the nation, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the nation would look towards him with outstretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress."

CHAP. VII. 1. The king Hsüan of Ch'í asked, saying, 'May

ally. 卒, read ts'ü. 卒然, —compare 率

爾, Analects, XI. xxiv. 4. On 望之, —compare Analects, XI. ix. Ch'ao Ch'í makes

定于 — to = 'It will be settled by him who makes benevolent government his one object.'

But this is surely going beyond the text. 5. The 與 is here explained, by Ch'ü Hsi and others,

as equivalent to 歸, founding, no doubt, on the

民歸之 in the end. But in Bk. V. Pt. I. v,

we have a plain instance of 與, used in connexion with the bestowment of the throne, as

in the translation which I have ventured to give, which seems to me, moreover, to accord equally

well, if not better, with the rest of the chapter.

6. The 7th and 8th months of Ch'au were the 5th and 6th of the Hsia dynasty, with which the months of the present dynasty agree. 今夫,

—夫, the 1st tone, is used as in the Analects,

XI. ix. 3. The 之 at the end is to be referred

to 水, the whole, from 由 (= 猶), being an illustration of the people's turning with resist-

less energy to a benevolent ruler.

7. LOVING AND PROTECTING THE PEOPLE IS THE CHARACTERISTIC OF ROYAL GOVERNMENT, AND THE

SURE PATH TO THE ROYAL DIGNITY. This long and interesting chapter has been arranged in

five parts. In the first part, pars. 1-5, Mencius unfolds the principle of royal government, and tells the king of Ch'í that he possesses

事可得聞乎。孟^{○二節}
 子對曰：仲尼之
 徒，無道桓文之
 事者，是以後世
 無傳焉。臣未之
 聞也。無以則王^{○三節}
 乎？曰：德何如，則
 可以王矣。曰：保
 民而王，莫之能
 禦也。曰：若寡人

I be informed by you of the transactions of Hwan of Ch'i, and Wän of Tsin?

2. Mencius replied, 'There were none of the disciples of Chung-nü who spoke about the affairs of Hwan and Wän, and therefore they have not been transmitted to these after-ages;—your servant has not heard them. If you will have me speak, let it be about royal government.'

3. The king said, 'What virtue must there be in order to attain to royal sway?' Mencius answered, 'The love and protection of the people; with this there is no power which can prevent a ruler from attaining to it.'

4. The king asked again, 'Is such an one as I competent to

it. In the second part, pars. 6-8, he leads the king on to understand his own mind, and apprehend how he might exercise a royal government. In the third, pars. 9-12, he unfolds how the king may and ought to carry out the kindly heart which he possessed. In the fourth part, pars. 13-17, he shows the absurdity of the king's expecting to gain his end by the course he was pursuing, and how rapid would be the response to an opposite one. In the last part, he shows the government that loves and protects the people in full development, and crowned with royal sway. 1. The king Hsüan ('The Distinguished,' 聖善周聞曰宣, the second of his family, who governed in Ch'i, by surname T'ien (田), and named P'i-chiang (辟疆), began his reign B. C. 332. By some the date of this event is placed nine years earlier. The time of Mencius's visit to him is also matter of dispute;—see 'Life of Mencius,' in the Prolegomena. The ruler of Ch'i was properly only a duke (公 in posthumous title), or a marquis (while alive, 侯); the title of king was a usurpation. Hwan and Wän,—see Analects, XIV. xvi. They were the greatest of the five leaders of the princes, who played so conspicuous a part in the middle time of the Ch'au dynasty, but to whom Confucius and Mencius so positively refused their approval. 2. 道 is

a verb, = 'to speak of,' in which sense it had formerly a tone different from its usage as a noun. 無以，則王乎，—以 is taken by Chü Hsi as = 已, which it is as well to acquiesce in. See Ch'ao Ch'i's commentary for the all but impossibility of making any sense of the passage in any other way. 王, the 4th tone, and so generally throughout the chapter. As the royal title, it is in the 2nd tone, the simple name of dignity; as implying the attainment or exercise of that dignity, it is the 4th tone. By translating it by 'royal government,' 'royal sway,' we come nearer to giving Mencius's meaning than if we were to use any other term. 3. Here the nominatives of 'king' and 'Mencius' are dropped before 曰, as frequently afterwards. The 曰 just serves the purpose of our points of quotation. 保, 'to preserve,' 'to protect.' I translate it, according to Chü Hsi's account, as = 愛護. A pause is to be made at 民, and 而王 joined to the remainder of the sentence. 4. The hall, or *t'ang*, here mentioned, was probably that where the king was giving audience, and attending to the affairs of government. 牛何之,—the 之 is the verb, = 往. 舍,—also a verb, in 3rd tone. 諸—

者、可以保民乎哉。曰、可。曰、何由
 知吾可也。曰、臣聞之胡齕曰、王
 坐於堂上、有牽牛而過堂下者、
 王見之、曰、牛何之。對曰、將以釁
 鐘。王曰、舍之、吾不忍其觶觶、若
 無罪而就死地。對曰、然則廢釁
 鐘與。曰、何可廢也。以羊易之。不
 識有諸。曰、有之。曰、是心足以王
 矣。百姓皆以王爲愛也。臣固知

love and protect the people? Mencius said, 'Yes.' 'How do you know that I am competent for that?' 'I heard the following incident from Hù Ho:—"The king," said he, "was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? The king said, How can that be omitted? Change it for a sheep." I do not know whether this incident really occurred.'

5. The king replied, 'It did,' and then Mencius said, 'The heart seen in this is sufficient to carry you to the royal sway. The people all supposed that your Majesty grudged the animal, but your servant knows surely, that it was your Majesty's not being able to bear the sight, which made you do as you did.'

之, and at the same time with an indirect interrogative force. Chù Hsi explains 釁 from the meaning of 釁 as 'a crack,' 'a crevice,' saying:—"After the casting of a bell, they killed an animal, took its blood, and smeared over the crevices." But the first meaning of 釁 is—"a sacrifice by blood," and

anciently 'almost all things,' connected with their religious worship, were among the Chinese purified with blood;—their temples, and the vessels in them. See the *Lǐ Chǐ*, Bk. XXII. The reference here is to the religious rite. The only thing is that, in using an ox to consecrate his bell, the prince of Ch'i was usurping a royal privilege. 5. 愛 may be taken as the finite verb, = 'you loved, i.e. grudged the animal,' or

王之不忍也。^{六節}王曰：然，誠有百姓者，齊國雖褊小，吾何愛一牛？即不忍其觳觫，若無罪而就死地，故以羊易之也。^{七節}曰：王無異於百姓之以王爲愛也，以小易大，彼惡知之？王若隱其無罪而就死地，則牛羊何擇焉？王笑曰：是誠何心哉？我非愛其財，而易之以羊也。^{八節}宜乎百姓之謂我愛也。曰：無傷也，是乃仁術也。見牛，未見

6. *The king said, 'You are right. And yet there really was an appearance of what the people condemned. But though Ch'i be a small and narrow State, how should I grudge one ox? Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep.'*

7. *Mencius pursued, 'Let not your Majesty deem it strange that the people should think you were grudging the animal. When you changed a large one for a small, how should they know the true reason? If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?' The king laughed and said, 'What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep!—There was reason in the people's saying that I grudged it.'*

8. *'There is no harm in their saying so,' said Mencius. 'Your conduct was an artifice of benevolence. You saw the ox, and had not*

as = 'to be niggardly,'—'you were parsimonious.' 6. It is better to make a pause after 然 and give the meaning as in the translation. Ch'ao Ch'i runs it on to the next clause. 誠有百姓者 is elliptical, and the particle 者 denotes this, requiring the supplement which I have given. 即 acknowledges the truth of Mencius's explanation. 7. 痛 = 痛. 是誠何心哉 expresses the king's quandary. He is now quite perplexed by the way in which Mencius has put the case. 8. 仁術, —compare Analects, VI. xxviii. 3, 仁之方

羊也。君子之於禽獸也，見其生，不忍見其死，聞其聲，不忍食其肉。是以君子遠庖廚也。王說曰：詩云，他人有心，予忖度之。夫子之謂也。夫我乃行之，反而求之，不得吾心。夫子言之，於我心有戚戚焉。此心之所以合於王者，何也？曰：有復於王者曰：吾力足以舉百鈞，而不足以舉一羽；明足以察秋毫之末，而不見輿薪。

seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his slaughter-house and cook-room.

9. The king was pleased, and said, 'It is said in the Book of Poetry, "The minds of others, I am able by reflection to measure;"—this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the royal sway?'

10. Mencius replied, 'Suppose a man were to make this statement to your Majesty:—"My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eyesight is sharp enough to examine the point of an autumn hair,

We must take the two words 庖廚 together as indicating the kitchen, where the victims were both killed and cooked. 9. 說=悅. For the ode, see the Book of Poetry, II. v. Ode IV st. 4, where the 他人 has a special reference. 夫子之謂也,—literally, '(This was) a

speaking about you, my Master.' 10. 復, read *fú*, the 4th tone, often meaning to report the execution of a mission, as in the phrase—復命. Here it is = 'to inform.' 獨可與,—in order to bring out the force of the 獨, 'only,' it is necessary to make two sentences of this in

則王許之乎。曰否。今恩足以
及禽獸而功不至於百姓者、
獨何與。然則一羽之不舉、爲
不用力焉。輿薪之不見、爲不
用明焉。百姓之不見保、爲不
用恩焉。故王之不王、不爲也、
非不能也。曰、不爲者、與不能
者之形、何以異。曰、挾太山以
超北海、語人曰、我不能、是誠
不能也。爲長者折枝、語人曰、

but I do not see a waggon-load of faggots;"—would your Majesty allow what he said? "No," was the answer, on which Mencius proceeded, 'Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people.—How is this? Is an exception to be made here? The truth is, the feather is not lifted, because strength is not used; the waggon-load of firewood is not seen, because the eyesight is not used; and the people are not loved and protected, because kindness is not employed. Therefore your Majesty's not exercising the royal sway, is because you do not do it, not because you are not able to do it.'

11. *The king* asked, 'How may the difference between the not doing a thing, and the not being able to do it, be represented?' *Mencius* replied, 'In such a thing as taking the T'ai mountain under your arm, and leaping over the north sea with it, if you say to people—"I am not able to do it," that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people—"I am not able to do it," that is a case of not doing it, it is not a case of not being able to do

English. 不爲也, it is said, = 不肯爲, 'not willing to do it,' but it is better to add nothing to the simple text. We have here, indeed, the famous distinction of 'moral' and 'physical' ability. 11. 形, —'the form,' 'or figure';—literally, 'How may the figure . . .

be differenced?' 語人, —語, in 4th tone, = 告. 12. Ch'ao Ch'i makes the opening here = 'Treat as their age requires your own old (English idiom seems to require the 2nd person), and treat the old of others in the same way,' but there seems to be a kind of *constructio p'rogans*, conveying all that appears in the translation.

我不能是不爲也，非不能也。故王之不王，非挾太山以超北海之類也。王之不王，是折枝之類也。^{十二節}老吾老，以及人之老；幼吾幼，以及人之幼，天下可運於掌。詩云：「刑于寡妻，至于兄弟，以御于家邦。」言舉斯心，加諸彼而已。故推恩足以保四海，不推恩無以保妻子。古之人，所以大過人者，無他

it. Therefore your Majesty's not exercising the royal sway, is not such a case as that of taking the T'ai mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the royal sway is a case like that of breaking off a branch from a tree.

12. 'Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated:—do this, and the kingdom may be made to go round in your palm. It is said in the Book of Poetry, "His example affected his wife. It reached to his brothers, and his family of the State was governed by it."—The language shows how *king Wăn* simply took his *kindly* heart, and exercised it towards those parties. Therefore the carrying out his kindness of heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came

天下可運於掌 is made by most commentators to mean—'you may pervade the kingdom with your kindness so easily.' But I must believe that it is the *effect*, and not the *means*, which is thus represented. For the ode, see the *Shih-ching*, III. i. Ode VI. st. 2. The original celebrates the virtue of king Wăn, and we must translate in the third person, and not in the first. 御=迂, but the meaning is disputed. Here Chü Hsi explains it by 治. The philosopher now introduces a new element into his discourse. It is no longer the 不忍之心, 'the heart that cannot bear,' i.e. the humane heart, which is necessary to raise to

焉善推其所爲而已矣。今恩足以及禽獸，而功不至於百姓者，獨何與？權然後知輕重，度然後知長短，物皆然，心爲甚。王請度之。抑王興甲兵，危士臣，構怨於諸侯，然後快於心，與？王曰：否，吾何快於是？將以求吾所大欲也。曰：王之所大欲，可得聞與？王笑而不言。曰：

greatly to surpass other men, was no other but this:—simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people.—How is this? Is an exception to be made here?

13. 'By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of the mind*. I beg your Majesty to measure it.

14. 'You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;—do these things cause you pleasure in your mind?'

15. The king replied, 'No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire.'

16. Mencius said, 'May I hear from you what it is that you greatly desire?' The king laughed and did not speak. Mencius

the royal sway, but it is 推此心, 'the carrying out of this heart.' All may have the heart, but all may not be gifted, so to carry it out that it shall affect all others. We cannot wonder that the princes whom Mencius lectured should have thought his talk 迂濶, *trans-*

cedental. 13. The first 度 is 4th tone, *tú*, 'a measure,' the instrument for measuring. But both it and 權 are equivalent to active verbs.

心爲甚 means, that the mind, as affected

from without, and going forth to affect, may be light or heavy, long or short, i.e. may be right or wrong, and that in different degrees;—and that it is more important to estimate the character of its action, than to weigh or measure other things. 14. Here Mencius helps the king to measure his mind. 抑,—about the same

as our 'come now,' or 'well then.' Further on, its equally accepted meaning of 'or' suits the connexion better. 16. The 與 are all interroga-

tive, in the 2nd tone, and the 爲 are all in the

爲肥甘不足於口與，輕煖不足於體與，抑爲采色不足視於目與，聲音不足聽於耳與，便嬖不足使令於前與，王之諸臣皆足以供之，而王豈爲是哉？曰：否，吾不爲是也。曰：然則王之所大欲，可知已。欲辟土地，朝秦楚，莅中國，而撫四夷也。以若所爲，求若所欲，猶緣木而求魚也。王曰：若

is resumed, 'Are you led to desire it, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm *clothing* for your body? Or because you have not enough of beautifully coloured objects to delight your eyes? Or because you have not voices and tones enough to please your ears? Or because you have not enough of attendants and favourites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?' 'No,' said *the king*; 'my desire is not on account of them.' *Mencius* added, 'Then, what your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ch'in and Ch'ü wait at your court, to rule the Middle Kingdom, and to attract to you the barbarous tribes that surround it. But doing what you do to seek for what you desire is like climbing a tree to seek for fish.'

17. *The king* said, 'Is it so bad as that?' 'It is even worse,' was the reply. 'If you climb a tree to seek for fish, although you do

4th tone. 便, read *p'ien*, the 2nd tone, joined with the next character. 可知已, -已 gives a positiveness to the assertion. 辟, read as, and = 闕. 緣木, from the use of the phrase here, has come to be used for 'to climb a tree,' but it simply is—'from a tree.'

17. The 殆, an introductory part., = 'yes and.' 蓋亦反其本 is spoken with reference to the king's object of ambition:—'By the course you are pursuing you cannot succeed, for,

魚雖不得魚，無後災。以若所爲，求若所欲，盡心力而爲之，後必有災。曰：「可得聞與？」曰：「鄒人與楚人戰，則王以爲孰勝？」曰：「楚人勝。」曰：「然則小固不可以敵大，寡固不可以敵衆，弱固不可以敵彊，海內之地，方千里者九，齊集有其一，以一副八，何以異於鄒敵楚哉？」蓋亦反其本矣。今王發政施仁，使天下仕者皆欲立於王之朝，耕者皆欲耕於王之

not get the fish, you will not suffer any subsequent calamity. But doing what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities.' *The king* asked, 'May I hear from you the proof of that?' *Mencius* said, 'If the people of Tsâu should fight with the people of Ch'û, which of them does your Majesty think would conquer?' 'The people of Ch'û would conquer.' 'Yes;—and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the four seas embraces nine divisions, each of a thousand *li* square. All Ch'î together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsâu's contending with Ch'û? For, with such a desire, you must turn back to the proper course for its attainment.

18. 'Now, if your Majesty will institute a government whose action shall be benevolent, this will cause all the officers in the kingdom to wish to stand in your Majesty's court, and all the farmers if you wish to do so, you must also turn back | not 'wilds.' 出於, —'to come forth in,' i. e. to the root of success.' 18. 野, —'fields,' here; | to pass from their own States into yours. 欲

野、商賈、皆欲藏於王之市、行
旅、皆欲出於王之塗、天下之
欲疾其君者、皆欲赴愬於王、
其若是、孰能禦之。王曰、吾惛、
不能進於是矣、願夫子輔吾
志、明以教我、我雖不敏、請嘗
試之。曰、無恆產而有恆心者、
惟士爲能、若民則無恆產、因
無恆心、苟無恆心、放辟邪侈、
無不爲已、及陷於罪、然後從

to wish to plough in your Majesty's fields, and all the merchants, both travelling and stationary, to wish to store their goods in your Majesty's market-places, and all travelling strangers to wish to make their tours on your Majesty's roads, and all throughout the kingdom who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?

19. The king said, 'I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect.'

20. Mencius replied, 'They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and

疾,—‘feeling aggrieved, but must restrain their feelings.’ 20. 辟, read as, and = 僻.

罔,—‘en-net,’ i.e. to entrap. 無所不爲已,—已, see on par. 16. 21. 終身,

generally means ‘the whole life.’ Perhaps we should translate, ‘If some years be good, they will all their lives have plenty,’ i.e. they will in those years lay by a sufficient provision for bad years. This supposes that the people have felt the power of the instruction and moral

而刑之，是罔民也。焉有仁人在位，罔民而可爲也？^{〇廿一節}是故明君制民之產，必使仰足以事父母，俯足以畜妻子，樂歲終身飽，凶年免於死亡，然後驅而之善，故民之從之也輕。^{〇廿二節}今也制民之產，仰不足以事父母，俯不足以畜妻子，樂歲終身苦，凶年不免於死亡，此惟救死而恐不贍，奚暇治禮義

punish them;—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

21. 'Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, for those above them, they shall have sufficient wherewith to serve their parents, and, for those below them, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after it with ease.

22. 'Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. *Notwithstanding* good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

training that is a part of royal government, which, however, is set forth as consequent on the regulation of the livelihood. Similarly, below. 之善, — 之 is the verb, = 往. 民

之從之也輕, — Julien censures Noel here for rendering 從之 by 'ipsi (principi)

obsequuntur,' and rightly. But I am not sure that the error is not rather in the rendering of 從 than in that of 之. The prince is supposed to exemplify, as well as to urge to, the good course, and the well-off people have no difficulty in following him. 23. 反其

哉^{廿三節}王欲行之，則盍反其本矣。
 五畝^{廿四節}之宅，樹之以桑，五十者，
 可以衣帛矣。雞豚狗彘之畜，
 無失其時，七十者可以食肉
 矣。百畝之田，勿奪其時，八口
 之家，可以無飢矣。謹庠序之
 教，申之以孝悌之義，頒白者，
 不負戴於道路矣。老者衣帛
 食肉，黎民不飢不寒，然而不
 王者，未之有也。

23. 'If your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?

24. 'Let mulberry-trees be planted about the homesteads with their five *mâu*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mâu*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and grey-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the royal dignity.'

本, as in par. 17, but with reference to the immediate subject. 24. See ch. iii, the only difference being that, for 數口之家 there, we have 八口之家, eight mouths being the number which 100 *mâu* of medium land were computed to feed.

KING HUI OF LIANG. PART II.

梁惠王章句下
 一節 莊暴見孟子曰暴見
 於王王語暴以好樂暴
 未有以對也曰好樂何
 如孟子曰王之好樂甚
 則齊國其庶幾乎他日
 見於王曰王嘗語莊子
 以好樂有諸王變乎色
 曰寡人非能好先王之
 樂也直好世俗之樂耳

CHAPTER I. 1. Chwang Pão, seeing Mencius, said to him, 'I had an interview with the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?' Mencius replied, 'If the king's love of music were very great, the kingdom of Ch'í would be near to a state of good government!'

2. Another day, Mencius, having an interview with the king, said, 'Your Majesty, I have heard, told the officer Chwang, that you love music;—was it so?' The king changed colour, and said, 'I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the present age.'

1. HOW THE LOVE OF MUSIC MAY BE MADE SUBSERVIENT TO GOOD GOVERNMENT, AND TO A PRINCE'S OWN ADVANCEMENT. The chapter is a good specimen of Mencius's manner,—how he slips from the point in hand to introduce his own notions, and would win princes over to benevolent government by their very vices. He was no stern moralist, and the Chinese have done well in refusing to rank him with Confucius. 1. Chwang Pão appears to have been a minister at the court of Ch'í. The 曰 preceding 好樂如何 is unnecessary. If we translate it, we must render—'He then said.' But the paraphrasts all neglect it. 庶幾 (the 1st tone) is a phrase signifying 'near to; sometimes we find 庶 alone, as in Analects XI. xviii. 1. The subject, nearness to which is indicated; is often left to be gathered from the context, as here. The 王 之好樂甚 is a platitude. It should be the text of the chapter, but Mencius proceeds to substitute 樂_{lo} for 樂_{yo}, in his own manner. 2. 直, as in last Pt. ch. iii. 2; observe how the final 耳 adds to the force of 'only.' 'Ancient sovereigns' (i.e. Yao, Shun, Yü, T'ang, Wán, and Wü) is a better translation of 先王 than 'former kings.' 3. 由—

曰^{三節}王之好樂甚則齊其庶幾
 乎今之樂由古之樂也^{四節}曰可
 得聞與曰獨樂樂與人樂樂
 孰樂曰不若與人曰與少樂
 樂與衆樂樂孰樂曰不若與
 衆^{五節}臣請爲王言樂^{六節}今王鼓樂
 於此百姓聞王鐘鼓之聲管
 籥之音舉疾首蹙頰而相告
 曰吾王之好鼓樂夫何使我
 至於此極也父子不相見兄

3. Mencius said, 'If your Majesty's love of music were very great, Ch'i would be near to a state of good government! The music of the present day is just like the music of antiquity, as regards effecting that.'

4. The king said, 'May I hear from you the proof of that?' Mencius asked, 'Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it with others?' 'To enjoy it with others,' was the reply. 'And which is the more pleasant,—to enjoy music with a few, or to enjoy it with many?' 'To enjoy it with many.'

5. Mencius proceeded, 'Your servant begs to explain what I have said about music to your Majesty.'

6. 'Now, your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his music! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and

猶 4. 可得聞與, as in the preceding chapter. 獨樂樂,—the second 樂 is 樂, 'joy,' 'delight.' So, in the next clause, and after 孰. 5. 爲 (the 4th tone) 王, 'for the sake of your Majesty.' 6. 鼓樂,—鼓 is a verb = 作. The ancient dictionary, the 說文, makes a difference between this, and the same word for 'drum,' saying this is formed from 支, named p'ü, while the other is formed from 攴. The difference of form is not regarded

弟妻子離散。今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉疾首蹙頰而相告曰：「吾王之好田獵，夫何使我至於此極也！父子不相見，兄弟妻子離散。」此無他，不與民同樂也。今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉欣欣然有喜色而相告曰：「吾王庶幾無疾病與，何以能鼓樂也！」今王田獵於此，百姓聞

children, are separated and scattered abroad." Now, your Majesty is hunting here.—The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his hunting! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad." Their feeling thus is from no other reason but that you do not allow the people to have pleasure as well as yourself.

7. 'Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, "That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?" Now, your Majesty is hunting here.—The people hear the noise of your carriages and

now. 於此, 'here,' used as we use *here* in English, putting a case with little local reference. 舉=俱 or 皆, 'all.' 蹙頰 expresses anguish, not anger. 夫 is here the introductory particle, and is better rendered by *but* than *now*. It will be seen that the pre-

ceding 吾王之好鼓樂 is incomplete. The paraphrasts add, to complete it, 固然已. 7. 田 is used synonymously with 畋, 'to hunt.' 聲 and 音 are to each other much as our sound or noise and tone or note. 音

王車馬之音，見羽旄之美，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與，何以能田獵也？』此無他，與民同樂也。今王與百姓同樂，則王矣。

第三章 齊宣王問曰：『文王之囿，方七十里，有諸？』孟子對曰：『於傳有之。』曰：『若是其大乎？』曰：『民猶以為小也。』曰：『寡人』

horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, "That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?" Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. 'If your Majesty now will make pleasure a thing common to the people and yourself, the royal sway awaits you.'

CHAP. II. 1. The king Hsüan of Ch'i asked, 'Was it so, that the park of king Wän contained seventy square *li*?' Mencius replied, 'It is so in the records.'

2. 'Was it so large as that?' exclaimed the king. 'The people,' said Mencius, 'still looked on it as small.' The king added, 'My

is applied appropriately to the fifes and pipes, and also to the carriages and horses, having reference to the music of the bells with which these were adorned. Of 羽旄 *Chü Hsi* simply says that they were 旄屬, 'belonging to the banners.' The 羽 were feathers adorning the top of the flag-staff; the 旄, a number of ox-tails suspended on a rope, one after another, from the top. 與民同樂, compare Pt. I. ii. 3.

2. HOW A RULER MUST NOT INDULGE HIS LOVE FOR PARKS AND HUNTING TO THE DISCOMFORT OF THE PEOPLE. 1. 傳, the 4th tone, 'a record,' an historical narration handing down events to futurity (傳於後人). 方七十

里 must be understood—'containing seventy square *li*,' not 'seventy *li* square.' In the 日講, the meaning of 方 here (not similarly, however, in Pt. I. v. 2; vii. 17) is given by 四圍, 'in circumference.' The glossarist on Chao Ch'i explains it by 方濶, which, I think, confirms the meaning I have given. The book or books giving account of this park of king Wän are now lost. 2. 芻者蕘者 are distinguished thus:—'gatherers of grass for fuel.' Observe how these nouns, and 雉 and 兔 that follow, get a verbal force from the 者;—the fodderers, the pheasants, &c. 3. 郊 is



齊宣王問曰：交鄰國有道乎？

之囿方四十里，民猶以爲大，何也？曰：文王之囿方七十里，芻蕘者往焉，雉兔者往焉，與民同之，民以爲小，不亦宜乎？^{〇三節}臣始至於境，問國之大禁，然後敢入。臣聞郊關之內，有囿方四十里，殺其麋鹿者，如殺人之罪，則是方四十里，爲阱於國中，民以爲大，不亦宜乎？

park contains *only* forty square *li*, and the people still look on it as large. How is this?' 'The park of king Wăn,' was the reply, 'contained seventy square *li*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?

3. 'When I first arrived at the borders of your kingdom, I inquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the barrier-gates there was a park of forty square *li*, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man.—Thus those forty square *li* are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?'

CHAP. III. 1. The king Hsüan of Ch'í asked, saying, 'Is there any way to regulate one's maintenance of intercourse with

used here in the sense simply of 'borders,' and on the borders of the various States there were 'passes' or 'gates,' for the taxation of merchandise, the examination of strangers, &c. 麋

鹿, see Pt. I. ii. 1. These forest laws of Ch'í were hardly worse than those enacted by the first Norman sovereigns of England, when whoever killed a deer, a boar, or even a hare, was pun-

ished with the loss of his eyes, and with death if the statutes were repeatedly violated.

3. HOW FRIENDLY INTERCOURSE WITH NEIGHBOURING KINGDOMS MAY BE MAINTAINED, AND THE LOVE OF VALOUR MADE SUBSERVIENT TO THE GOOD OF THE PEOPLE, AND THE GLORY OF THE PRINCE.

1. The two first 事 differ in meaning considerably from the two last, and they are explained

孟子對曰：有，惟仁者，
 爲能以大事小，是故
 湯事葛，文王事昆夷，
 惟智者爲能以小事
 大，故太王事獯鬻，
 踐事吳，以大事小者，
 樂天者也，以小事大
 者，畏天者也，樂天者，
 保天下，畏天者，保其
 國。^{三節}詩云：畏天之威，于

neighbouring kingdoms?' Mencius replied, 'There is. But it requires a perfectly virtuous *prince* to be able, with a great *country*, to serve a small one,—as, for instance, T'ang served Ko, and king Wän served the Kwän barbarians. And it requires a wise *prince* to be able, with a small *country*, to serve a large one,—as the king T'ai served the Hsün-yü, and Kâu-ch'ien served Wü.

2. 'He who with a great *State* serves a small one, delights in Heaven. He who with a small *State* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole kingdom. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. 'It is said in the Book of Poetry, "I fear the Majesty of Heaven, and will thus preserve its favouring decree."

by 撫字周恤 and 聽從服役, i.e. 'cherishing,' and 'obeying,' respectively, but the translation need not be varied. For the affairs of T'ang with Ko, see III. Pt. II. v. Of those of king Wän with the Kwän tribes we have nowhere an account which satisfies Mencius's reference to them. Both Chao Ch'i and Chü Hsi make reference to the Shih-ching, III. i. Ode III. st. 8; but what is there said would seem to be of things antecedent to king Wän. Of king T'ai and the Hsün-yü, see below, chap. xv. A very readable, though romanced account of Kâu-ch'ien's service of Wü is in the Lieh Kwo Chih (列國志), Bk. lxxx. 是

故 and 故, 'therefore,' introducing illustrations of what has been said, are our 'as.' 2. 天, says Chü Hsi, 理而已矣, 'Heaven is just principle, and nothing more.' It is a good instance of the way in which he and others often try to expunge the idea of a governing Power and a personal God from their classics. Heaven is here evidently the super-

intending, loving Power of the universe. Chao Ch'i says on the whole paragraph:—'The sage delights to pursue the way of Heaven, just as Heaven overspreads everything;—as was evidenced in T'ang and Wän's protecting the whole kingdom. The wise measure the time and revere Heaven, and so preserve their States;—as was evidenced in king T'ai and Kâu-ch'ien.'

This view gives to 天 a positive, substantial meaning, though the personality of the Power is not sufficiently prominent. The commentator 王觀濤 says:—'The Heaven here is indeed the Supreme Heaven, but after all it is equivalent to principle and nothing more!'

保, as in Pt. I. vii. 3. 3. See the Shih-ching, IV. i. Bk. I. Ode VII. st. 3. 保, 'to preserve,' 'to keep.' 時 is here taken = 是; not so in

the ode. The final 之 refers to the decree or favour of Heaven. 5. Observe the verbal meaning of 大. 6. See the Shih-ching, III. i. Ode

時保之王曰大哉言矣寡人有疾寡人好勇對曰王請無好小勇夫撫劍疾視曰彼惡敢當我哉此匹夫之勇敵一人者也王請大之詩云王赫斯怒爰整其旅以遏徂莒以篤周祜以對于天下此文王之勇也文王一怒而安天下之民書曰天降下民作之君作之師惟曰其助上帝寵之四方有罪無罪惟我在天

○四節

○五節

○七節

○六節

4. The king said, 'A great saying! But I have an infirmity;— I love valour.'

5. 'I beg your Majesty,' was the reply, 'not to love small valour. If a man brandishes his sword, looks fiercely, and says, "How dare he withstand me?"—this is the valour of a common man, who can be the opponent only of a single individual. I beg your Majesty to greatness it.'

6. 'It is said in the Book of Poetry,

"The king blazed with anger,
And he marshalled his hosts,
To stop the march to Chü,
To consolidate the prosperity of Cháu,
To meet the expectations of the nation."

This was the valour of king Wăn. King Wăn, in one burst of his anger, gave repose to all the people of the kingdom.

7. 'In the Book of History it is said, "Heaven having produced the inferior people, made for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the land. Whoever

VII. st. 5, where we have 按 for 遏, and 旅 the same probably that in the ode is called for 莒. 莒 is the name of a State or place, 共 以 遏 徂 莒, 'to stop the march to

下曷敢有越厥志。一人衡
行於天下。武王恥之。此武
王之勇也。而武王亦一怒
而安天下之民。今王亦一
怒而安天下之民。民惟恐
王之不好勇也。
齊宣王見孟子於雪宮。
王曰：賢者亦有此樂乎？孟
子對曰：有人不得，則非其
上矣。不得而非其上者，非

are offenders, and whoever are innocent, here am I to deal with them. How dare any under heaven give indulgence to their refractory wills?" There was one man pursuing a violent and disorderly course in the kingdom, and king Wû was ashamed of it. This was the valour of king Wû. He also, by one display of his anger, gave repose to all the people of the kingdom.

8. 'Let now your Majesty also, in one burst of anger, give repose to all the people of the kingdom. The people are only afraid that your Majesty does not love valour.'

CHAP. IV. 1. The king Hsüan of Ch'i had an interview with Mencius in the Snow palace, and said to him, 'Do men of talents and worth likewise find pleasure in these things?' Mencius replied, 'They do; and if people generally are not able to enjoy themselves, they condemn their superiors.'

2. 'For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do

Chü,' unless we take, with some, 徂 also to be the name of a place. 7. See the Shû-ching, V. i. Sect. I. 7, but the passage as quoted by Mencius is rather different from the original text.

惟曰其助上帝,—literally, 'just saying, They shall be aiding to God.' The sentiment is that of Paul, in Rom. xiii. 1-4, 'The powers ordained of God are the ministers of God.' In

天下曷敢有越厥志 there is an allusion to the tyrant Chieh, who is the 一人 in Mencius's subjoined explanation. 8. 惟

恐 is, by some, taken—'The people would only be afraid,' the preceding clause being = 'If your Majesty,' &c. I think the present tense is preferable.

4. A RULER'S PROSPERITY DEPENDS ON HIS EXERCISING A RESTRAINT UPON HIMSELF, AND SYMPATHIZING WITH THE PEOPLE IN THEIR JOYS AND SORROWS. 1. 'The Snow palace' was a pleasure-palace of the princes of Ch'i. Most commentators say that the king had lodged Mencius there, and went to see him, but it may not have been so. Perhaps they only had their interview there. 賢者亦有此樂乎 is

也。爲民上而不與民同樂者，亦非也。^{三節}樂民之樂者，民亦樂其樂；憂民之憂者，民亦憂其憂。樂以天下，憂以天下，然而不王者，未之有也。^{四節}昔者，齊景公問於晏子曰：『吾欲觀於轉附朝舞，遵海而南，放于琅邪，吾何脩而可以比於先王觀也？』^{五節}晏子對曰：『善哉問也！天子適

not make enjoyment a thing common to the people and themselves, they also do wrong.

3. 'When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the kingdom; a sympathy of sorrow will do the same:—in such a state of things, it cannot be but that the ruler attain to the royal dignity.

4. 'Formerly, the duke Ching of Ch'î asked the minister Yen, saying, "I wish to pay a visit of inspection to Chwan-fû, and Ch'ao-wû, and then to bend my course southward along the shore, till I come to Lang-yê. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient sovereigns?"

5. 'The minister Yen replied, "An excellent inquiry! When the Son of Heaven visited the princes, it was called a tour of inspec-

different from the question, in nearly the same words, in Pt. I. ii, 賢者 being there 'worthy princes,' and here 'scholars,' men of worth generally, with a reference to Mencius himself.

人不得一人 is to be taken as = 民, 'the people,' men generally, and 不得, it is said,

是不得安居之樂, 非指雪宮, is = 'do not get the pleasure of quiet living and enjoyment, not referring to the Snow palace.'

非其上, 一非 is used as a verb, = 'to blame,' 'to condemn.' So in the next paragraph.

3. I have given the meaning of the phrases 樂以

天下, 憂以天下, which sum up the preceding part of the paragraph, and are not to be understood as spoken of the ruler only.

The 合講 says:—'These two sentences are to be explained from the four previous sentences.

The phrase 天下 is only a forcible way of saying what is said by 民. The 以 is to be explained as if we read—不以一身, 乃

以天下耳, 'the joy and sorrow is not with (i.e. from) one individual, but from the whole

kingdom.' 王, the 4th tone. 4. 晏子, see

Confucian Analects, V. xvi. The duke Ching

諸侯曰巡狩。巡狩者，巡
所守也。諸侯朝于天子，
曰述職。述職者，述所職
也。無非事者，春省耕而
補不足，秋省斂而助不
給。夏諺曰：吾王不遊，吾
何以休？吾王不豫，吾何
以助？一遊一豫，爲諸侯
度。今也不然，師行而糧
食，飢者弗食，勞者弗息。

tion, that is, he surveyed the *States* under their care. When the princes attended at the court of the Son of Heaven, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the ploughing, and supplied any deficiency of seed; in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hsiâ dynasty,—If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help? That ramble, and that excursion, were a pattern to the princes.

6. “Now, the state of things is different.—A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another

occupied the throne for 58 years, from B.C. 546–488. Chwan-fû and Châo-wû were two hills, which must have been in the north of Ch’i, and looking on the waters now called the Gulf of Pei-chih-li. Lang-yê was the name both of a mountain and an adjacent city, referred to the present department of Chû-shâng, in Ch’ing-châu. 修=作爲, ‘to do.’

5. 狩巡, see the Shû-ching, II. i. 8. 狩 is used as=守. It does not seem necessary to repeat the 巡狩 and 述職 in the translation. This tour of inspection appears to have been made, under the Châu dynasty, once in twelve years, while the princes had to present themselves at court (朝, read ch’áo) once in

six years. From 春, ‘in the spring,’ the practices appropriate to the various princes, as well as the sovereign, are described, though, as appears from the last clause, with special reference to the latter. 豫 or 預=遊. By 一遊一預 the spring and autumn visitations are intended, each called —. 6. 師, properly a body of 2,500 men, but here generally = a host, a multitude. 瞞瞞胥讒, 民乃作慝 are referred to the people, and the next two clauses to the princes. Yet the 乃 after 民 would rather indicate a different subject for the clause before. 諸侯憂, —

眊眊胥讒，民乃作慝，方命虐
 民，飲食若流，流連荒亡，爲諸
 侯憂。從流下而忘反，謂之流。
 從流上而忘反，謂之連。從獸
 無厭，謂之荒。樂酒無厭，謂之
 亡。先王無流連之樂，荒亡之
 行，惟君所行也。景公說大戒。
 於國，出舍於郊，於是始興發，
 補不足。召太師曰：爲我作君
 臣相說之樂。蓋徵招角招是

with eyes askance, and the people proceed to the commission of wickedness. Thus the *royal* ordinances are violated, and the people are oppressed, and the *supplies* of food and drink flow away like water. The rulers yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of the inferior princes.

7. “Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8. “The ancient sovereigns had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

9. “It is for you, my prince, to pursue your course.”

10. ‘The duke Ching was pleased. He issued a proclamation throughout his State, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the Grand music-master, he said to him—“Make for me music to suit a prince and his minister pleased

諸侯, by Chü Hsi and others, is explained as in the translation, though this view seems rather forced. Chao Ch’i makes them refer to the princes proper; but how can it be said that these things in which they delighted were a ‘grief’ to them? 10. 太師, see *Analects*, VIII.

xv. 徵 (read *chí*, the 3rd tone) and 角 are the

也。其詩曰：畜君何尤？畜君者，好君也。齊宣王問曰：人皆謂我毀明堂，毀諸已乎？孟子對曰：夫明堂者，王者之堂也。王欲行王政，則勿毀之矣。王曰：王政可得聞與？對曰：昔者文王之治

with each other." And it was then that the Chî-shào and Chio-shào were made, in the words to which it was said, "Is it a fault to restrain one's prince?" He who restrains his prince loves his prince.'

CHAP. V. 1. The king Hsüan of Ch'î said, 'People all tell me to pull down and remove the Hall of Distinction. Shall I pull it down, or stop the movement for that object?'

2. Mencius replied, 'The Hall of Distinction is a Hall appropriate to the sovereigns. If your Majesty wishes to practise the true royal government, then do not pull it down.'

3. The king said, 'May I hear from you what the true royal government is?' 'Formerly,' was the reply, 'king Wăn's govern-

names of two of the five notes in the Chinese scale, the fourth and third. 招 is used for

韶, the name given to the music of Shun. This was said to be preserved in Ch'î, and the same name was given to all Ch'î music. The Chî-shào and Chio-shào were, I suppose, two tunes or pieces of music, starting with the notes 徵 and 角 respectively.

5. TRUE ROYAL GOVERNMENT WILL ASSUREDLY RAISE TO THE SUPREME DIGNITY, AND NEITHER GREED OF WEALTH, NOR LOVE OF WOMAN, NEED INTERFERE WITH ITS EXERCISE. However his admirers may try to defend him, here, and in other chapters, Mencius, if he does not counsel to, yet suggests, rebellion. In his days, the Ch'au dynasty was nearly a century distant from its extinction. And then his accepting the princes, with all their confirmed habits of vice and luxury, and telling them those need not interfere with the benevolence of their government, shows very little knowledge of man, or of men's affairs. 1. 明堂, —not 'the Ming or Brilliant Hall.' It was the name given to the palaces occupied in different parts of the country by the sovereigns in their tours of inspection mentioned in the last chapter. See the Book of Rites, Bk. XII. The name Ming was given to them, because royal government,

&c., were 'displayed' by means of them. The one in the text was at the foot of the T'ai mountain in Ch'î, and as the Son of Heaven no longer made use of it, the suggestion on which he consulted Mencius was made to king Hsüan.

In 毀諸已乎 we have two questions,—

'Shall I destroy it (諸, the interrogative of hesitancy, so common in Mencius), or, Shall I stop?'

2. The first and third 王 here might have the 4th tone; they quite differ from the second, which is merely the style of king Hsüan. I may give here a note from the 集證 (Pt. I.

i. 1) on the force of the terms 君 and 王:— 'He who is followed by the people till they form a flock (羣), is a chün. He to whom they turn

and go (往之), is a wang. Thus the title wang expresses the idea of the people's turning and resorting to him who holds it, but the possessor of a State can barely be called a chün. It is only the possessor of the whole kingdom who can be styled wang.' 3. Ch'î was a double-peaked hill, giving its name to the adjoining country, the old State of Ch'au. Its name is still retained in the district of Ch'î-shan, in Fäng-hsiang, the most western department of Shen-hsi, bordering on Kan-sü. 耕者九

岐也。耕者九一，仕者世祿，
關市譏而不征，澤梁無禁，
罪人不孥，老而無妻曰鰥，
老而無夫曰寡，老而無子
曰獨，幼而無父曰孤。此四
者，天下之窮民而無告者。
文王發政施仁，必先斯四
者。詩云：『哿矣富人，哀此
獨。』王曰：『善哉！言乎。』王如
善之，則何爲不行？王曰：『寡』

ment of Ch'i was as follows:—The husbandmen cultivated for the government one-ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed: there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and king Wán, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the Book of Poetry,

“The rich may get through *life well*;
But alas! for the miserable and solitary!”

4. The king said, ‘O excellent words!’ Mencius said, ‘Since your Majesty deems them excellent, why do you not practise them?’ ‘I have an infirmity,’ said the king; ‘I am fond of wealth.’ The

—, a square *li* was divided into nine parts, each containing *roomâu*; eight farming families were located upon them, one part being reserved for government, which was cultivated by the joint labours of the husbandmen;—see III. Pt. I.

iii. 仕者世祿.—‘officers, hereditary emolument; that is, descendants of meritorious officers, if men of ability, received office, and, even if they were not, they had pensions, in reward of the merit of their fathers. ‘Ponds and weirs,’—it is not to be understood that the

ponds were artificial. 先斯四,—先 is the verb. For the ode, see the Shih-ching, II. iv. Ode VIII. st. 13, where for 勞 we find 憫.

4. 公劉.—‘The duke Liü,’ was the great grandson of Hâu-chi, the high ancestor of the Cháu family. By him the waning fortunes of his house were revived, and he founded a settlement in 豳 (Pin), the present Pin-cháu (邠州), in Shen-hsi. The account of his doing so is found in the ode quoted, Shih-ching, III. ii.

人有疾，寡人好貨。對曰：昔者，公劉好貨，詩云：乃積乃倉，乃裹餼糧，于橐于囊，思戢用光，弓矢斯張，干戈戚揚，爰方啟行，故居者有積倉，行者有裹糧也，然後可以爰方啟行。王如好貨，與百姓同之，於王何有？王曰：寡人有疾，寡人好色。對曰：昔者大王好色，愛厥妃，詩云：古公亶父，來朝走馬，率

reply was, 'Formerly, Kung-liû was fond of wealth. It is said in the Book of Poetry,

"He reared his ricks, and filled his granaries,
He tied up dried provisions and grain,
In bottomless bags, and sacks,
That he might gather his people together, and glorify *his State*.
With bows and arrows all-displayed,
With shields, and spears, and battle-axes, large and small,
He commenced his march."

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could begin his march. If your Majesty loves wealth, give the people power to gratify the same feeling, and what difficulty will there be in your attaining the royal sway?

5. The king said, 'I have an infirmity; I am fond of beauty.' The reply was, 'Formerly, king T'âi was fond of beauty, and loved his wife. It is said in the Book of Poetry,

"Kû-kung T'an-fû
Came in the morning, galloping his horse,
By the banks of the western waters,

Ode IV. st. i. For 乃 we have in the Shih-ching 迺, and for 戢, 輯. 積, read ts'ze, in 4th tone, 'to store up,' 'stores.' Chû Hsi explains:—'stores in the open air.' 5. The king T'âi (see the Doctrine of the Mean, chap. xviii) was the ninth in descent from Kung Liû, by name T'an-fû (in 3rd tone). He removed from

西水滸至于岐下，爰及姜女，聿來胥宇。當是時也，內無怨女，外無曠夫。王如好色，與百姓同之，於王何有？臣有託其妻子於其友，而之楚遊者，比其反也，則凍餒其妻子，則如之何？王曰：棄之。曰：士師不能治士，則如之何？王曰：已之。曰：四境

As far as the foot of Ch'î hill,
Along with the lady of Chiang;

They came and together chose the site for their settlement."

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the royal sway?"

CHAP. VI. 1. Mencius said to the king Hsüan of Ch'î, 'Suppose that one of your Majesty's ministers were to entrust his wife and children to the care of his friend, while he himself went into Ch'ü to travel, and that, on his return, *he should find that* the friend had let his wife and children suffer from cold and hunger;—how ought he to deal with him?' The king said, 'He should cast him off.'

2. Mencius proceeded, 'Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?' The king said, 'Dismiss him.'

3. Mencius again said, 'If within the four borders of your

Pin to Ch'î, as is celebrated in the ode, Shih-ching, III. i. Ode III. st. 2. 古公 = 先公, 'the ancient duke,' T'an-fü's title, before it was changed into 大王, 'the king, or sovereign, T'ai.'

6. BRINGING HOME HIS BAD GOVERNMENT TO THE KING OF CH'Î. 1. 之楚, —之 is the verb = 往. 比, in 4th tone, = 及, as in Analects, XI. xxv. 4. 5. 凍 and 餒 = active, *liphil*

verbs. It is better to prefix 'suppose that,' or 'if,' to the whole sentence, in the translation, as the cases in the remaining paragraph cannot well be put directly, as this might be. The replies suggest the renderings of 如之何,

which I have given. 2. 士師, see on Analects, XVIII. ii. 治 is the 2nd tone. In the next paragraph, it is the 4th. The two instances well illustrate the difference of signification, which the tone makes.

之內不治，則如之何？王顧左右而言他。
 孟子見齊宣王曰：所謂故國者，非謂有喬木之謂也；有世臣之謂也。王無親臣矣。昔者所進，今日不知其亡也。王曰：吾何以識其不才而舍之？曰：國君進賢，如不得已，將使卑踰尊，疏踰戚，可不慎與？左右皆曰

kingdom there is not good government, what is to be done?' The king looked to the right and left, and spoke of other matters.

CHAP. VII. 1. Mencius, having an interview with the king Hsüan of Ch'i, said to him, 'When men speak of "an ancient kingdom," it is not meant thereby that it has lofty trees in it, but that it has ministers sprung from families which have been noted in it for generations. Your Majesty has no intimate ministers even. Those whom you advanced yesterday are gone to-day, and you do not know it.'

2. The king said, 'How shall I know that they have not ability, and so avoid employing them at all?'

3. The reply was, 'The ruler of a State advances to office men of talents and virtue only as a matter of necessity. Since he will thereby cause the low to overstep the honourable, and distant to overstep his near relatives, ought he to do so but with caution?'

4. 'When all those about you say,—"This is a man of talents

7. THE CARE TO BE EMPLOYED BY A PRINCE IN THE EMPLOYMENT OF MINISTERS; AND THEIR RELATION TO HIMSELF AND THE STABILITY OF HIS KINGDOM. 1. On the idiom 之謂, see Prémare, on character 之; but the samples which he adduces are not quite similar to those in this passage. Literally, the opening sentence would be:—'That which is called an ancient kingdom, is not the saying (之謂) of saying it has lofty trees; it is the saying of—it has heredi-

tary ministers.' The 謂 in 非謂 might be omitted, and yet it adds something in the turn of the sentence. As opposed to 今日, 昔者 = 'yesterday.' Ch'ao Ch'i strangely mistakes the meaning of the last clause, which he makes to be:—'Those whom you advanced on the past day, do evil to-day, and you do not know to cut them off!' 2. 舍 = 捨, the 3rd tone, 'to let go,' 'to dismiss.' 3. 如不得已,—literally, 'as a thing in which he cannot stop.

賢、未可也。諸大夫皆曰賢、未可也。國人皆曰賢、然後察之、見賢焉、然後用之。左右皆曰不可、勿聽。諸大夫皆曰不可、勿聽。國人皆曰不可、然後察之、見不可焉、然後去之。○五節左右皆曰可殺、勿聽。諸大夫皆曰可殺、勿聽。國人皆曰可殺、然後察之、見可殺焉、然後殺之。故曰國人殺之也。○六節如此、然後可以爲民父母。

and worth," you may not therefore believe it. When your great officers all say,—“This is a man of talents and virtue,” neither may you for that believe it. When all the people say,—“This is a man of talents and virtue,” then examine into the case, and when you find that the man is such, employ him. When all those about you say,—“This man won't do,” don't listen to them. When all your great officers say,—“This man won't do,” don't listen to them. When the people all say,—“This man won't do,” then examine into the case, and when you find that the man won't do, send him away.

5. ‘When all those about you say,—“This man deserves death,” don't listen to them. When all your great officers say,—“This man deserves death,” don't listen to them. When the people all say,—“This man deserves death,” then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, “The people killed him.”

6. ‘You must act in this way in order to be the parent of the people.’

Compare the Chung Yung, xx. 13. 4. 未可, the Great Learning, Commentary x. 3. We may ‘you may not yet believe that the man is so and use the second person in translating or, more so.’ See on Analects, XIII. xxiv. 6. Compare indefinitely, the third.

齊宣王問曰：湯放桀，武
王伐紂，有諸？孟子對曰：於
傳有之。曰：臣弑其君可乎？
曰：賊仁者謂之賊，賊義者
謂之殘，殘賊之人謂之一
夫，聞誅一夫紂矣，未聞弑
君也。

孟子見齊宣王曰：爲巨
室，則必使工師求大木，工
師得大木，則王喜，以爲能

CHAP. VIII. 1. The king Hsüan of Ch'î asked, saying, 'Was it so, that T'ang banished Chieh, and that king Wü smote Ch'au?' Mencius replied, 'It is so in the records.'

2. The king said, 'May a minister then put his sovereign to death?'

3. Mencius said, 'He who outrages the benevolence proper to his nature, is called a robber; he who outrages righteousness, is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Ch'au, but I have not heard of the putting a sovereign to death, in his case.'

CHAP. IX. 1. Mencius, having an interview with the king Hsüan of Ch'î, said to him, 'If you are going to build a large mansion, you will surely cause the Master of the workmen to look out for large trees, and when he has found such large trees, you will

8. KILLING A SOVEREIGN IS NOT NECESSARILY REBELLION NOR MURDER. 1. Of T'ang's banishment of Chieh, see the Shü-ching, IV. ii, iii; and of the smiting of Ch'au, see the same, V. i. 2. 弑 is the word appropriated to regicide, which Mencius in his reply exchanges for 誅. 臣, — 'a minister,' i. e. here, a subject.

3. 賊, as a verb, = 傷害, 'to hurt and injure,' as in the Analects, several times. 'To outrage' answers well for it here. In the use of 夫, Mencius seems to refer to the expression 獨夫紂. Shü-ching, V. i. Sect. III. 4.

9. THE ABSURDITY OF A RULER'S NOT ACTING

ACCORDING TO THE COUNSEL OF THE MEN OF TALENTS AND VIRTUE, WHOM HE CALLS TO AID IN HIS GOVERNMENT, BUT REQUIRING THEM TO FOLLOW HIS WAYS. In one important point Mencius's illustrations fail. A prince is not supposed to understand either house-building or stone-cutting; he must delegate those matters to the men who do. But government he ought to understand, and he may not delegate it to any scholars or officers.

1. The 工師 was a special officer having charge of all the artisans, &c.;—see the Li Chi, IV. Sect. I. iii. 13, and Sect. IV. i. 17. 勝, the 1st tone,—see Pt. I. iii. 3. 其任 (the 4th tone), — 'its use,' i. e. the building of the

勝其任矣。匠人斲而小之，
則王怒，以爲不勝其任矣。
夫人幼而學之，壯而欲行
之。王曰：姑舍汝所學而從
我，則何如？^{〇二節}今有璞玉於此，
雖萬鎰，必使玉人彫琢之。
至於治國家，則曰：姑舍汝
所學而從我，則何以異於
教玉人彫琢玉哉。

be glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigour, he wishes to put them in practice;—if your Majesty says to him, “For the present put aside what you have learned, and follow me,” what shall we say?

2. ‘Here now you have a gem unwrought, *in the stone*. Although it may be worth 240,000 *taels*, you will surely employ a lapidary to cut and polish it. But when you come to the government of the State, then you say,—“For the present put aside what you have learned, and follow me.” How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem?’

house. The 之 after 學 and 行 are to be understood as referring to 仁 and 義 or as in the translation. 壯 denotes the maturity of thirty years, when one was supposed to be fit for office. 2. The 鎰 was twenty-four Chinese ounces or *taels* (of gold). Chü Hsi, after Chao Ch’i, erroneously makes it twenty ounces. The gem in question, worth so much, would be very dear to the king, and yet he would certainly confide to another the polishing of it;—why would he not do so with the State? 國家,—the kingdom, embracing the families and possessions of the nobles. 女=汝. 教, the 1st

tone, = 使 or 命, ‘to make,’ not ‘to teach.’ From 至於, however, was explained by Chao Ch’i (and many still follow him) thus:—‘But in the matter of the government of your State, you say,—“For the present put aside what you have learned, and follow me. In what does this differ from your teaching—i.e. wishing to teach—the lapidary to cut the gem?” This is the interpretation which Julien adopts in his translation. The other upon the whole appears to me the better. The first 則 is a difficulty in Chao Ch’i’s view; the second, in the other. But the final 哉 turns the balance in its favour, and accordingly I have adopted it.

齊^{一節}人伐燕勝之宣王問^{二節}
 曰或謂寡人勿取或謂寡
 人取之以萬乘之國伐萬
 乘之國五旬而舉之人力
 不至於此不取必有天殃
 取之何如^{三節}孟子對曰取之
 而燕民悅則取之古之人
 有行之者武王是也取之
 而燕民不悅則勿取古之^{四節}
 人有行之者文王是也以

CHAP. X. 1. The people of Ch'i attacked Yen, and conquered it.

2. The king Hsüan asked, saying, 'Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond *mere* human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?'

3. Mencius replied, 'If the people of Yen will be pleased with your taking possession of it, then do so.—Among the ancients there was *one* who acted on this principle, namely king Wü. If the people of Yen will not be pleased with your taking possession of it, then do not do so.—Among the ancients there was *one* who acted on this principle, namely king Wän.

4. 'When, with *all the strength of* your country of ten thousand

10. THE DISPOSAL OF KINGDOMS RESTS WITH THE MINDS OF THE PEOPLE. VOX POPULI VOX DEI. We shall find this doctrine often put forth very forcibly by Mencius. Here the king of Ch'i insinuates that it was the will of Heaven that he should take Yen, and Mencius sends him to the will of the people, by which only the other could be ascertained. 1. The State of Yen (the 1st tone) lay north-west from Ch'i, forming part of the present province of Chih-li. Its prince, a poor weakling, had resigned his throne to his prime minister, and great confusion ensued, so that the people welcomed the appearance of the troops of Ch'i, and made

no resistance to them. 2. 舉之 is explained as = 勝之, 'to conquer it;' but 舉 has not this signification. Literally, we might render 'and up with it.' 3. The common saying is that king Wän 三分天下有其二, 'had possession of two of the three parts of the kingdom.' Still he did not think that the people were prepared for the entire extinction of the Yin dynasty, and left the completion of the fortunes of his house to his son, king Wü. 4. 食, read (szc, 4th tone, 'rice.' 漿 is

萬乘之國，伐萬乘之國，簞食壺漿，以迎王師，豈有他哉？避水火也。如水益深，如火益熱，亦運而已矣。

二節齊人伐燕，取之。諸侯將謀救燕。宣王曰：「諸侯多謀，伐寡人者，何以待之？」孟子對曰：「臣聞七十里爲政於天下者，湯是也。未聞以千里畏人者也。」二節書曰：「湯一征，

chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will in like manner make *another* revolution.'

CHAP. XI. 1. The people of Ch'i, having smitten Yen, took possession of it, and upon this, the princes of the various States deliberated together, and resolved to deliver Yen from their power. The king Hsüan said to Mencius, 'The princes have formed many plans to attack me:—how shall I prepare myself for them?' Mencius replied, 'I have heard of one who with seventy *li* exercised all the functions of government throughout the kingdom. That was T'ang. I have never heard of a prince with a thousand *li* standing in fear of others.'

2. 'It is said in the Book of History, As soon as T'ang began

properly congee, but here used generally for beverages; some say wine. 壺, 'a goblet,' 'a jug,' 'a vase,' a vessel for liquids generally.—The first paragraph, it is said, is constructed according to the rules of composition attributed to Confucius in his 'Spring and Autumn,' the 人 refusing honour to the king of Ch'i. 伐 expresses the ill deserts of Yen. And 勝之 intimates that the conquest was from the disinclination of Yen to fight, not from the power of Ch'i.

11. AMBITION AND AVARICE ONLY MAKE ENEMIES AND BRING DISASTERS. SAFETY AND PROSPERITY LIE IN A BENEVOLENT GOVERNMENT. 1. 將 before 謀救 indicates the execution of the plans to be still in the future. 者在諸侯...者 makes the clause like one in English beginning with a nominative absolute. 待之,—literally, 'await them.' 2. See the Shü-ching, IV. ii. 6. Mencius has introduced the clause 天

自葛始天下信之東面而
征西夷怨南面而征北狄
怨曰奚爲後我民望之若
大旱之望雲霓也歸市者
不止耕者不變誅其君而
弔其民若時雨降民大悅
書曰徯我后後來其蘇今
燕虐其民王往而征之民
以爲將拯己於水火之中
也簞食壺漿以迎王師若

his work of executing justice, he commenced with Ko. The whole kingdom had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—"Why does he put us last?" Thus, the people looked to him, as we look in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change in their operations. While he punished their rulers, he consoled the people. His progress was like the falling of opportune rain, and the people were delighted. It is said again in the Book of History, "We have waited for our prince long; the prince's coming will be our reviving!"

3. 'Now the ruler of Yen was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host. But you have slain their fathers and elder brothers, and put

下信之, and there are some other differences from the original text. Ko was a small territory, which is referred to the present district of Ning-ling (寧陵) in Kwei-teh (歸德), in Honan. 望雲霓,—the modern commentators ingeniously interpret:—'The people look for rain in drought, and murmur at his not coming, as they dread the appearance of a rainbow, on which the rain will stop.' This is perhaps over-refining, and making too much of the 望. Ch'ao Ch'i says:—

'The rainbow appears when it rains, so people, in time of drought, long to see it.' The second quotation is from the same paragraph of the Shü-ching, where we have 予 for 我. 3. Compare last chapter. 若, in 若殺云云, is not our 'if,' but rather 'since.' The critics say 是指數之詞不作設詞看, 'it is demonstrative, not conditional.' 父兄, — 父 is not, fathers only, but uncles as well.

殺其父兄，係累其子弟，毀其宗廟，遷其重器，如之何其可也。天下固畏齊之彊也，今又倍地而不行仁政，是動天下之兵也。^{四節}王速出令，反其旄倪，止其重器，謀於燕衆，置君而後去之，則猶可及止也。^{一節}

三 鄒與魯鬪，穆公問曰：吾有司死者三十三人，而民莫之死也。誅之，則不可勝誅；不誅，

their sons and younger brothers in confinement. You have pulled down the ancestral temple of the State, and are removing to *Ch'i* its precious vessels. How can such a course be deemed proper? *The rest of the kingdom* is indeed *jealously* afraid of the strength of *Ch'i*; and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the kingdom in motion.

4. 'If your Majesty will make haste to issue an ordinance, restoring *your captives*, old and young, stopping *the removal* of the precious vessels, and saying that, after consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country;—in this way you may still be able to stop *the threatened attack*.'

CHAP. XII. 1. There had been a brush between Tsáu and Lû, when the duke Mû asked Mencius, saying, 'Of my officers there were killed thirty-three men, and none of the people would die in their defence. Though I sentenced them to death *for their conduct*, it is impossible to put such a multitude to death. If I do not put them

其宗廟，其宗器，—其 = 'its or his,' i.e. the kingdom's or the prince's, not their, the people's. 4. 旄, 4th tone, used for 耄, 'people of eighty and ninety.' The clauses after the first are to be understood as the substance of the order or ordinance, which Mencius advised the king to issue.

12. THE AFFECTIONS OF THE PEOPLE CAN ONLY

BE SECURED THROUGH A BENEVOLENT GOVERNMENT. AS THEY ARE DEALT WITH BY THEIR SUPERIORS, SO WILL THEY DEAL BY THEM. 1. Tsáu, the native State of Mencius, was a small territory, whose name is still retained, in the district of Tsáu-hsien, in Yen-cháu of Shan-tung. 鬪 is explained—'the noise of a struggle.' It is a brush, a skirmish. Tsáu could not stand long against the forces of Lû. Mû,—'the Dis-

則疾視其長上之死而不
 救。如之何則可也。^{二節}孟子對
 曰：凶年饑歲，君之民老弱
 轉乎溝壑，壯者散而之四
 方者，幾千人矣。而君之倉
 廩實，府庫充，有司莫以告。
 是上慢而殘下也。曾子曰：
 戒之戒之，出乎爾者，反乎
 爾者也。夫民今而後得反
 之也。君無尤焉。^{三節}君行仁政，

to death, then there is *the crime unpunished* of their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?

2. Mencius replied, 'In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasures and arsenals have been full, and not one of your officers has told you *of the distress*. Thus negligent have the superiors *in your State* been, and cruel to their inferiors. The philosopher Tsäng said, "Beware, beware. What proceeds from you, will return to you again." Now at length the people have paid back the conduct of their officers to them. Do not you, O prince, blame them.

3. 'If you will put in practice a benevolent government, this pender of virtue, and Maintainer of righteousness, outwardly showing inward feeling,'—is the posthumous epithet of the duke. 有司 are to be taken together, = 'officers';—see Analects, VIII. iv. 莫之死 is to be completed 莫 (or 莫肯) 爲之死; compare Analects, XIV. xvii. 則疾視云云 is not to be translated,—"they will hereafter look angrily on, &c.;" the reference is to the crime that had taken place. 2. 凶年 = years of pestilence, and other calamities, such as are immediately described. 夫, 1st tone, indicates the application of the saying. 今而後 = 'now at last.'—They had long been wishing to show their feeling, but only now had they found the opportunity. 反之, —之 refers to the 有司. 3. 其上, —embracing the prince and officers generally; 其長 (the 3rd tone), the officers only. 死其長, —to be supplemented, as in par. 1.

斯民親其上，死其長矣。
 滕文公問曰：滕，小國也，間於齊楚，事齊乎？事楚乎？孟子對曰：是謀非吾所能及也。無已，則有一焉：鑿斯池也，築斯城也，與民守之，效死而民弗去，則是可爲也。

滕文公問曰：齊人將築薛，吾甚恐，如之何？則可？孟子對曰：昔者，大王居邠，狄人侵之，去之岐。

people will love you and all above them, and will die for their officers.'

CHAP. XIII. 1. The duke Wăn of T'ăng asked Mencius, saying, 'T'ăng is a small kingdom, and lies between Ch'î and Ch'û. Shall I serve Ch'î? Or shall I serve Ch'û?'

2. Mencius replied, 'This plan which you propose is beyond me. If you will have me counsel you, there is one thing I can suggest. Dig deeper your moats; build higher your walls; guard them as well as your people. In case of attack, be prepared to die in your defence, and have the people so that they will not leave you;—this is a proper course.'

CHAP. XIV. 1. The duke Wăn of T'ăng asked Mencius, saying, 'The people of Ch'î are going to fortify Hsieh. The movement occasions me great alarm. What is the proper course for me to take in the case?'

2. Mencius replied, 'Formerly, when king T'âi dwelt in Pin, the barbarians of the north were continually making incursions upon it. He therefore left it, went to the foot of mount Ch'î, and there took

13. A PRINCE SHOULD DEPEND ON HIMSELF, AND NOT RELY ON, OR TRY TO PROPITIATE, OTHER POWERS.

1. T'ăng still gives its name to a district of Yen-châu in the south of Shan-tung. North of it was Ch'î, and, in the time of Mencius, Ch'û was

threatening it from the south. 閒, 4th tone,

'to occupy a space between.' 2. 無已, 則有一焉,—compare Pt. I. vii. 2.—無以,

山之下居焉。非擇而取之，不得已也。苟爲善，後世子孫必有王者矣。君子創業垂統，爲可繼也。若夫成功，則天也。君如彼何哉？彊爲善而已矣。
 滕文公問曰：滕小國也，竭力以事大國，則不得免焉。如之何則可？孟子對曰：昔者，太王居邠，

up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. 'If you do good, among your descendants, in after generations, there shall be one who will attain to the royal dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his successors*. As to the accomplishment of the great result, that is with Heaven. What is that Ch'i to you, O prince? Be strong to do good. That is all your business.'

CHAP. XV. 1. The duke Wăn of T'äng asked Mencius, saying, 'T'äng is a small State. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape *suffering from them*. What course shall I take that we may do so?' Mencius

則王乎。斯池——'these,' = your 'moats.' 效死，一效 = 致，as that is used in Analects, I. vii, *et al.* A good deal must be supplied here in the translation, to bring out Mencius's counsel.

14. A PRINCE, THREATENED BY HIS NEIGHBOURS, WILL FIND HIS BEST DEFENCE AND CONSOLATION IN DOING WHAT IS GOOD AND RIGHT. Mencius was at his wit's end, I suppose, to give duke Wăn an answer. It was all very well to tell him to do good, but the promise of a royal descendant would hardly be much comfort to him. The reward to be realized in this world in the person of another, and the reference to Heaven, as to a fate more than to a personal God,—are melancholy. Contrast Psalm xxxvii. 3,—'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' 1. 薛 was the name of an ancient principality, adjoining T'äng. It had long been incorporated with

Ch'i, which now resumed an old design of fortifying it,—that is, I suppose, of repairing the wall of its principal town, as a basis of operations against T'äng. 2. See chap. iii, and also the next. 去之岐山下. —it is best to

take 之 here as the verb, = 往. 3. 君子, generally, 'a prince.' 垂統, 一統, 'the end of a cocoon, or clue,' 'a beginning.' 若夫, the 夫 is not a mere expletive, but is used as in Analects, XI. ix. 3, *et al.*, 'as to this—the accomplishing,' &c. 彊, the 3rd tone; is the verb.

15. TWO COURSES OPEN TO A PRINCE PRESSED BY HIS ENEMIES;—FLIGHT OR DEATH. 1. Compare chap. iii. 屬,—read *chū*, the 4th tone, 'to assemble,' 'meet with.' 耆,—'a sexagenarian.' 二 三 子,—see Analects, VII. xxiii, *et al.*

狄人侵之、事之以皮幣、不得免焉、事之以犬馬、不得免焉、事之以珠玉、不得免焉、乃屬其耆老而告之曰、狄人之所欲者、吾土地也、吾聞之也、君子不以其所以養人者害人、二三子、何患乎無君、我將去之、去邠、踰梁山、邑於岐山之下居焉、邠人曰、仁人也、不可失也、從之者如歸市、或曰、世守也、非身之所能爲也、效

replied, 'Formerly, when king T'ai dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, "What the barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that where-with he nourishes them. My children, why should you be troubled about having no prince? I will leave this." Accordingly, he left Pin, crossed the mountain Liang, *built* a town at the foot of mount Ch'i, and dwelt there. The people of Pin said, "He is a benevolent man. We must not lose him." Those who followed him looked like crowds hastening to market.

2. 'On the other hand, some say, "The kingdom is a thing to be kept from generation to generation. One individual cannot under-

何患乎無君 seems to mean:—'If I remain here, I am sure to die from the barbarians. I will go and preserve your ruler for you.' So the paraphrast in the 備旨. The 日講, however, says:—'My children, why need you be troubled about having no prince?'

When I am gone, whoever can secure your repose, will be your prince and chief. I will leave this, and go elsewhere.' 歸市 is different rather from the same phrase in chap. vii. There it means traders, here market-goers generally. 2. This paragraph is to be understood as spoken to a ruler, in his own person. Compare

死勿去君。請擇於斯二者。
一節
 魯平公將出，嬖人臧倉者請曰：「他日君出，則必命有司所之。今乘輿已駕矣，有司未知所之，敢請。」公曰：「將見孟子，曰：『何哉？君所爲輕身以先於匹夫者，以爲賢乎？』禮義由賢者出，而孟子之後喪踰前喪，君無見焉。」公曰：「諾。」
二節
 樂正子入見，曰：

take to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it."

3. 'I ask you, prince, to make your election between these two courses.'

CHAP. XVI. 1. The duke P'ing of Lû was about to leave *his palace*, when his favourite, one Tsang Ts'ang, made a request to him, saying, 'On other days, when you have gone out, you have given instructions to the officers as to where you were going. But now, the horses have been put to the carriage, and the officers do not yet know where you are going. I venture to ask.' The duke said, 'I am going to see the scholar Măng.' 'How is this?' said the other. 'That you demean yourself, prince, in paying the honour of the first visit to a common man, is, I suppose, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this Măng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince.' The duke said, 'I will not.'

2. The officer Yo-chăng entered *the court*, and had an audience.

chap. vii. 爲 = 專, 'to take the whole disposal of,' to deal with. It is not to be referred to the 守. The paraphrasts make the whole spoken by the ruler;—thus:—'The territory of the State was handed down by my ancestors to their descendants, that they should keep it from generation to generation. It is not what I can assume in my person the disposal of. If calamities and difficulties come, my course is to fight to the death to keep it. I may not abandon it, and go elsewhere.' The meaning comes to the same. But the 勿 is against this construction.

16. A MAN'S WAY IN LIFE IS ORDERED BY HEAVEN. THE INSTRUMENTALITY OF OTHER MEN IS ONLY SUBORDINATE. 1. The duke P'ing (i.e. 'The Pacificator') had been informed of Mencius's worth, it appears, by Yo-chăng, and was

君奚爲不見孟軻也。曰、或告寡人曰、孟子之後喪踰前喪、是以不往見也。曰、何哉、君所謂踰者、前以士、後以大夫、前以三鼎、而後以五鼎與。曰、否、謂棺槨衣衾之美也。曰、非所謂踰也、貧富不同也。樂正子見孟子曰、克告於君、君爲來見也。

He said, 'Prince, why have you not gone to see Mǎng K'ó?' *The duke* said, 'One told me that, on the occasion of the scholar Mǎng's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him.' 'How is this!' answered Yo-chǎng. 'By what you call "exceeding," you mean, I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods.' *The duke* said, 'No; I refer to the greater excellence of the coffin, the shell, the grave-clothes, and the shroud.' Yo-chǎng said, 'That cannot be called "exceeding." That was the difference between being poor and being rich.'

3. *After this*, Yo-chǎng saw Mencius, and said to him, 'I told

going out, half-ashamed at the same time to do so, to offer the due respect to him as a professor of moral and political science, by visiting him and asking his services. The author of the 四

書拓餘說 approves of the view that the incident in this chapter is to be referred to the 4th year of the sovereign 赧, B. C. 311, but the chronology of the duke P'ing is very confused. 所之—之=往 何哉 is an exclamation of surprise, extending back to 前喪.

In 以爲賢乎, the 乎 is hardly so much as an interrogation. I have given its force by —'I suppose.' 出 does not indicate the origin of rites and right, but only their exhibition. The first occasion of Mencius's mourning referred to was that, it is said, for his father.

But his father died, according to the received accounts, when he was only a child of three years old. We must suppose that the favourite invented the story. I have retained the surname Mǎng here, as suiting the paragraph better than Mencius. 2. 樂正 is a double surname. This individual, whose name was K'ó (克;—see par. 3), was a disciple of Mencius. The surname probably arose from one of his ancestors having been the music-master of some State, and the name of his office passing over to become the designation of his descendants. The tripods contained the offerings of meat used in sacrifice. The sovereign used nine, the prince of a State seven, a great officer five, and a scholar three. To each tripod belonged its appropriate kind of flesh. 3. 君爲來—爲, 4th tone, = 'therefore,' i.e. in consequence of what Yo-chǎng had said, the duke was going to visit

使予不遇哉。氏之子焉能
魯侯天也。臧也。吾之不遇
止非人所能。止或尼之行。
曰行或使之。以不果來也。
者沮君。君是。嬖人有臧倉

the prince about you, and he was consequently coming to see you, when one of his favourites, named Tsang Ts'ang, stopped him, and therefore he did not come according to his purpose.' *Mencius* said, 'A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. *But* to advance a man or to stop his advance is *really* beyond the power of other men. My not finding *in* the prince of Lû a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me?'

Mencius. 尼 is read in the 3rd and 4th tones, both with the same meaning, = 止, 'to stop.' 不遇魯君 is not spoken merely with reference to the duke's not coming, as he had purposed, to meet him. The phrase

不遇 really conveys all the meaning in the translation, however periphrastic that may seem. With this reference of *Mencius* to Heaven, compare the language of Confucius, *Analects*, VII. xxii; IX. v; XIV. xxxviii.

BOOK II.

KUNG-SUN CH'AU. PART I.

然則吾子與管仲孰
 吾先子之所畏也曰
 路孰賢曾西蹵然曰
 乎曾西曰吾子與子
 仲晏子而已矣或問
 曰子誠齊人也知管
 之功可復許乎孟子
 當路於齊管仲晏子
 公孫丑問曰夫子
 公孫丑章句上

CHAPTER I. 1. Kung-sun Ch'au asked Mencius, saying, 'Master, if you were to obtain the ordering of the government in Ch'í, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Yen?'

2. Mencius said, 'You are indeed a true man of Ch'í. You know about Kwan Chung and Yen, and nothing more.'

3. 'Some one asked Tsäng Hsi, saying, "Sir, to which do you give the superiority,—to yourself or to Tsze-lü?" Tsäng Hsi looked uneasy, and said, "He was an object of veneration to my grandfather."

TITLE OF THIS BOOK.—The name of Kung-sun Ch'au, a disciple of Mencius, heading the first chapter, the book is named from him accordingly. On 章句上 see note on the title of the first Book.

1. WHILE MENCIUS WISHED TO SEE A TRUE ROYAL GOVERNMENT AND SWAY IN THE KINGDOM, AND COULD EASILY HAVE REALIZED IT, FROM THE PECULIAR CIRCUMSTANCES OF THE TIME, HE WOULD NOT, TO DO SO, HAVE HAD RECOURSE TO ANY WAYS INCONSISTENT WITH ITS IDEA. 1. Kung-sun Ch'au, one of Mencius's disciples, belonged to Ch'í, and was probably a cadet of the ducal family. The sons of the princes were generally 公子; their sons again, 公孫, 'ducal grandsons,' and those two characters became the surname of their descendants, who mingled with the undistinguished classes of the people. 當路

literally, 'in a way.' Ch'ao Ch'í says, 當仕路, 'in an official way,' and Chü Hsi, 居要地, 'to occupy an important position.' The gloss in the 備旨 says:—'當路是操政柄, to grasp the handle of government.' The analogous phrase—當道 is used now to describe an officer's appointment. 管仲,—see Confucian Analects, III. xxii; XIV. x, xvii, xviii. 晏子,—see Analects, V. xvi; Mencius, I. Pt. II. iv. 3. Tsäng Hsi was the grandson, according to Ch'ao Ch'í and Chü Hsi, of Tsäng Shän, the famous disciple of Confucius. Others say he was Shän's son. It is a moot-point. 孰賢,—compare Analects, XI. xv. 蹵然,

賢、曾西艷然不悅曰、爾何
 曾比予於管仲、管仲得君、
 如彼其專也、行乎國政、如
 彼其久也、功烈如彼其卑
 也、爾何曾比予於是、曰、管
 仲、曾西之所不爲也、而子
 爲我願之乎、曰、管仲以其
 君霸、晏子以其君顯、管仲
 晏子猶不足爲與、曰、以齊
 王、由反手也、曰、若是、則弟

"Then," pursued the other, "Do you give the superiority to yourself or to Kwan Chung?" Tsäng Hsi, flushed with anger and displeased, said, "How dare you compare me with Kwan Chung? Considering how entirely Kwan Chung possessed the confidence of his prince, how long he enjoyed the direction of the government of the State, and how low, *after all*, was what he accomplished,—how is it that you liken me to him?"

4. 'Thus,' concluded Mencius, 'Tsäng Hsi would not play Kwan Chung, and is it what you desire for me that I should do so?'

5. Kung-sun Ch'âu said, 'Kwan Chung raised his prince to be the leader of all the other princes, and Yen made his prince illustrious, and do you still think it would not be enough for you to do what they did?'

6. Mencius answered, 'To raise Ch'î to the royal dignity would be as easy as it is to turn round the hand.'

7. 'So!' returned the other. 'The perplexity of your disciple

according to Chü, is 不安貌, as in the translation. The dictionary gives it, 敬貌, 'the appearance of reverence.' 先子, —we see what a wide application this character 子 has. 何曾, —曾 is not to be taken as if it were the sign of the present complete tense, though in the dictionary this passage is quoted under that signification of the character. It is here = 則 or 乃. For more than forty years Kwan Chung possessed the entire confidence of the duke Hwan. 4. 爲我, —爲, 4th tone, 'on my behalf.' Sun Shih (孫奭), the paraphrast of Ch'ao Ch'î, takes it as = 以爲:— 'Do you think that I desire to do so?' This does not appear to be Ch'î's own interpretation. 5. 管仲晏子猶不足爲與, —literally, 'and are Kwan Chung and Yen still not sufficient to be played?' 7. 若是, —'in this case;' but by using our exclamatory So the spirit of the remark is brought out. 且

子之惑滋甚，且以文王之德，百年而後崩，猶未洽於天下，武王周公繼之，然後大行，今言王若易然，則文王不足法與？曰：文王何可當也？由湯至於武丁，賢聖之君六七作，天下歸殷久矣，久則難變也，武丁朝諸侯，有天下，猶運之掌也，紂之去武丁，未久也，其故家遺俗，流風善政，猶有存者，

is hereby very much increased. There was king Wăn, moreover, with all the virtue which belonged to him; and who did not die till he had reached a hundred years:—and still *his influence* had not penetrated throughout the kingdom. It required king Wû and the duke of Châu to continue his course, before that influence greatly prevailed. Now you say that the royal dignity might be so easily obtained:—is king Wăn then not a sufficient object for imitation?

8. *Mencius* said, 'How can king Wăn be matched? From T'ang to Wû-ting there had appeared six or seven worthy and sage sovereigns. The kingdom had been attached to Yin for a long time, and this length of time made a change difficult. Wû-ting had all the princes coming to his court, and possessed the kingdom as if it had been a thing which he moved round in his palm. Then, Châu was removed from Wû-ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated from the earlier sovereigns, and of their good government. Moreover, there were the viscount of

introduces a new subject, and a stronger one for the point in hand. King Wăn died at 97.—Ch'âu uses the round number. 今言王若易然，=今言王齊若是之易然，'Now you say that Ch'î might be raised to the royal sway thus easily.' 8. From T'ang to Wû-ting (B. C. 1765-1323) there were altogether

eighteen sovereigns, exclusive of themselves, and from Wû-ting to Châu (1323-1153) seven. 朝 (ch'áo), 2nd tone, used as in Bk. I. Pt. I. vii. 16, et al. 微子, 比干, 箕子, —see Analects, XVIII. i. The latter two are 王子, 微仲 as being uncles of Châu, 'royal sons.'

又有微子微仲、王子比干、箕
子、膠鬲，皆賢人也，相與輔相
之，故久而後失之也。尺地，莫
非其有也；一民，莫非其臣也。
然而文王猶方百里起，是以
難也。齊人^{九節}有言曰：雖有智慧，
不如乘勢；雖有鎡基^{十節}，不如待
時。今時則易然也。夏后殷周
之盛，地未有過千里者也，而
齊有其地矣；雞鳴狗吠相聞，

Wei and his second son, their Royal Highnesses Pî-kan and the viscount of Ch'î, and Káo-ko, all men of ability and virtue, who gave their joint assistance to Cháu in his government. In consequence of these things, it took a long time for him to lose the throne. There was not a foot of ground which he did not possess. There was not one of all the people who was not his subject. So it was on his side, and king Wán at his beginning had only a territory of one hundred square li. On all these accounts, it was difficult for him immediately to attain to the royal dignity.

9. 'The people of Ch'î have a saying—"A man may have wisdom and discernment, but that is not like embracing the favourable opportunity. A man may have instruments of husbandry, but that is not like waiting for the farming seasons." The present time is one in which the royal dignity may be easily attained.

10. 'In the flourishing periods of the Hsiâ, Yin, and Cháu dynasties, the royal domain did not exceed a thousand li, and Ch'î embraces so much territory. Cocks crow and dogs bark to

was the second son (some say brother) of 微子.

Káo-ko was a distinguished man and minister of the time, whose worth was first discovered by king Wán, but who continued loyal to the House of Yin. 輔相, -相, 4th tone. 失

之, -之 refers to the throne. 文王猶

方云云, -猶, the opp. of former cases, takes the place of 由. 9. 鎡基, -written

variously, 茲基, 鐵錡, -was the name

for a hoe. 10. 夏后, 殷, 周, see Analects,

III. xxi. 辟 = 闕. The last sentence, as in

而達乎四境、而齊有其民矣、地不改辟矣、民不改聚矣、行仁政而王、莫之能禦也。^{十一節}且王者之不作、未有疏於此時者也、民之憔悴於虐政、未有甚於此時者也。^{十二節}饑者易爲食、渴者易爲飲。^{十三節}孔子曰、德之流行、速於置郵而傳命。^{十三節}當今之時、萬乘之國、行仁政、民之悅之、猶解倒懸也。故事半古之人、

one another, all the way to the four borders of the State:—so Ch'i possesses the people. No change is needed for the enlarging of its territory: no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming sovereign.

11. 'Moreover, never was there a time farther removed than the present from the rise of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry readily partake of any food, and the thirsty of any drink.

12. 'Confucius said, "The flowing progress of virtue is more rapid than the transmission of royal orders by stages and couriers."

13. 'At the present time, in a country of ten thousand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels. With half the merit of the ancients, double their achievements

Bk. I. Pt. I. vii. 3. 11. The 爲 in 易爲食, 易爲飲 is perplexing. We might put it in the 3rd tone, and 食 and 飲 in the same. But in Bk. VII. Pt. I. xxvii, we have the expressions 飢者甘食, 渴者甘飲, where 食 and 飲 must have their ordinary tones. Stress therefore is not to be

laid on the 爲. Perhaps the expressions = 'easily do eating, easily do drinking.' 12. The distinction between 置 and 郵 is much disputed. Some make the former a foot-post, but that is unlikely. It denotes the slower conveyance of despatches, and the other the more rapid. So much seems plain. See the 集證, in loc. 13. 猶解倒懸,—Ch'ü Hsi simply

功必倍之、惟此時
 爲然。
 公孫丑問曰、夫
 子加齊之卿相、得
 行道焉、雖由此霸
 王不異矣、如此、則
 動心否乎、孟子曰、
 否、我四十不動心。
 曰、若是、則夫子過
 孟賁遠矣、曰、是不

is sure to be realized. It is only at this time that such could be the case.'

CHAP. II. 1. Kung-sun Ch'âu asked Mencius, saying, 'Master if you were to be appointed a high noble and the prime minister of Ch'î, so as to be able to carry *your* principles into practice, though you should thereupon raise the ruler to the headship of all the other princes, or *even* to the royal dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?' Mencius replied, 'No. At forty, I attained to an unperturbed mind.'

2. Ch'âu said, 'Since it is so with you, my Master, you are far beyond Măng Păn.' 'The mere attainment,' said Mencius, 'is not

says:—倒懸喻困苦, 倒懸 expresses bitter suffering.' Literally, it is 'as if they were loosed from being turned upside down and suspended.'

2. THAT MENCIUS HAD ATTAINED TO AN UNPERTURBED MIND; THAT THE MEANS BY WHICH HE HAD DONE SO WAS HIS KNOWLEDGE OF WORDS AND THE NOURISHMENT OF HIS PASSION-NATURE; AND THAT IN THIS HE WAS A FOLLOWER OF CONFUCIUS. The chapter is divided into four parts:—the first, pars. 1-8, showing generally that there are various ways to attain an unperturbed mind; the second, pars. 9, 10, exposing the error of the way taken by the philosopher Kào; the third, pars. 11-17, unfolding Mencius's own way; and the fourth, pars. 18-28, showing that Mencius followed Confucius, and praising that Sage as the first of mortals. It is chiefly owing to what Mencius says in this chapter about the nourishment of the passion-nature, that a place has been accorded to him among the sages of China, or in immediate proximity to them. His views are substantially these:—Man's nature is composite; he possesses moral and intellectual powers (comprehended by Mencius under the term 心 'heart,' 'mind,' interchanged with 志, 'the will'), and active powers (summed up under

the term 氣, and embracing generally the emotions, desires, appetites). The moral and intellectual powers ought to be supreme and govern, but there is a close connexion between them and the others which give effect to them. The active powers may not be stunted, for then the whole character will be feeble. But on the other hand, they must not be allowed to take the lead. They must get their tone from the mind, and the way to develop them in all their completeness is to do good. Let them be vigorous, and the mind clear and pure, and we shall have the man, whom nothing external to himself can perturb,—Horace's *justum et tenacem propositi virum*. In brief, if we take the *sanum corpus* of the Roman adage, as not expressing the mere physical body, but the emotional and physical nature, what Mencius exhibits here, may be said to be '*mens sana in corpore sano*.' The attentive reader will, I think, find the above thoughts dispersed through this chapter, and be able to separate them from the irrelevant matter (that especially relating to Confucius), with which they are put forth. 1. 加, 'to add,' and generally 'to confer upon,' is here to be taken passively,—'If on you were conferred the dignity of, &c.' 相, 4th tone.

難告子先我不動心。三節
 曰不動心有道乎。四節
 有比宮黝之養勇也。
 不膚撓不目逃思以一毫挫於人若撻之於市朝不受於褐寬博亦不受於萬乘之君視刺萬乘之君若刺褐夫無嚴諸侯惡聲至必反之。五節
 孟施舍

difficult. The scholar Kào had attained to an unperturbed mind at an earlier period of life than I did.'

3. *Ch'âu* asked, 'Is there any way to an unperturbed mind?' The answer was, 'Yes.'

4. 'Pi-kung Yü had this way of nourishing his valour:—He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten *before the crowds* in the market-place, and that what he would not receive from a *common man* in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

5. 'Mäng Shih-shê had this way of nourishing his valour:—

卿相 are not to be separated by an *or*, as 霸王 must be; see on 公卿, Analects, IX. xv. *Ch'âu*'s meaning is that, with so great an office and heavy a charge, the mind might well be perturbed:—would it be so with his master? With Mencius's reply, compare Confucius's account of himself, Analects, II. iv. 3. 2. Mäng Pän was a celebrated bravo, who could pull the horn from an ox's head, and feared no man. Kào is the same who gives the name to the 6th Book of Mencius. 是不難 is not to be understood so much with reference to the case of Mäng Pän, as to the attainment of an unperturbed mind, without reference to the way of attaining to it. 3. 道 here = 方法, 'way,' or 'method.' 4. Pi-kung Yü was a bravo, belonging probably to Wei (衛), and con-

nected with its ruling family. 不膚撓 (2nd tone), 不目逃, literally, 'not skin bend, not eye avoid.' The meaning is not that he had first been wounded in those parts, and still was indifferent to the pain, but that he would press forward, careless of all risks. 思 covers down to 視. 一毫挫, = 'the least push,' = disgrace. 市朝 (*ch'áo*, and tone) are not to be separated, and made—'the market-place or the court.' The latter character is used, because anciently the different parties in the markets were arranged in their respective ranks and places, as the officers in the court. But compare Analects, XIV. xxxviii. 1. 褐寬博 = 褐寬博之夫 (or 賤). 5. There is a difficulty with the 施 in 孟施

之所養勇也。曰：視不勝猶勝也。量敵而後進，慮勝而後會，是畏三軍者也。舍豈能爲必勝哉？能無懼而已矣。六節孟施舍似曾子，比宮黝似子夏。夫二子之勇，未知其孰賢，然而孟施舍守約也。七節昔者曾子謂子襄曰：子好勇乎？吾嘗聞大勇於夫子矣。自反而不縮，雖褐寬博，吾不惴焉；自反而縮，雖

He said, "I look upon not conquering and conquering in the same way. To measure the enemy and then advance; to calculate the chances of victory and then engage:—this is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear."

6. Mǎng Shih-shê resembled the philosopher Tsāng. Pi-kung Yü resembled Tsze-hsiā. I do not know to the valour of which of the two the superiority should be ascribed, but yet Mǎng Shih-shê attended to what was of the greater importance.

7. 'Formerly, the philosopher Tsāng said to Tsze-hsiang, "Do you love valour? I heard an account of great valour from the Master. *It speaks thus*:—'If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair-cloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.'"

舍, as this gentleman in the end of the paragraph simply calls himself 舍. Hence the 施 is taken like our 'h'm';—Mǎng H'm-shê. The use of 舍 before the name, especially in the south of China, is analogous to this. Notwithstanding the 所 in the first clause of this paragraph, we need not translate differently from the first clause of the preceding. 三軍, —see Analects, VII. x. 2; used here simply for 'the enemy.' 6. 孰賢, —as in last chapter.

Pi-kung Yü thought of others,—of conquering; Mǎng Shih-shê of himself,—of not being afraid. The basis of the reference to the two disciples is the commonly received idea of their several characters. Tsāng Shān was reflective, and dealt with himself. Tsze-hsiā was ambitious, and would not willingly be inferior to others. 7. Tsze-hsiang was a disciple of Tsāng. 縮,—properly, the traight seams, from the top to the edge, with which an ancient cap was made, metaphorically used for 'straight,' 'upright.' 吾不惴焉—吾豈不惴

千萬人、吾往矣。^{〇八節}孟施舍之
 守氣、又不如曾子之守約。^{〇九節}
 也。曰：敢問夫子之不動心、
 與告子之不動心、可得聞
 與？告子曰：不得於言、勿求
 於心、不得於心、勿求於氣、
 不得於心、勿求於氣、可、不
 得於言、勿求於心、不可。夫
 志、氣之帥也。氣、體之充也。
 夫志至焉、氣次焉。故曰：持

8. 'Yet, what Mǎng Shih-shê maintained, being *merely* his physical energy, was after all inferior to what the philosopher Tsāng maintained, which was *indeed* of the most importance.'

9. Kung-sun Ch'âu said, 'May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kào does the same?' Mencius answered, 'Kào says,—“What is not attained in words is not to be sought for in the mind; what produces dissatisfaction in the mind, is not to be helped by passion-effort.” This last,—when there is unrest in the mind, not to seek for relief from passion-effort, may be conceded. But not to seek in the mind for what is not attained in words cannot be conceded. The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is *first and* chief, and the passion-nature is subordinate to it. Therefore I say,—Maintain firm the will, and do no violence to the passion-nature.'

焉, the interrogation being denoted by the tone of the voice. Still the 焉 is the final particle, and not the initial 'how,' with a different tone, as Julien supposes. 8. Here we first meet the character 氣, so important in this chapter. Its different meanings may be seen in Morrison and Medhurst. Originally it was the same as 气, 'cloudy vapour.' With the addition of 米, 'rice,' or 火, 'fire,' which was an old form, it should indicate 'steam of rice,' or 'steam' generally. The sense in which Mencius uses it, is indicated in the translation and in the preliminary note. The sense springs from its being used as correlate to 心, 'the mind,' taken in connexion with the idea of 'energy' inherent in it, from its composition. Thus it signifies the lower portion of man's constitution; and here, that lower part in its lowest sense,—animal vigour or courage. The 又 refers to what had been conceded to Shê in par. 6. I translate as if there were a comma or pause after the two 守. 9. Kao's principle seems to have been this,—utter indifference to everything external, and entire passivity of mind. Modern writers say that in his words is to be found the essence of Buddhism,—that

其志無暴其氣。既曰，志至焉，氣次焉。又曰，持其志，無暴其氣者，何也？曰：志壹則動氣，氣壹則動志也。今夫蹶者趨者，是氣也，而反動其心。敢問：夫子惡乎長？曰：我知言，我善養吾浩然之氣。敢問：何謂浩然之氣？曰：

10. *Ch'âu* observed, 'Since you say—"The will is chief, and the passion-nature is subordinate," how do you also say, "Maintain firm the will, and do no violence to the passion-nature?"' *Mencius* replied, 'When it is the will alone which is active, it moves the passion-nature. When it is the passion-nature alone which is active, it moves the will. For instance now, in the case of a man falling or running, that is from the passion-nature, and yet it moves the mind.'

11. 'I venture to ask,' said *Ch'âu* again, 'wherein you, Master, surpass *Kão*.' *Mencius* told him, 'I understand words. I am skilful in nourishing my vast, flowing passion-nature.'

12. *Ch'âu* pursued, 'I venture to ask what you mean by your vast, flowing passion-nature!' The reply was, 'It is difficult to describe it.'

the object of his attainment was the Buddhistic *nirvāṇa*, and perhaps this helps us to a glimpse of his meaning. Commentators take sides on **不得於言**, whether the 'words' are *Kão*'s own words, or those of others. To me it is hardly doubtful that they must be taken as the words of others. *Mencius*'s account of himself below, as 'knowing words,' seems to require this. At the same time, a reference to *Kão*'s arguments with *Mencius*, in Bk. VI, where he changes the form of his assertions, without seeming to be aware of their refutation, gives some plausibility to the other view. *Ch'âu* Ch'i understands the expression thus:—'If men's words are bad, I will not inquire about their hearts; if their hearts are bad, I will not inquire about their words!' The **可** is not an approval of *Kão*'s second proposition, but a concession of it simply as not so bad as his first. *Mencius* goes on to show wherein he considered it as defective. From his language here, and in the next paragraph, we see that he uses **志**

and **心** synonymously. **氣 = 體之充**—**壹** 'the **氣** is the filling up of the body.' **氣** might seem here to be little more than the 'breath,' but that meaning would come altogether short of the term throughout the chapter. 10. *Ch'âu* did not understand what his master had said about the relation between the mind and the passion-nature, and as the latter was subordinate, would have had it disregarded altogether:—hence his question. *Mencius* shows that the passion-nature is really a part of our constitution, acts upon the mind, and is acted on by it, and may not be disregarded. **壹 = 專一**. The **反** meets *Ch'âu*'s disregard of the passion-nature, as not worth attending to. 11. The illustration here is not a very happy one, leading us to think of **氣** in its merely material signification, as in the last paragraph. On **知言**, see par. 17. On **浩然之氣** there is much vain babbling in the commentaries, to show how the **氣** of heaven and earth

難言也。其爲氣也，至大至剛，以直養而無害，則塞于天地之間。其爲氣也，配義與道，無是餒也是集義所生者，非義襲而取之也。行有不慊於心，則餒矣。我故曰：告子未嘗知義，以其外之也。必有事焉而勿正，心勿忘，勿助長也。無若宋人然。宋人有閔其苗之不長，

○十三節

○十四節

○十五節

13. 'This is the passion-nature:—It is exceedingly great, and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth.

14. 'This is the passion-nature:—It is the mate and assistant of righteousness and reason. Without it, *man* is in a state of starvation.

15. 'It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved. I therefore said, "Kão has never understood righteousness, because he makes it something external."

16. 'There must be the *constant* practice of *this righteousness*, but without the object of *thereby nourishing the passion-nature*. Let not the mind forget *its work*, but let there be no assisting the growth of *that nature*. Let us not be like the man of Sung. There was a man of Sung, who was grieved that his growing corn was not

is the 氣 also of man. Mencius, it seems to me, has before his mind the ideal of a perfect man, complete in all the parts of his constitution. It is this which gives its elevation to his language. 13. 以直養,—as in pars. 7, 15;

無害,—as in the latter part of par. 15. 塞 is here in the sense of 'to fill up,' not 'to stop up.' Still the 塞乎天地之間 is one of those heroic expressions, which fill the ear, but do not inform the mind. 14. A pause must be made after the 是, which refers to the 浩然之氣. 餒 refers to 體, in 體之充, in

par. 9. It is better, however, in the translation, to supply 'man,' than 'body.' 15. 襲, 'to take an enemy by surprise;' and 義襲 =

'incidental acts of righteousness.' 餒 refers to the passion-nature itself. The analysis of conduct and feeling here is very good. Mencius's sentiment is just, 'Tis conscience makes cowards of us all. On the latter sentence, see Bk. VI. v. et al. 16. I have given the meaning of the text—必有事焉，而勿正，心勿忘，勿助長 after Chao Ch'i, to whom Chü Hsi also inclines. But for their help, we

而揠之者，芒芒然歸，謂其人曰：今日病矣，予助苗長矣。其子趨而往視之，苗則槁矣。天下之不助苗長者寡矣。以為無益而舍之者，不耘苗者也；助之長者，揠苗者也。非徒無益，而又害之。何謂知言？曰：詖辭，知其所蔽；淫辭，知其所陷；邪辭，知其所離；遁辭，知其所窮。生於其心，害於其政，發於

longer, and so he pulled it up. *Having done this*, he returned home, looking very stupid, and said to his people, "I am tired to-day. I have been helping the corn to grow long." His son ran to look at it, and found the corn all withered. There are few in the world, *who do not deal with their passion-nature, as if they were assisting the corn to grow long.* Some indeed consider it of no benefit to them, and let it alone:—they do not weed their corn. They who assist it to grow long, pull out their corn. *What they do is not only of no benefit to the nature, but it also injures it.*

17. *Kung-sun Ch'âu further asked, 'What do you mean by saying that you understand whatever words you hear?' Mencius replied, 'When words are one-sided, I know how the mind of the speaker is clouded over. When words are extravagant, I know how the mind is fallen and sunk. When words are all-depraved, I know how the mind has departed from principle. When words are evasive, I know how the mind is at its wit's end. These evils growing in the mind,*

should hardly know what to make of it. 正

■ taken in the sense of 預期, 'to do with anticipation of, or a view to, an ulterior object.' This meaning of the term is supported by an example from the 春秋傳. 病 = 'tired.'

17. Here, as sometimes before, we miss the preliminary 曰, noting a question by Mencius's interlocutor, and the same omission is frequent

in all the rest of the chapter. I have supplied the lacunae after Ch'ü Hsi, who himself follows Lin Chih-ch'í (林之奇), a scholar, who died A.D. 1176. Ch'ao Ch'í sometimes errs egregiously in the last part, through not distinguishing the speakers. With regard to the first ground of Mencius's superiority over Kao, —his 'knowledge of words,' as he is briefer than on the other, so he is still less satisfactory, —to my mind at least. Perhaps he means to

其政害於其事。聖人復起，必從吾言矣。宰我、子貢、善爲說辭。冉牛、閔子、顏淵，善言德行。孔子兼之曰：我於辭命，則不能也。然則夫子既聖矣乎？曰：惡，是何言也！昔者，子貢問於孔子曰：夫子聖矣乎？孔子曰：聖，則吾不能；我學不厭，而教不倦。

do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a Sage shall again arise, he will certainly follow my words.'

18. *On this Ch'âu observed*, 'Tsâi Wo and Tsze-kung were skilful in speaking. Zan Niû, the disciple Min, and Yen Yüan, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, *but still* he said, "In the matter of speeches, I am not competent."—Then, Master, have you attained to be a Sage?'

19. *Mencius said*, 'Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, "Master, are you a Sage?" Confucius answered him, "A Sage is what I cannot rise to. I learn without satiety, and teach without being tired." Tsze-kung said, "You learn without satiety:—that shows your wisdom. You teach without

say, that however great the dignity to which he might be raised, his knowledge of words, and ability in referring incorrect and injurious speeches to the mental defects from which they sprang, would keep him from being deluded, and preserve his mind unperturbed. One of the scholars Ch'êng uses this illustration:—'Mencius with his knowledge of words was like a man seated aloft on the dais, who can distinguish all the movements of the people below the hall, which he could not do, if it were necessary for him to descend and mingle with the crowd.' The concluding remark gives rise to the rest of the chapter, it seeming to Ch'âu that Mencius placed himself by it on the platform of sages. 18. Compare Analects, XI. ii. 2, to the enumeration in which of the excellences of several of Confucius's disciples there seems to be here a reference. There, however, it is said that Zan Niû, Min, and Yen Yüan were distinguished for

德行, and here we have the addition of 善言, which give a good deal of trouble. Some take 言 as a verb,—'were skilful to speak of virtuous conduct.' So the Tartar version, according to Julien. Sun Shih makes it a noun, as I do. The references to the disciples are quite inept. The point of Ch'âu's inquiry lies in Confucius's remark, found nowhere else, and obscure enough. He thinks Mencius is taking more to himself than Confucius did. Ch'âu Ch'i, however, takes 我於辭云云 as a remark of Mencius, but it is quite unnatural to do so. Observe the force of the 既,—you have come to be. 19. 惡, in 1st tone; an exclamation, not interrogative. This conversation with Tsze-kung is not found in the Analects. Compare

也。子貢曰：學不厭，智也。教不倦，仁也。仁且智，夫子既聖矣。夫聖，孔子不居，是何言也。昔者，竊聞之：子夏、子游、子張、皆有聖人之一體。冉牛、閔子、顏淵，則具體而微。敢問所安。曰：姑舍是。曰：伯夷、伊尹，何如？曰：不同道，非其君不事，非其民不使。治則進，亂則退。伯夷也。何事非君？何使非民？治亦進，

being tired :—that shows your benevolence. Benevolent and wise :—Master, you ARE a Sage.” Now, since Confucius would not allow himself to be regarded as a Sage, what words were those ?

20. *Ch'âu* said, ‘Formerly, I once heard this :—Tsze-hsiâ, Tsze-yû, and Tsze-chang had each one member of the Sage. Zan Niû, the disciple Min, and Yen Yüan had all the members, but in small proportions. I venture to ask,—With which of these are you pleased to rank yourself ?’

21. *Mencius* replied, ‘Let us drop speaking about these, if you please.’

22. *Ch'âu* then asked, ‘What do you say of Po-î and Î Yin ?’ ‘Their ways were different from mine,’ said *Mencius*. ‘Not to serve a prince whom he did not esteem, nor command a people whom he did not approve ; in a time of good government to take office, and on the occurrence of confusion to retire :—this was the way of Po-î. To say—“Whom may I not serve ? My serving him makes him my ruler. What people may I not command ? My commanding them

Analects, VII. ii, xxviii, which latter chapter may possibly be another version of what *Mencius* says here. 20. 竊 is used with other

verbs to give a deferential tone to what they say. 21. Compare Bk. I. Pt. II. xxi. Does *Mencius* here indicate that he thought himself superior to all the worthies referred to—even to Yen Yüan ? Hardly so much as that ; but that he could not be content with them for his model.

22. Po-î,—see *Analects*, V. xxii. Î Yin,—see *Analects*, XII. xxii. 非其君，非其民，—the emphatic *his*, i.e. as paraphrased in the translation. 何事非君，何使非民 = 得君則事，何所事而非我君，得民則使，何所使而

亂亦進。伊尹也。可以仕則仕，
 可以止則止，可以久則久，可
 以速則速。孔子也，皆古聖人
 也。吾未能有行焉，乃所願則
 學孔子也。廿三節伯夷、伊尹於孔子，
 若是班乎？曰：否。自有生民以
 來，未有孔子也。廿四曰：然則有同
 與？曰：有。得百里之地而君之，
 皆能以朝諸侯，有天下，行一
 不義，殺一不辜，而得天下，皆

makes them my people." In a time of good government to take office, and when disorder prevailed, also to take office:—that was *the way of* Í Yin. When it was proper to go into office, then to go into it; when it was proper to keep retired from office, then to keep retired from it; when it was proper to continue in it long, then to continue in it long; when it was proper to withdraw from it quickly, then to withdraw quickly:—that was *the way of* Confucius. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius.'

23. *Cháu said*, 'Comparing Po-í and Í Yin with Confucius, are they to be placed in the same rank?' *Mencius replied*, 'No. Since there were living men until now, there never was another Confucius.'

24. *Cháu said*, 'Then, did they have any points of agreement with him?' The reply was,—'Yes. If they had been sovereigns over a hundred *li* of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the throne. And none of them, in order to obtain the throne, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him.'

非我民。I have given the meaning, but the conciseness of the text makes it difficult to a learner. The different ways of Po-í, Í Yin, and Confucius are thus expressed:—'The principle of the first was purity—以清爲其

道; that of the second was office—以任爲其道; that of the third was what the time required—以時爲其道.' 23. The meaning of this paragraph is expressed rightly in the

不爲也。是則同。曰：敢問其所
 以異。曰：宰我、子貢有若、智足
 以知聖人，汙不至阿其所好。
 宰我曰：以予觀於夫子，賢於
 堯舜遠矣。子貢曰：見其禮而
 知其政，聞其樂而知其德，由
 百世之後，等百世之王，莫之
 能違也。自生民以來，未有夫
 子也。有若曰：豈惟民哉？麒麟
 之於走獸，鳳凰之於飛鳥，泰

25. *Ch'âu* said, 'I venture to ask wherein he differed from them.' *Mencius* replied, 'Ts'ai Wo, Tsze-kung, and Yü Zo had wisdom sufficient to know the sage. Even had they been ranking themselves low, they would not have demeaned themselves to flatter their favourite.'

26. 'Now, Ts'ai Wo said, "According to my view of our Master, he was far superior to Yáo and Shun."

27. 'Tsze-kung said, "By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. After the lapse of a hundred ages I can arrange, according to their merits, the kings of a hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been another like our Master."

28. 'Yü Zo said, "Is it only among men that it is so? There is the Ch'í-lin among quadrupeds, the Fāng-hwang among birds, the

translation. If we understand a 之 before the 於, then the idiom is like that of 之於, in Bk. I. Pt. I. iii. 1. 25. 汙, —wū, or wá, 'low-lying water,' used here simply for 'low,' with reference to the wisdom of Ts'ai Wo and Tsze-kung, in their own estimation. 阿 in the sense of 'partial,' = 'to flatter.' 26. With this and the two next paragraphs, compare the eulogium of Confucius, in the *Chung Yung*, chaps. 30-32, and *Analects*, XIX. xxiii-xxv. 鳳凰, —see *Analects*, XI. ix. 28. The ch'í is properly the male, and the lin, the female of the animal referred to;—a monster, with a deer's body, an ox's tail, and a horse's feet, which appears to greet the birth of a sage, or the reign of a sage sovereign. Both in 麒麟 and 鳳凰, the names of the male and female are put together,

山之於丘垤、河海之於
行潦、類也。聖人之於民、
亦類也。出於其類、拔乎
其萃、自生民以來、未有
盛於孔子也。
孟子曰、以力假仁者
霸、霸必有大大國、以德行
仁者王、王不待大。湯以
七十里、文王以百里、以
力服人者、非心服也、力

T'ai mountain among mounds and ant-hills, and rivers and seas among rain-pools. *Though different in degree*, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius."

CHAP. III. 1. Mencius said, 'He who, using force, makes a pretence to benevolence is the leader of the princes. A leader of the princes requires a large kingdom. He who, using virtue, practises benevolence is the sovereign of the kingdom. To become the sovereign of the kingdom, a prince need not wait for a large kingdom. T'ang did it with *only* seventy *li*, and king Wán with *only* a hundred.

2. 'When one by force subdues men, they do not submit to him in heart. *They submit, because their strength is not adequate to resist.*

to indicate one individual of either sex. The image in 拔乎其萃 is that of stalks of grass or grain, shooting high above the level of the waving field. 未有盛於孔子, — 'there has not been one more complete than Confucius.' But this would be no more than putting Confucius on a level with other sages. I have therefore translated after the example of Chü Hsi, who says—自古聖人,固皆異於衆人,然未有如孔子之盛者也. That 於=如 is one of the explanations of the character given by 王引之, in his Treatise on the Particles.

THE PRINCES AND A SOVEREIGN OF THE KINGDOM; AND BETWEEN SUBMISSION SECURED BY FORCE AND THAT PRODUCED BY VIRTUE. 1. 霸 and 王 are here the recognised titles and not = 'to acquire the chieftaincy,' 'to acquire the sovereignty.' In the 集證, we find much said on the meaning of the two characters. 王 is from three strokes (三), denoting heaven, earth, and man, with a fourth stroke, — or unity, going through them, grasping and uniting them together, thus affording the highest possible conception of power or ability. 霸 is synonymous with 伯, and of kindred meaning with the words, of nearly the same sound, 把, 'to

3. THE DIFFERENCE BETWEEN A CHIEFTAIN OF

不瞻也。以德服人者，中心悅而誠服也。如七十子之服孔子也。詩云：『西自東，自南自北，無思不服。』此之謂也。

孟子曰：『仁則榮，不仁則辱。今惡辱而居不仁，是猶惡溼而居下也。如惡之，莫如貴德而尊士。賢者在位，能者在職，國』

When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. What is said in the Book of Poetry,

"From the west, from the east,
From the south, from the north,

There was not one who thought of refusing submission,"
is an illustration of this.'

CHAP. IV. 1. Mencius said, 'Benevolence brings glory to a prince, and the opposite of it brings disgrace. For the princes of the present day to hate disgrace and yet to live complacently doing what is not benevolent, is like hating moisture and yet living in a low situation.

2. 'If a prince hates disgrace, the best course for him to pursue, is to esteem virtue and honour virtuous scholars, giving the worthiest among them places of dignity, and the able offices of trust. When throughout his kingdom there is leisure and rest from external

grasp with the hand,' and 迫, 'to urge,' to

press.' 2. 力不瞻 is translated by Julien,

— 'quia nempe vires (i.e. vis armorum) ad id obtinendum non sufficiunt.' Possibly some Chinese commentators may have sanctioned such an interpretation, but it has nowhere come under my notice. The 'seventy disciples' is giving a round number, the enumeration of them differing in different works. We find them reckoned at 73, 76, &c. See in the prolegomena to vol. i, p. 112. For the ode see the Shih-ching, III. i. Ode X. st. 6, celebrating the influence of the kings Wan and Wû. The four quarters are to be viewed from Hào (鎬), king Wû's capital. 思 is not to be taken as an abstract noun, = 'thought.'

鄒浩, a statesman and scholar of the eleventh century, says on this chapter:— 'He who subdues men by force, has the intention of subduing them, and they dare not but submit. He who subdues men by virtue, has no intention to subdue them, and they cannot but submit. From antiquity downwards there have been many dissertations on the leaders of the princes, and the true sovereign, but none so deep, incisive, and perspicuous as this chapter.'

4. GLORY IS THE SURE RESULT OF BENEVOLENT GOVERNMENT. CALAMITY AND HAPPINESS ARE

MEN'S OWN SEEKING. 1. 居不仁, literally, 'to dwell in not-benevolence,' i.e. complacently to go on in the practice of what is not benevolent. 2. 莫如 covers as far as to 政刑,

家閒暇及是時明其政刑
 雖大國必畏之矣○二節詩云迨
 天之未陰雨徹彼桑土綢
 繆牖戶今此下民或敢侮
 予孔子曰爲此詩者其知
 道乎能治其國家誰敢侮
 之○四節今國家閒暇及是時般
 樂怠敖是自求禍也○五節禍福
 無不自己求之者○六節詩云永

troubles, let him, taking advantage of such a season, clearly digest the principles of his government with its legal sanctions, and then even great kingdoms will be constrained to stand in awe of him.

3. 'It is said in the Book of Poetry,

"Before the heavens were dark with rain,
 I gathered the bark from the roots of the mulberry trees,
 And wove it closely to form the window and door of my nest;
 Now, I thought, ye people below,
 Perhaps ye will not dare to insult me."

Confucius said, "Did not he who made this ode understand the way of governing?" If a prince is able rightly to govern his kingdom, who will dare to insult him?

4. 'But now the princes take advantage of the time when throughout their kingdoms there is leisure and rest from external troubles, to abandon themselves to pleasure and indolent indifference;—they in fact seek for calamities for themselves.

5. 'Calamity and happiness in all cases are men's own seeking.

and 賢者在位 and the next clause are to be taken as in apposition simply with the one preceding. See the Doctrine of the Mean, chap. xx. The 賢者在位 here corresponds to the 尊賢 there, and the 能者在職 may embrace both the 敬大臣 and the 體羣臣. 刑,—not punishments, but penal laws. 3. See the Shih-ching, I. xv. Ode II.

st. 2, where for 今此下民 we have 今女下民, the difference not affecting the sense. The ode is an appeal by some small bird to an owl not to destroy its nest, which bird, in Mencius's application of the words, is made to represent a wise prince taking all precautionary measures. 4. 般,—read p'an, and tone, nearly synonymous with the next character, 樂 (lo). 6. For the ode see the Shih-ching, III. i. Ode I.

言配命、自求多福、太
甲曰、天作孽、猶可違、
自作孽、不可活、此之
謂也。
孟子曰、尊賢使能、
俊傑在位、則天下之
士皆悅、而願立於其
朝矣。市廛而不征、法
而不廛、則天下之商、
皆悅、而願藏於其市、

6. 'This is illustrated by what is said in the Book of Poetry,—
"Be always studious to be in harmony with the ordinances
of God,"

So you will certainly get for yourself much happiness ;"
and by the passage of the Tâi Chiah,—“ When Heaven sends down
calamities, it is still possible to escape from them ; when we occasion
the calamities ourselves, it is not possible any longer to live.”’

CHAP. V. 1. Mencius said, 'If a ruler give honour to men of
talents and virtue and employ the able, so that offices shall all be
filled by individuals of distinction and mark ;—then all the scholars
of the kingdom will be pleased, and wish to stand in his court.

2. 'If, in the market-place of his capital, he levy a ground-rent
on the shops but do not tax the goods, or enforce the proper regula-
tions without levying a ground-rent ;—then all the traders of the
kingdom will be pleased, and wish to store their goods in his
market-place.

st. 6. 言 - 念, 'to think of.' For the other
quotation, see the Shû-ching, IV. v. Sect. II. 3,
where we have 逭, 'to escape,' for 活, but
the meaning is the same.

5. VARIOUS POINTS OF TRUE ROYAL GOVERNMENT
NEGLECTED BY THE PRINCES OF MENCIUS'S TIME,
ATTENTION TO WHICH WOULD SURELY CARRY ANY
ONE OF THEM TO THE ROYAL THRONE. 1. Compare
last chapter, par. 2. The wisest among 1,000 men
is called 俊; the wisest among ten is called 傑.
Numbers, however, do not enter into the sig-
nification of the terms here. 天下之士
云云,—compare Bk. I. Pt. I. vii. 18. 2. 廛,
'a shop, or market-stance,' is used here as a verb,
'to levy ground-rent for such a shop.' Accord-

ing to Chû Hsi, in the 語類, we are to
understand the market-place here as that in
the capital, which was built on the plan of the
division of the land, after the figure of the
character 井. The middle square behind was
the 市; the centre one was occupied by the
palace; the front one by the ancestral and other
temples, government treasuries, arsenals, &c. ;
and the three squares on each side were occu-
pied by the people. He adds that, when traders
became too many, a ground-rent was levied;
when they were few, it was remitted, and only
a surveillance was exercised of the markets by
the proper officers. That surveillance extended
to the inspection of weights and measures, regu-
lation of the price, &c. See its duties detailed

矣○三節關譏而不征，則天
 下之旅皆悅而願出
 於其路矣○四節耕者助而
 不稅，則天下之農皆
 悅而願耕於其野矣。
五節廛無夫里之布，則天
 下之民皆悅而願為
 之氓矣○六節信能行此五
 者，則鄰國之民仰之
 若父母矣，率其子弟

3. 'If, at his frontier-passes, there be an inspection of persons, but no taxes charged *on goods or other articles*, then all the travellers of the kingdom will be pleased, and wish to make their tours on his roads.

4. 'If he require that the husbandmen give their mutual aid to cultivate the *public field*, and exact no *other* taxes from them;—then all the husbandmen of the kingdom will be pleased, and wish to plough in his fields.

5. 'If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the kingdom will be pleased, and wish to come and be his people.

6. 'If a ruler can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led

in the Cháu-li, XIV. vii. 3. Compare Bk. I. Pt. II. v. 3; Pt. I. vii. 18. All critics refer for the illustration of this rule to the account of the duties of the 司關, in the Cháu-li, XV. xi. But from that it would appear that the levying no duties at the passes was only in bad years, and hence some have argued that Mencius's lesson was only for the emergency of the time. To avoid that conclusion, the author of the 四書拓餘說 contends that the Cháu-li has been interpolated in the place,—rightly, as it seems to me. 4. The rule of 助而不稅 is the same as that of 耕者九一, Bk. I. Pt. II. v. 3. 5. It is acknowledged by commentators that it is only a vague notion which we can obtain of the meaning of this paragraph. Is 廛 to be taken as in the translation, or verbally as in the second paragraph? What was

the 夫布? And what the 里布? It appears from the Cháu-li, that there was a fine, exacted from idlers or loafers in the towns, called 夫布, and it is said that the family which did not plant mulberry trees and flax according to the rules, was condemned to pay one hamlet, or twenty-five families', quota of cloth. But 布 may be taken in the sense of money, simply = 錢, which is a signification attaching to it. We must leave the passage in the obscurity which has always rested on it. Mencius is evidently protesting against some injurious exactions of the time. 氓 = 民, but the addition of the character 亡 seems intended to convey the idea of the people of other States coming to put themselves under a new rule. 6. 信 = 實, 'truly.' Observe

Is 廛 to be taken as in the translation, or verbally as in the second paragraph? What was

攻其父母，自生民以來，未
有能濟者也。如此，則無敵
於天下，無敵於天下者，天
吏也。然而不王者，未之有
也。

孟子曰：人皆有不忍人
之心。先王有不忍人之心，
斯有不忍人之政矣。以不
忍人之心，行不忍人之政，
治天下可運之掌上。

children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the kingdom, and he who has no enemy in the kingdom is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the royal dignity.'

CHAP. VI. 1. Mencius said, 'All men have a mind which cannot bear to see the sufferings of others.'

2. 'The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government, to rule the kingdom was as easy a matter as to make anything go round in the palm.'

the reciprocal influence of 其 in 率其子弟

弟 ('sons and younger brothers' = children)

and 攻其父母 天吏, — 'The minister or officer of Heaven.'

On this designation the commentator 饒氏雙峰 observes:— 'An officer is one commissioned by his sovereign; the officer of Heaven is he who is commissioned by Heaven. He who bears his sovereign's commission can punish men and put them to death. He may deal so with all criminals. He who bears the commission of Heaven, can execute judgment on men, and smite them. With all who are oppressing and misgoverning their kingdoms, he can deal so.'

6. THAT BENEVOLENCE, RIGHTEOUSNESS, PROPRIETY, AND KNOWLEDGE BELONG TO MAN AS NATURALLY AS HIS FOUR LIMBS, AND MAY AS

EASILY BE EXERCISED. The assertions made in this chapter are universally true, but they are to be understood as spoken here with special reference to the oppressive ways and government of the princes of Mencius' time. 1. 不

忍 alone is used in Bk. I. Pt. I. vii. 4, 5, 6. 人 is added here, because the discourse is entirely of a man's feelings, as exercised towards other men. 心, — 'the mind,' embracing the whole mental constitution. The 備旨, after Ch'ao

Ch'i, says that 不忍人 means — 'cannot bear to injure others.' But it is not only cannot bear to inflict suffering, but also cannot bear to see suffering. The examples in Bk. I. Pt. I. vii, make this plain. 2. 斯, — used

adverbially, as in Analects, X. x. 1. 運之, —

謂人皆有不忍人之心者，
 今人乍見孺子，將入於井，
 皆有怵惕惻隱之心，非所
 以內交於孺子之父母也，
 非所以要譽於鄉黨朋友
 也，非惡其聲而然也。^{四節}
 由是觀之，無惻隱之心，非人也，
 無羞惡之心，非人也，無辭
 讓之心，非人也，無是非之
 心，非人也。^{五節}惻隱之心，仁之

3. 'When I say that all men have a mind which cannot bear to see the sufferings of others, my meaning may be illustrated thus:—even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of *having been unmoved* by such a thing.

4. 'From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

5. 'The feeling of commiseration is the principle of benevolence.

之 must be taken generally, = 'a thing,' or as giving a passive signification to the verb.—'The government of the kingdom could be made to go round,' &c. Perhaps the latter construction is to be preferred. The whole is to be translated in the past sense, being descriptive of the ancient kings.

3. 孺, 'an infant at the breast,' here = 'a very young child.' 內, read as, and = 納.

內, 交, 'to form a friendship with,' 'to get the favour of.' 要, —the 1st tone, = 求.

鄉黨, —compare Analects, VI. iii. 4. 今 is to be joined to 人, —'men of the present time,' in opposition 'to the former kings.'

4. The two negatives 無—非 in the different clauses make the strongest possible affirmation. Literally, 'Without the feeling of commiseration there would not be man,' &c., or 'If a person be without this, he is not a man,' &c. 惻隱, 'pain and distress,' but as it is in illustration of the 不忍之心, we may render it by 'commiseration.' 'Shame and dislike,'—the shame is for one's own want of goodness, and the dislike is of the want of it in other men. 'Modesty and complaisance,'—modesty is the unloosing and separating from one's self, and complaisance is out-giving to others. 'Approving and disapproving,'—approving is the knowledge of goodness, and the approbation of it accordingly, and disapproving is the knowledge of what

端也。羞惡之心，義之端也。
 辭讓之心，禮之端也。是非
 之心，智之端也。人之有是
 四端也，猶其有四體也。有
 是四端而自謂不能者，自
 賊者也。謂其君不能者，賊
 其君者也。凡有四端於我
 者，知皆擴而充之矣。若火
 之始然，泉之始達，苟能充
 之，足以保四海。苟不充之，

The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

6. 'Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develop them*, they play the thief with themselves, and he who says of his prince that he cannot *develop them* plays the thief with his prince.

7. 'Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all

is evil, and disapprobation of it accordingly. Such is the account of the terms in the text, given by Chû Hsi and others. The feelings described make up, he says, the mind of man, and Mencius 'discoursing about commiseration goes on to enumerate them all.' This seems to be the true account of the introduction of the various principles. They lie together, merely in apposition. In the 或問和語類, however, Chû Hsi labours to develop the other three from the first.—Observe that 'the feeling of shame and dislike,' &c., in the original, is—'the mind that feels and dislikes,' &c. 5. 端 is explained by 端緒, 'the end of a clue,' that point outside, which may be laid hold of, and will guide us to all within. From the feelings which he has specified, Mencius reasons to the moral elements of our nature. It will be seen how to 智, 'knowledge,' 'wisdom,' he gives a moral sense. Compare Gen. ii. 17, iii. 5, 6; Job xxxviii. 36. 6. 賊,—compare Bk. I. Pt. II. viii. 3, but we can retain its primitive meaning in the translation. 7. 凡有四端於我者, not 'all who have,' &c., but 'all having,' &c., 於我,—*quasi dicat*, 'in their ego-ity.' 知皆, —皆 belongs to the 擴 below, and refers to the 四端.—The 備旨 says:—知字重看, 'the character 知 is

不足以事父母。
 孟子曰：矢人豈不仁
 於函人哉？矢人惟恐不
 傷人，函人惟恐傷人。巫
 匠亦然，故術不可不慎
 也。孔子曰：里仁爲美，擇
 不處仁，焉得智？夫仁，天
 之尊爵也；人之安宅也。
 莫之禦而不仁，是不智
 也。不仁、不智、無禮、無義。

within the four seas: Let them be denied that development, and they will not suffice for a man to serve his parents with.

CHAP. VII. 1. Mencius said, 'Is the arrow-maker less benevolent than the maker of armour of defence? And yet, the arrow-maker's only fear is lest men should not be hurt, and the armour-maker's only fear is lest men should be hurt. So it is with the priest and the coffin-maker. The choice of a profession, therefore, is a thing in which great caution is required.

2. 'Confucius said, "It is virtuous manners which constitute the excellence of a neighbourhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?" Now, benevolence is the most honourable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent;—this is being not wise.

3. 'From the want of benevolence and the want of wisdom will to have weight attached to it.' This is true, Mencius may well say—'Let men know,' or 'If men know.' How is it that after all his analyses of our nature to prove its goodness, the application of his principles must begin with an IF?

7. AN EXHORTATION TO BENEVOLENCE FROM THE DISGRACE WHICH MUST ATTEND THE WANT OF IT, LIKE THE DISGRACE OF A MAN WHO DOES NOT KNOW HIS PROFESSION. 1. 矢人豈不仁於

the 不 belongs not to the 豈, but to the 仁. If we might construe it with the 豈, we should have an instance parallel to 盛於 in ii. 28,—'benevolent as,' the 於 being =

如 函 has the meaning of 'all armour of defence.' 巫,—see Analects, XIII. xxii, where I have translated it 'wizard.' As opposed to 匠 (here = 'a coffin-maker'), one who makes provision for the death of men, it indicates one who prays for men's life and prosperity. But Mencius pursues his illustration too far. An arrow-maker need not be inhumane. 2. See Analects, IV. i. The commentators begin to bring in the idea of a profession at 擇不處仁, but the whole quotation must be taken first in its proper sense. The 不智 at the end refer to the same characters in the quotation. 3. 無 succeeding 不 shows that the

人役也。人役而恥爲役，由
 弓人而恥爲弓，矢人而恥
 爲矢也。如恥之，莫如爲仁。
 仁者如射，射者正己而後
 發，發而不中，不怨勝己者，
 反求諸己而已矣。
 孟子曰：子路，人告之以
 有過，則喜。禹聞善言則拜。
 大舜有大焉，善與人同，舍
 己從人，樂取於人以爲善。

ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude, is like a bow-maker's being ashamed to make bows, or an arrow-maker's being ashamed to make arrows.

4. 'If he be ashamed of his case, his best course is to practise benevolence.

5. 'The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself.'

CHAP. VIII. 1. Mencius said, 'When any one told Tsze-lû that he had a fault, he rejoiced.

2. 'When Yü heard good words, he bowed *to the speaker*.

3. 'The great Shun had a still greater *delight in what was good*. He regarded virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practise what was good.

second clause ensues from the first. 由，—
 used for 猶. 5. 仁者=欲爲仁之人. Compare Analects, III. vii and xvi.

8. HOW SAGES AND WORTHIES DELIGHTED IN WHAT IS GOOD. 1. Tsze-lû's ardour in pursuing his self-improvement appears in the Analects, V. xiii; XI. xxi. But the particular point mentioned in the text is nowhere else related of him. 2. In the Shû-ching, II. iii. 1, we have an

example of this in Yü. It is said,—禹拜昌
 言，'Yü bowed at these excellent words.' 3. 善
 與人同 is explained by Chü Hsi 公天
 下之善而不爲私也，'He con-
 sidered as public—common—the good of the
 whole world, and did not think it private to
 any.' Shun's distinction was that he did not
 think of himself, as Tsze-lû did, nor of others,
 as Yü did, but only of what was good, and un-

四節 自耕稼陶漁，以至爲帝，無
五節 非取於人者。取諸人以爲
 善，是與人爲善者也。故君
 子莫大乎與人爲善。
一節 孟子曰：伯夷，非其君不
 事，非其友不友，不立於惡
 人之朝，不與惡人言，立於
 惡人之朝，與惡人言，如以
 朝衣朝冠，坐於塗炭，推惡
 惡之心，思與鄉人立，其冠

4. 'From the time when he ploughed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.'

5. 'To take example from others to practise virtue, is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practise virtue.'

CHAP. IX. 1. Mencius said, 'Po-i would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. He would not stand in a bad prince's court, nor speak with a bad man. To stand in a bad prince's court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes. Pursuing the examination of his dislike to what was evil, *we find* that he *thought it necessary*, if he happened to be standing with a villager whose cap was not

consciously was carried to it, wherever he saw it. 4. Of Shun in his early days it is related in the 'Historical Records,' that 'he ploughed at the Li (歷) mountain, did potter's work on the banks of the Yellow River, fished in the Lèi lake (雷澤), and made various implements on the Shāu hill (壽丘), and often resided at Fū-hsiā (負夏).' There will be occasion to consider where these places were, in connexion with some of Mencius's future references to Shun. Dr. Medhurst supposes them to have been in Shan-hsi. See his Translation of the Shū-ching, p. 332. 5. 與 is here in the sense

of 助, 'to help.' The meaning is that others, seeing their virtue so imitated, would be stimulated to greater diligence in the doing of it.

9. PICTURES OF PO-I AND HUI OF LIÜ-HSIÄ, AND MENCIUS'S JUDGMENT CONCERNING THEM. 1. Compare chap. ii. 22. In 惡人之朝, 人 refers to the preceding 君, and may be translated *prince*, but in 與惡人立, 人 refers to the preceding 友, and must be translated *man*. 塗炭, 'mire and charcoal.' 推惡惡之心, 一推 is Mencius's speaking in his

不正，望望然去之，若將浼焉。是故諸侯雖有善其辭命而至者，不受也。不受也者，是亦不屑就已。^{二節}柳下惠，不羞汙君，不卑小官，進不隱賢，必以其道，遺佚而不怨，阨窮而不憫。故曰：爾爲爾，我爲我，雖袒裼裸裎於我側，爾焉能浼我哉？故由由然與之偕，而不自失焉。援而止之而止，援而止之而止者，是亦不屑去已。^{三節}孟

rightly adjusted, to leave him with a high air, as if he were going to be defiled. Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts.—He would not receive their gifts, counting it inconsistent with his purity to go to them.

2. 'Hui of Liü-hsiä was not ashamed to *serve* an impure prince; nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, he had a saying, "You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?" Therefore, self-satisfied, he accompanied with men indifferently, at the same time not losing himself. When he wished to leave, if pressed to remain in office, he would remain.—He would remain in office, when pressed to do so, not counting it required by his purity to go away.'

own person. 思 is the 'thought' of Po-i. 望望然, according to Chü Hsi, is 'the appearance of going away without looking round.' Cháo Ch'i makes it 'the appearance of being ashamed';—not so well. The final 已 gives

positiveness to the affirmation of the preceding clause. 2. Hui of Liü-hsiä,—see Analects, XV. xiii; XVIII. ii, viii. 與之偕,—the 之 properly refers to the party addressed, 'you are you.' 3. Compare chap. ii. 22. 君子,—by this

也。不君不隘不下隘，伯子
由子恭與恭，惠柳夷曰，

3. Mencius said, 'Po-î was narrow-minded, and Hûi of Liû-hsiâ was wanting in self-respect. The superior man will not manifest either narrow-mindedness, or the want of self-respect.'

term we must suppose that Mencius makes a tacit reference to himself, as having proposed Confucius as his model. The writer 韓元少 says:—'Elsewhere Mencius advises men to

imitate î and Hûi, but he is there speaking to the weak and the mean. When here he advises not to follow î and Hûi, he is speaking for those who wish to do the right thing at the right time.'

KUNG-SUN CH'ÂU. PART II.

而環七里三^{二節}不地利天^{第三章}時不^{一節}孟子章句公孫丑
不勝攻之郭城和地利如曰下丑

CHAPTER I. 1. Mencius said, 'Opportunities of time *vouchsafed* by Heaven are not equal to advantages of situation *afforded* by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

2. 'There is a city, with an inner wall of three *li* in circumference, and an outer wall of seven.—The enemy surround and attack it, but they are not able to take it. Now, to surround and attack it, there

1. NO ADVANTAGES WHICH A RULER CAN OBTAIN TO EXALT HIM OVER OTHERS ARE TO BE COMPARED WITH HIS GETTING THE HEARTS OF MEN. Because of this chapter Mencius has got a place in China among the writers on the art of war, which surely he would not have wished to claim for himself, his design evidently being to supersede the necessity of war and the recourse to arms altogether. 1. In the 天, 地, 人, we have the doctrine of the 三才, or 'Three Powers,' which is brought out so distinctly in the fourth part of the *Chung Yung*, and to show this in a translation requires it to be diffuse. As to

what is said at much length in Chinese commentaries about ascertaining the 'time of Heaven' by divination and astrology, it is to be set aside, as foreign to the mind of Mencius in the text, though many examples of the resort to it may be adduced from the records of antiquity. 2. The city here supposed, with its double circle of fortification, is a small one, the better to illustrate the superiority of advantages of situation, just as the next is a large one, to bring out the still greater superiority of the union of men. As to the evidence that a city of the specified dimensions must be the capital of a baronial State (子男之城), see the 集

環而攻之，必有得天時者矣，然而不勝者，是天時不如地利也。^{三節}城非不高也，池非不深也，兵革非不堅利也，米粟非不多也，委而去之，是地利不如人和也。^{四節}故曰：域民不以封疆之界，固國不以山谿之險，威天下不以兵革之利。得道者多

must have been vouchsafed to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth.

3. 'There is a city, whose walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms of its defenders, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. Yet it is obliged to be given up and abandoned. This is because advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.'

4. 'In accordance with these principles it is said, "A people is bounded in, not by the limits of dykes and borders; a State is secured, not by the strengths of mountains and rivers; the kingdom is overawed, not by the sharpness and strength of arms." He who finds the proper course has many to assist him. He who loses the proper course has few to assist him. When this,—the being assisted by few,—reaches its extreme point, his own relations revolt from the

證, in loc. 3. 非不, the repeated negation, not only affirms, but with emphasis:—城非不高, 'the wall is not but high,' i.e. is high indeed. 兵, sharp weapons of offence. 革, 'leather,' intending, principally, the buff-coat, but including all other armour of defence. 米, 'rice,' without the husk; 粟, 'grain,' generally, in the husk. 4. 域, 'a

boundary,' 'a border,' is used verbally. 域民, —'to bound a people,' i.e. to separate them from other States. 封 is 'a dyke,' or 'mound.' The commentator 金仁山 says:—'Anciently, in every State, they made a dyke of earth to show its boundary (封土爲疆)' 谿, —'a valley with a stream in it;' here, in opposition to 山, = rivers or streams. The 道, or 'proper course,' intended is that style of govern-

助失道者寡助。寡助之
 至，親戚畔之。多助之至，
 天下順之。^{五節}以天下之所
 順，攻親戚之所畔，故君
 子有不戰而戰，必勝矣。
 第三章 孟子將朝王。王使人
 來曰：寡人如就見者也，
 有寒疾，不可以風。朝將
 視朝，不識可使寡人得
 見乎？對曰：不幸而有疾，

prince. When the being assisted by many reaches its highest point, the whole kingdom becomes obedient to the prince.

5. 'When one to whom the whole kingdom is prepared to be obedient, attacks those from whom their own relations revolt, *what must be the result?* Therefore, the true ruler will prefer not to fight; but if he do fight, he must overcome.'

CHAP. II. 1. As Mencius was about to go to court to see the king, the king sent a person to him with this message,—'I was wishing to come and see you. But I have got a cold, and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you then.' Mencius replied, 'Unfortunately, I am unwell, and not able to go to the court.'

ment—benevolence and righteousness—which will secure the 'union of men.' 親戚，—relatives by blood and by affinity. 5. The case put in the two first clauses is here left by Mencius to suggest its own result. The *chün-tze* is the prince intended above, 'who finds the proper course.' Chü Hsi and others complete 有不戰 by 則已, 'If he do not fight, well;' but the translation gives, I think, a better meaning.

2. How MENCIUS CONSIDERED THAT IT WAS SLIGHTING HIM FOR A PRINCE TO CALL HIM BY MESSENGERS TO GO TO SEE HIM, AND THE SHIFTS HE WAS PUT TO TO GET THIS UNDERSTOOD. It must be understood that, at the time to which this chapter refers, Mencius was merely an honoured guest in Ch'i, and had no official situation or emolument. It was for him to pay his respects at court, if he felt inclined to do so; but if the

king wished his counsel, it was for him to show his sense of his worth by going to him, and asking him for it. 1. The first, third, and fourth 朝 are *ch'áo*, in 2nd tone, = 'to go to, or wait upon, at court.' So in all the other paragraphs. The second is *cháo*, in 1st tone, 'the morning.' The morning, as soon as it was light, was the regular time for the sovereign, and princes, to give audience to their nobles and officers, and proceed to the administration of business. The modern practice corresponds with the ancient in this respect. 如 is said

to be here = 欲, 'to wish,' which sense seems to be necessary, though we do not find it in the dictionary. 造, read *ts'áo*, the 4th tone, 'to go to.' The king's cold was merely a pretence. He wanted Mencius to wait on him. Mencius's cold was equally a pretence. Compare Con-

不能造朝。明日，出弔於東郭氏。公孫丑曰：「昔者，辭以病，今日弔，或者不可乎？」曰：「昔者疾，今日愈，如之何？」弔王使人問疾。醫來，孟仲子對曰：「昔者有王命，有采薪之憂，不能造朝，今病小愈，趨造於朝，我不識能至否乎？」使數人要於路，曰：「請必無歸，而造於朝，不得已。」

2. Next day, he went out to pay a visit of condolence to some one of the Tung-kwōh family, when Kung-sun Ch'áu said to him, 'Yesterday, you declined *going to the court* on the ground of being unwell, and to-day you are going to pay a visit of condolence. May this not be regarded as improper?' 'Yesterday,' said Mencius, 'I was unwell; to-day, I am better:—why should I not pay this visit?'

3. *In the mean time*, the king sent a messenger to inquire about his sickness, and also a physician. Māng Chung replied to them, 'Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better, and hastened to go to court. I do not know whether he can have reached it *by this time* or not.' *Having said this*, he sent several men to look for Mencius on the way, and say to him, 'I beg that, before you return home, you will go to the court.'

4. *On this*, Mencius felt himself compelled to go to Ching Ch'áu's, fucius's conduct, Analects, XVII. xx. 2. Tung-kwōh is not exactly a surname. The individual intended was a descendant of the duke Hwan, and so surnamed Chiang (姜), but that branch of Hwan's descendants to which he belonged having their possessions in the 'eastern' part of the State, the style of Tung-kwōh appears to have been given to them to distinguish them from the other branches. In going to pay the visit of condolence, Mencius's idea was that the king might hear of it, and understand that he had merely feigned sickness, to show his sense of the disrespect done to him in trying to in-

veigle him to go to court. 3. It is a moot-point, whether Māng Chung was Mencius's son, or merely a relative. The latter is more likely.

采薪之憂, —literally, 'sorrow of gathering firewood,' = a little sickness. See a similar expression in the Li Chi, I. Sect. II. i. 3, 8, —君使士射, 不能, 則辭以疾, 言曰: 某有負薪之憂. On this the 正義 says:—'Carrying firewood was the business of the children of the common people. From the lips of an officer, such language was indicative

而之景丑氏宿焉。景子曰：內則父子，外則君臣，人之大倫也。父子主恩，君臣主敬。丑見王之敬子也，未見所以敬王也。曰：惡是何言也？齊人無以仁義與王言者，豈以仁義爲不美也？其心曰：是何足與言仁義也？云爾，則不敬，莫大乎是。我非堯舜之道，不敢以陳於王前，故齊人莫如我敬王。

and there stop the night. Mr. Ching said to him, 'In the family, there is *the relation of* father and son; abroad, there is *the relation of* prince and minister. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, Sir, but I have not seen in what way you show respect to him.' Mencius replied, 'Oh! what words are these? Among the people of Ch'i there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable? No, but in their hearts they say, "This man is not fit to be spoken with about benevolence and righteousness." Thus they manifest a disrespect than which there can be none greater. I do not dare to set forth before the king any but the ways of Yáo and Shun. There is therefore no man of Ch'i who respects the king so much as I do.'

of humility.' 要, the 1st tone, = 求. Máng Chung, having committed himself to a falsehood, in order to make his words good, was anxious that Mencius should go to court. 4. What compelled Mencius to go to Ching Ch'au's was his earnest wish that the king should know that his sickness was merely feigned, and that he had not gone to court, only because he *would not be called to do so*. As Máng Chung's falsehood interfered with his first plan, he wished that his motive should get to the king through

Ching Ch'au, who was an officer of Ch'i. After 宿焉, Ch'ao Ch'i appends a note, — 'when he told him all the previous incidents.' No doubt, he did so. 惡, the 1st tone, 'oh!' as in Pt. I. ii. 19. 齊人 . . . 者, observe the force of the 者, carrying on the clause to those following for an explanation of it, as if there were a 所以 after 人. 云爾, —

也。^{五節}景子曰：否，非此之謂也。禮曰：父召無諾。君命召，不俟駕，固將朝也。聞王命而遂不果，宜與夫禮若不相似。然曰：豈謂是與？曾子曰：晉楚之富，不可及也。彼以其富，我以吾義；吾何慊乎哉？夫豈不義，而曾子言之是或一道也。天下有達尊三，爵

5. Mr. Ching said, 'Not so. That was not what I meant. In the *Book of Rites* it is said, "When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for." You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety.'

6. *Mencius* answered him, 'How can you give that meaning to my conduct? The philosopher Tsāng said, "The wealth of Tsin and Ch'ü cannot be equalled. Let *their rulers* have their wealth:—I have my benevolence. Let them have their nobility:—I have my righteousness. Wherein should I be dissatisfied *as inferior to them*?" Now shall we say that these sentiments are not right? Seeing that the philosopher Tsāng spoke them, there is in them, I apprehend, a *real* principle.—In the kingdom there are three things universally acknowledged to be honourable. Nobility is one of them; age is

see *Analects*, VII. xviii. 5. Different passages are here quoted together from the *Book of Rites*.

父召無諾,—see Bk. I. Sect. I. iii. 3, 14, 'A son must cry 唯 to his father, and not 諾,' which latter is a lingering response. 君命

召不俟駕 is found substantially in Bk. XI. Sect. iii. 2. 夫, in 1st tone, = 斯, as

in *Analects*, XI. ix. 3, *et al.* 6. 豈謂是與 (the 2nd tone),—literally, 'how means (it)

this?' 慊 has two opposite meanings, either 'dissatisfied,' or 'satisfied,' in which latter sense it is also *hsieh*. Ch'ü Hsi explains this by making it the same as 賺, 'something held in the mouth,' according to the nature of which will be the internal feeling. In the text, the idea is that of dissatisfaction. 夫豈不義,—義 is here 當然之理, = 'what is proper and right,' the subject being the remarks of Tsāng. 而曾子言之云云 is

一齒一德一朝廷莫如爵
鄉黨莫如齒輔世長民莫
如德惡得有其一以慢其
二哉故將大有爲之君必
有所不召之臣欲有謀焉
則就之其尊德樂道不如
是不足與有爲也故湯之
於伊尹學焉而後臣之故
不勞而王桓公之於管仲
學焉而後臣之故不勞而

one of them; virtue is one of them. In courts, nobility holds the first place of the three; in villages, age holds the first place; and for helping one's generation and presiding over the people, the other two are not equal to virtue. How can the possession of *only* one of these be *presumed on* to despise one who possesses the other two?

7. 'Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

8. 'Accordingly, there was the behaviour of T'ang to Î Yin:—he first learned of him, and then employed him as his minister; and so without difficulty he became sovereign. There was the behaviour of the duke Hwan to Kwan Chung:—he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes.

expanded thus in the 備旨:—'And, Tsang-tsze speaking them, they contain perhaps another principle different from the vulgar view.' 鄉黨, Analects, X. i. 齒, 'teeth,'

=age. 7. 不足與有爲 is by some interpreted—'is not fit to have to do with them,' i.e. the virtuous, but I prefer the meaning adopted in the translation. 8. In the 'Historical Records,' 殷本記, one of the accounts of Î Yin's becoming minister to T'ang is, that it

was only after being five times solicited by special messengers that he went to the prince's presence;—see the 集證, on Analects, XII. xxii. The confidence reposed by the duke Hwan in Kwan Chung appears in Pt. I. i. 3. Kwan was brought to Ch'i originally as a prisoner to be put to death, but the duke, knowing his ability and worth, had determined to employ him, and therefore, having first caused him to be relieved of his fetters, and otherwise honourably treated, he drove himself out of his capital to meet and receive him with all distinction, listening to long discourse on government;

霸九節今天下，地醜德齊，莫能相
 尚。無他，好臣其所教，而不好
 臣其所受教。湯之於伊尹，桓
 公之於管仲，則不敢召。管仲
 且猶不可召，而況不爲管仲
 者乎。
 陳臻問曰：前日於齊，王餽
 兼金一百而不受；於宋，餽七
 十鎰而受；於薛，餽五十鎰而
 受。前日之不受是，則今日之

9. 'Now' throughout the kingdom, the territories of the princes are of equal extent, and in their achievements they are on a level. Not one of them is able to exceed the others. This is from no other reason, but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

10. 'So did T'ang behave to Î Yin, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may he be called, who would not play the part of Kwan Chung!'

CHAP. III. 1. Ch'ân Tsin asked Mencius, saying, 'Formerly, when you were in Ch'î, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted; and when you were in Hsieh, 1,200 taels were sent, which you likewise accepted. If your declining to accept the gift in the first case was right, your accepting

see the 集證, on Analects, III. xxii. 9. 臣, metal' (I suppose 白金, or silver), called 'double, as being worth twice as much as the ordinary;'—see Analects, XI. xxi. 一百, i.e. 100 鎰 (鎰), which, as in Bk. I. Pt. II. ix.

3. BY WHAT PRINCIPLES MENCIUS WAS GUIDED IN DECLINING OR ACCEPTING THE GIFTS OF PRINCES. Ch'ân Tsin was one of Mencius's disciples, but this is all that is known of him. 餽, 'to present an offering of food;' here, more generally, 'to send a gift.' = 送. 兼金, 'double metal' (I suppose 白金, or silver), called 'double, as being worth twice as much as the ordinary;'—see Analects, XI. xxi. 一百, i.e. 100 鎰 (鎰), which, as in Bk. I. Pt. II. ix. 2, I estimate at 24 taels. Sung,—the present Kwei-teh in Ho-nan. Hsieh,—see Bk. I. Pt. II. xiv. The reference here, however, is inconsistent with what is stated in the note there, that Hsieh had long been incorporated with

受非也。今日之受是，則前
 日之不受非也。夫子必居
 一於此矣。^{三節}孟子曰：皆是也。
 當在宋也。予將有遠行，行
 者必以贐。^{四節}辭曰：餽贐，予何
 爲不受當在薛也。予有戒
 心。^{五節}辭曰：聞戒，故爲兵餽之。
 予何爲不受？若於齊，則未
 有處也。無處而餽之，是貨
 之也。焉有君子而可以貨

it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives.

2. Mencius said, 'I did right in all the cases.'

3. 'When I was in Sung, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was, "A present against travelling-expenses." Why should I have declined the gift?

4. 'When I was in Hsieh, I was apprehensive for my safety, and taking measures for my protection. The message was, "I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms." Why should I have declined the gift?

5. 'But when I was in Ch'í, I had no occasion for money. To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?'

Ch'í. 前日，今日，mark the relation of time between the cases simply. 今日 is not to be taken as = 'to-day.' 必居一於此，literally, 'must occupy (dwell in) one of these (places).' The meaning is that on either of the suppositions he would be judged to have done wrong. 3. 贐 or 費, 'a gift to a traveller against the expenses of his journey.' 必以贐，—it is difficult to assign its precise force to the 以. I consider the whole clause to be written as from the point of view of the prince of Sung:—in regard to travellers, he considered it was requisite to use the ceremony of 贐. 4. We must paraphrase 戒心 considerably to bring out the meaning. 爲, in 4th tone. 兵, 'a weapon of war,' or the character may be taken here for 'a weapon-bearer,' 'a soldier.' 5. 未有處也, —Julien says, —'sicut nos Gallice; il n'y a pas lieu à,' but if it were so, 處 would be the noun, in the 4th tone, whereas it

取乎
孟子之平陸謂其大夫
曰子之持戟之士一日而
三失伍則去之否乎曰不
待三然則子之失伍也亦
多矣凶年饑歲子之民老
羸轉於溝壑壯者散而之
四方者幾千人矣曰此非
距心之所得爲也曰今有
受人之牛羊而爲之牧之

CHAP. IV. 1. Mencius having gone to P'ing-lû, addressed the governor of it, saying, 'If *one* of your spearmen should lose his place in the ranks three times in one day, would you, Sir, put him to death or not?' 'I would not wait for three times *to do so*,' was the reply.

2. *Mencius* said, 'Well then, you, Sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water-channels, and the able-bodied, who have been scattered about to the four quarters, have amounted to several thousand.' The governor replied, 'That is a state of things in which it does not belong to me Chü-hsin to act.'

3. 'Here,' said *Mencius*, 'is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him;—

is the verb in the 3rd, = 'to manage,' 'to dispose of.' 未有處-未有所處

4. How MENCIUS BROUGHT CONVICTION OF THEIR FAULTS HOME TO THE KING AND AN OFFICER OF CH'Ï.

1. 之 is the verb = 往. P'ing-lû was a city on the southern border of Ch'Ï;—in the present department of Yen-châu in Shan-tung. The officer's name, as we learn from the last paragraph, was K'ung Chü-hsin. 大夫 here = 宰, 'Governor' or 'Commandant.' The 戟 is variously described. Some say it had three points; others that it had a branch or blade on one side. No doubt, its form varied. 去, the

3rd tone, 'to away with.' Commentators concur in the meaning given in the translation.

2. 凶年云云,—compare Bk. I. Pt. II.

xii. 2. Julien finds a difficulty in the 'several thousand,' as not applicable to the population of P'ing-lû. But it was Mencius's way to talk roundly. To make 千人 'one thousand,' we must read 幾, in 1st tone, and suppose the preposition 乎 suppressed. The meaning of the officer's reply is—that to provide for such a state of things, by opening the granaries and other measures, devolved on the supreme authority of the State, and not on him. 3. Compare 非身之所能爲 Bk. I. Pt. II. xv. 2.

者則必爲之求牧與芻矣。求牧與芻而不得則反諸其人乎抑亦立而視其死與曰此則距心之罪也。他日見於王曰王之爲都者臣知五人焉知其罪者惟孔距心爲王誦之。王曰此則寡人之罪也。

孟子謂蚺鼃曰子之辭靈丘而請士師似也爲其

of course he must search for pasture-ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge* to the owner? or will he stand by and see them die? 'Herein,' said the officer, 'I am guilty.'

4. Another day, Mencius had an audience of the king, and said to him, 'Of the governors of your Majesty's cities I am acquainted with five, but the only one of them who knows his faults is K'ung Chü-hsin.' He then repeated the conversation to the king, who said, 'In this matter, I am the guilty one.'

CHAP. V. 1. Mencius said to Ch'î Wâ, 'There seemed to be reason in your declining the governorship of Ling-ch'îü, and requesting to be appointed chief criminal judge, because *the latter office* would afford you the opportunity of speaking *your views*. Now

The first 牧 is the verb; the second a noun, = pasture-grounds. 諸 = 於 其人, —

'the man,' i.e. their owner. 抑亦, — the

force of the 亦 is — 'or — here is another supposition — will he, &c.?' Mencius means that Chü-hsin should not hold office in such circumstances. 4. 見 in 4th tone. 爲都者,

— 爲 has the sense of 'to administer,' 'to govern;' compare Analects, IV. xiii. 都, — properly 'a capital city,' but also used more generally. In the dictionary we find: — (1.)

Where the sovereign has his palace is called 都.

(2) The cities conferred on the sons and younger

brothers of the princes were called 都; in fact, every city with an ancestral temple containing the tablets of former rulers. (3) The cities from which nobles and great officers

derived their support were called 都 爲王, — 爲 in 4th tone.

5. THE FREEDOM BELONGING TO MENCIUS IN RELATION TO THE MEASURES OF THE KING OF CH'Î FROM HIS PECULIAR POSITION, AS UNSALARIED. 1. Of Ch'î Wâ we only know what is stated here. Ling-ch'îü is supposed to have been a city on the borders of Ch'î, remote from the court, Ch'î Wâ having declined the governorship of it, that he might be near the king. 士師, — see

Bk. I. Pt. II. vi. 2. 爲其可以言, —

 孟子爲卿於齊，出弔於滕，
一節進退，豈不綽綽然有餘裕哉？
 我無官守，我無言責也，則吾
 去，有言責者，不得其言則去，
 之也。有官守者，不得其職則
 不知也。○四節公都子以告曰：吾聞
○五節，所以自爲，則吾
 致爲臣而去。齊人曰：所以爲
 以言與。○二節蜚蜚諫於王而不用，
 可以言也。今旣數月矣，未可

several months have elapsed, and have you yet found nothing of which you might speak?

2. *On this*, Ch'í Wá remonstrated on some matter with the king, and, his counsel not being taken, resigned his office and went away.

3. The people of Ch'í said, 'In the course which he marked out for Ch'í Wá he did well, but we do not know as to the course which he pursues for himself.'

4. His disciple Kung-tû told him *these remarks*.

5. Mencius said, 'I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same. But I am in charge of no office; on me devolves no duty of speaking out my opinion:—may not I therefore act freely and without any constraint, either in going forward or in retiring?'

CHAP. VI. 1. Mencius, occupying the position of a high dignitary in Ch'í, went on a mission of condolence to T'ang. The king

literally, 'because of the possibility to speak.' As a criminal judge, Ch'í Wá would be often in communication with the king, and could remonstrate on any failures in the administration of justice that came under his notice. 2. 致,

'to resign,' 'give up,' as in *Analects*, I. vii, *et al.*

3. 所以爲 (in 3rd tone), literally, 'whereby for,' = 所以爲之處, as in the transla-

tion. 4. Kung-tû was a disciple of Mencius. See Bk. III. Pt. II. ix. 1; *et al.* 5. We find the phrase 綽綽有裕, with the same meaning as the more enlarged form in the text.

6. MENCIUS'S BEHAVIOUR WITH AN UNWORTHY ASSOCIATE. 1. 'Occupied the position of a high dignitary:—so I translate here 爲卿. Mencius's situation appears to have been only

王使蓋大夫、王驩爲輔行、
 王驩朝暮見、反齊滕之路、
 未嘗與之言行事也。^{二節}公孫
 丑曰、齊卿之位、不爲小矣、
 齊滕之路、不爲近矣、反之、
 而未嘗與言行事何也。曰、
 夫旣或治之、予何言哉。^{一節}
 孟子自齊葬於魯、反於
 齊、止於嬴、充虞請曰、前日、
 不知虞之不肖、使虞敦匠

also sent Wang Hwan, the governor of Kâ, as assistant-commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'äng and back, never spoke to him about the business of their mission.

2. Kung-sun Ch'âu said to Mencius, 'The position of a high dignitary of Ch'î is not a small one; the road from Ch'î to T'äng is not short. How was it that during all the way there and back, you never spoke to Hwan about the matters of your mission?' Mencius replied, 'There were the proper officers who attended to them. What occasion had I to speak to him about them?'

CHAP. VII. 1. Mencius went from Ch'î to Lû to bury his mother. On his return to Ch'î, he stopped at Ying, where Ch'ung Yü begged to put a question to him, and said, 'Formerly, in ignorance of my incompetency, you employed me to superintend the making of the coffin. As you were then pressed by the urgency of the business,

honorary, without emolument, and the king employed him on this occasion to give weight by his character to the mission. The officer of

蓋 (read kâ) was an unworthy favourite of the king. 輔行, not 'to assist him on the journey,' but with reference to what was the business (所行) of it. 見, - 4th tone. 反 implies the 往, or 'going,' as well as 'returning.'

2. 齊卿之位 refers to Wang Hwan, who had been temporarily raised to that dignity for the occasion. 夫 (in 2nd tone) 旣或, -

Now there were some '—i.e. the proper officers—治之,' who attended to them.' The glossarist of Ch'ao Ch'î understands this as spoken of Wang:—'He perhaps attended to them,' i.e. he thought that he knew all about them, and never put any questions to me; but the view adopted is more natural, and gives more point to Mencius's explanation of his conduct.

7. THAT ONE OUGHT TO DO HIS UTMOST IN THE BURIAL OF HIS PARENTS;—ILLUSTRATED BY MENCIUS'S BURIAL OF HIS MOTHER. Compare Bk. I. Pt. II. xvi. 1. The tradition is that Mencius had his mother with him in Ch'î, and that he carried her body to the family sepulchre in Lû.

事嚴虞不敢請。今願
竊有請也。木若以美
然曰：古者棺槨無度，
中古棺七寸，槨稱之，
自天子達於庶人，非
直爲觀美也。然後盡
於人心，^{〇二節}不得，不可以
爲悅。無財，不可以爲
悅。得之爲有財，古之
人皆用之，吾何爲獨

I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood of the coffin, it appeared to me, was too good.

2. Mencius replied, 'Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was *done by all*, from the sovereign to the common people, and not simply for the beauty of the appearance, but because they thus satisfied the natural feelings of their hearts.

3. 'If prevented by statutory regulations from making their coffins in this way, men cannot have the feeling of pleasure. If they have not the money to make them in this way, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

How long he remained in Lû is uncertain;—perhaps the whole three years proper to the mourning for a parent. Whether his stopping at Ying was for a night merely, or a longer period, is also disputed. Ch'ung Yü was one of his disciples. It has appeared strange that Yü should have cherished the matter so long, and submitted it to his master after a lapse of three years. (This is on the supposition that Mencius's return to Ch'i was after the completion of the three years' mourning.) But it is replied in the 四書釋地, that this only illustrates how fond Mencius's disciples were of applying to him for a solution of their doubts, and the instance of Ch'an Tsin, chap. iii, is another case in point of the length of time they would keep things in mind. 請,—as in Bk. I.

Pt. II. xvi. 1, 'to beg to put a question.' 敦 = 董治, 'to attend to.' 匠, as in Pt. I. vii. 1.

不肖,—see Chung Yung, chap. iv. 嚴 is explained as in the translation. But for the critics, I should render,—'In the gravity of your sorrow.' 竊,—see Pt. I. ii. 20. 2. 'Middle antiquity' commences with the Cháu dynasty. 稱, the 4th tone, 'to correspond, or be equal to.' 盡於人心,—於 is not what they call an 'empty character,' merely completing the rhythm of the sentence. The whole = 'they felt complete (that they had done their utmost) in their human hearts.' Mencius's account of the equal dimensions of the outer and inner coffin does not agree with what we find in the Li Chi, XIX. ii. 31. It must be borne in mind also, that the seven inches of the Cháu dynasty were only = rather more than four inches of the present day. 3. 不得, being opposed to 無財, requires to be supplemented, as in the

不然且比化者無使土親○四節
 膚於人心獨無慼乎吾聞○五節
 之也君子不以天下儉其
 親。
 一節
 沈同以其私問曰燕可
 伐與孟子曰可子噲不得
 與人燕子之不得受燕於
 子噲有仕於此而子悅之
 不告於王而私與之吾子
 之祿爵夫士也亦無王命

4. 'And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?

5. 'I have heard that the superior man will not for all the world be niggardly to his parents.'

CHAP. VIII. 1. Shān T'ung, on his own impulse, asked Mencius, saying, 'May Yen be smitten?' Mencius replied, 'It may. Tsze-k'wái had no right to give Yen to another man, and Tsze-chih had no right to receive Yen from Tsze-k'wái. Suppose there were an officer here, with whom you, Sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would *such a transaction* be allowable? And where is the difference between the case of Yen and this?'

translation. For 爲有財, some would give
 而有財. The 而 reads better, but the
 meaning is the same. 4. 比 (the 4th tone)
 化者,—the same as 比死者 in Bk. I.
 Pt. I. v. i. 化 is used appropriately with
 reference to the dissolution of the bodies of the
 dead. 膚, 'skin' = the bodies. 慼, the 4th
 tone, *hsiáo*. 獨無慼乎,—the meaning is
 —'shall this thing *alone* give no satisfaction to

a son's feelings?' 5. 不以天下云云.
 —Cháo Ch'i interprets this:—'will not deny
 anything in all the world which he can com-
 mand to his parents.' So, substantially, the
 modern paraphrasts.

8. DESERVED PUNISHMENT MAY NOT BE INFLICTED
 BUT BY PROPER AUTHORITY. A STATE OR NATION
 MAY ONLY BE SMITTEN BY THE MINISTER OF HEAVEN.
 The incidents in the history of Yen referred to
 are briefly these:—Tsze-k'wái, a weak silly man,
 was wrought upon to resign his throne to his
 prime minister Tsze-chih, in the expectation
 that Tsze-chih would decline the honour, and

而私受之於子，則可乎？何以異於是？^{二節}齊人伐燕，或問曰：「勸齊伐燕，有諸？」曰：「未也。」沈同問：「燕可伐與？」吾應之曰：「可。」彼然而伐之也，彼如曰：「孰可以伐之？」則將應之曰：「爲天吏，則可以伐之。」今有殺人者，或問之曰：「人可殺與？」則將應之曰：「可。」彼如曰：「孰可以殺之？」則將應之曰：「爲士師，則可以殺之。」今以燕伐燕，何爲勸之哉？

2. The people of Ch'î smote Yen. Some one asked Mencius, saying, 'Is it really the case that you advised Ch'î to smite Yen?' He replied, 'No. Shān Tung asked me whether Yen might be smitten, and I answered him, "It may." They accordingly went and smote it. If he had asked me—"Who may smite it?" I would have answered him, "He who is the minister of Heaven may smite it." Suppose the case of a murderer, and that one asks me—"May this man be put to death?" I will answer him—"He may." If he ask me—"Who may put him to death?" I will answer him,—"The chief criminal judge may put him to death." But now with *one* Yen to smite *another* Yen:—how should I have advised this?'

that thus he would be praised as acting the part of the ancient Yao, while he retained his kingdom. Tsze-chih, however, accepted the tender, and Tsze-k'wai was laid upon the shelf. By-and-by, his son endeavoured to wrest back the throne, and great confusion and suffering to the people ensued. Compare Bk. I. Pt. II. x, xi. 1. Shān (so read, as a surname) Tung appears to have been a high minister of the State. It is difficult to find a word by which to translate 伐, which implies the idea of Yen's deserving to be punished. 吾子,—referring to Shān

Tung, but we cannot translate it literally in English. 夫士也, 夫, in the 2nd tone, = 斯; 士 is the same person as 仕 above, 'a scholar seeking official employment.' 2. 應, the 4th tone. 彼然,—彼 refers to 'the king and people of Ch'î. 彼如曰,—彼 refers only to Shān Tung. 天吏, see Pt. I. v. 6. The one Yen is of course Ch'î, as oppressive as Yen itself.

孟子曰：「吾甚慙於
 燕人畔，王曰：『吾甚慙於
 孟子。』陳賈曰：『王無患焉。』王
 自以爲與周公孰仁且智。
 王曰：『惡！是何言也。』曰：『周公
 使管叔監殷，管叔以殷畔，
 知而使之，是不仁也。不知
 而使之，是不智也。仁智，周
 公未之盡也，而況於王乎？』
 賈請見而解之。見孟子，問
 曰：『周公何人也？』曰：『古聖人

CHAP. IX. 1. The people of Yen having rebelled, the king of Ch'i said, 'I feel very much ashamed when I think of Mencius.'

2. Ch'ân Chiâ said to him, 'Let not your Majesty be grieved. Whether does your Majesty consider yourself or Ch'au-kung the more benevolent and wise?' The king replied, 'Oh! what words are those?' 'The duke of Ch'au,' said Chiâ, 'appointed Kwan-shû to oversee the heir of Yin, but Kwan-shû with the power of the Yin State rebelled. If knowing that this would happen he appointed Kwan-shû, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Ch'au was not completely benevolent and wise, how much less can your Majesty be expected to be so! I beg to go and see Mencius, and relieve your Majesty from that feeling.'

3. Ch'ân Chiâ accordingly saw Mencius, and asked him, saying, 'What kind of man was the duke of Ch'au?' 'An ancient sage,'

9. HOW MENCIUS BEAT DOWN THE ATTEMPT TO ARGUE IN EXCUSE OF ERRORS AND MISCONDUCT.

1. The people of Yen set up the son of Tsze-k'wâi as king, and rebelled against the yoke which Ch'i had attempted to impose on them. 'Ashamed when I think of Mencius,'—i. e. because of the advice of Mencius in regard to Yen which he had neglected. See Bk. I. Pt. II. x, xi. 2. Ch'ân Chiâ was an officer of Ch'i. Ch'au-kung,—see Analects, VII. v, et al. The case Chiâ refers to was this:—On king Wû's extinction of the Yin dynasty, sparing the life of Ch'au's son, he conferred on him the small State of Yin from which the dynasty had taken its name, but placed him under the surveillance

of his own two brothers, Hsien (鮮) and Tû (度), one of them older, and the other younger, than his brother Tan (旦), who was Ch'au-kung. Hsien has come down to us under the title of Kwan-shû, Kwan being the name of the principality which he received for himself. After Wû's death, and the succession of his son, Hsien and Tû rebelled, when Ch'au-kung took action against them, put the former to death, and banished the other. 監 (the 1st tone) 殷,—the 殷 here is the son of the sovereign Ch'au. That below is the name of the State. 解之,—I take 解 in the sense of 'to loose,' 'to free

也。曰：使管叔監殷，管叔以殷畔也。有諸？曰：然。曰：周公知其將畔而使之與？曰：不知也。然則聖人且有過與？曰：周公，弟也；管叔，兄也。周公之過，不亦宜乎？且古之君子，過則改之。今之君子，過則順之。古之君子，其過也，如日月之食，民皆見之，及其更也，民皆仰之。今之君子，豈徒順之，又從爲之辭。

was the reply. 'Is it the fact, that he appointed Kwan-shû to oversee the heir of Yin, and that Kwan-shû with the State of Yin rebelled?' 'It is.' 'Did the duke of Châu know that he would rebel, and purposely appoint him to that office?' Mencius said, 'He did not know.' 'Then, though a sage, he still fell into error?' 'The duke of Châu,' answered Mencius, 'was the younger brother. Kwan-shû was his elder brother. Was not the error of Châu-kung in accordance with what is right?'

4. 'Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them with their former admiration. But do the superior men of the present day only persist in their errors? They go on to apologize for them likewise.'

from, with reference to the feeling of shame, not 'to explain.' 3. Before 然則 there should be a 曰, as it is the retort of Ch'ân Chia. 聖人且有過與, 且 implies a succeeding clause—'how much more may one inferior to him!'—況下于公者乎.

What Mencius means in conclusion is, that brother ought not to be suspicious of brother: that it is better to be deceived than to impute evil. 4. In 今之君子, the 君子 must be taken vaguely. 更, the 1st tone, = 改. Shall we refer it to the sun and moon, or to the ancient worthies? Primarily, its application is

王孟子致爲臣而歸。一節
 見孟子曰。前日願見而不
 可得。得待同朝甚喜。今又
 棄寡人而歸。不識可以繼
 此而得見乎。三節對曰。不敢請
 耳。固所願也。他日王謂時
 子曰。我欲中國而授孟子
 室。養弟子以萬鍾。使諸大
 夫國人皆有所矜式。子盍
 爲我言之時。四節子因陳子而

CHAP. X. 1. Mencius gave up his office, and made arrangements for returning to his native State.

2. The king came to visit him, and said, 'Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you.' Mencius replied, 'I dare not request permission to visit you at any particular time, but, indeed, it is what I desire.'

3. Another day, the king said to the officer Shih, 'I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with an allowance of 10,000 chung, that all the officers and the people may have such an example to reverence and imitate. Had you not better tell him this for me?'

4. Shih took advantage to convey this message by means of the disciple Ch'ăn, who reported his words to Mencius.

to the heavenly bodies. 爲之辭, the double object after 爲. The remark was a severe thrust at Ch'ăn Chia's own conduct.

10. MENCIUS IN LEAVING A COUNTRY OR REMAINING IN IT WAS NOT INFLUENCED BY PECUNIARY CONSIDERATIONS, BUT BY THE OPPORTUNITY DENIED OR ACCORDED TO HIM OF CARRYING HIS PRINCIPLES INTO PRACTICE. 1. 致爲臣, 致 as in chap. v. 2, only it is here simply 'resignation,' with little of the idea of sacrifice. 而歸, 'and returned.' —Ch'ao Ch'i says 'to his house,' and in accordance with this, he interprets 不敢請耳

below, 'I do not venture to ask you to come in person to see me,' which is surely absurd enough. The meaning must be what I have given. 2. 前日,—referring to the time before Mencius first came to Ch'i.

同朝 (ch'áo, 2nd tone) = 同朝之臣, 'all the officers of the court with himself.' 繼此

繼此見, 'in continuation of this seeing.' Mencius sees that the king with his complimentary expressions is really bidding him adieu, and answers, accordingly, in as complimentary a way, intimating his purpose to be

以告孟子陳子以時子之言告孟子孟子曰然夫時子惡知其不可也如使子欲富辭十萬而受萬是爲欲富乎季孫曰異哉子叔疑使己爲政不用則亦已矣又使其子弟爲卿人亦孰不欲富貴而獨於富貴之中有私龍斷焉古之爲市者以其所有易其所無

5. Mencius said, 'Yes; but how should the officer Shih know that the thing could not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?

6. 'Chî-sun said, "A strange man was Tsze-shû Î. He pushed himself into the service of government. His prince declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who indeed is there of men but wishes for riches and honour? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

7. "Of old time, the market-dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was

gone. 3. The king after all does not like the idea of Mencius's going, and thinks of this plan to retain him, which was in reality what Mencius, in chap. iii, calls 'bribing' him. 爲, the 4th tone. 4. Ch'ân here is the Ch'ân Tsin of chap. iii. 因 is explained by 依託, 'entrusted to.' But it is more, and = 'to take advantage of,' with reference to Ch'ân's being a disciple of Mencius. 5. Mencius does not find it convenient to state plainly his real reason for going,—that he was not permitted to see his principles carried into practice, and therefore repels simply the idea of his being accessible to pecuniary considerations. 100,000 *chung* was the fixed allowance of a 卿, which Mencius had declined to receive. 6. Of Chî-sun and

Tsze-shû Î we know only what is mentioned here. Ch'ao Ch'î says that they were disciples of Mencius, and that Chî-sun made his remark with a view to induce Mencius to push forward his disciples into the employment which he could not get for himself. But such a view is inadmissible. 使己, 使其子弟—the first 使, it is said, merely refers to the prince's employment of him, and the second to his contriving and bringing about the employment of his son or younger brother; but why should we not give the character the same force in both cases? 龍, the 3rd tone, read as and = 龍, 'a mound.' 斷, 4th tone, 'cut,' 'abrupt,' 'well defined.' 治, 2nd tone. Observe

者、有司者治之耳、有賤丈
夫焉、必求龍斷而登之、以
左右望、而罔市利、人皆以
爲賤、故從而征之、征商、自
此賤丈夫始矣。
一節
孟子去齊、宿於晝。二節
有欲爲王留行者、坐而言、不應
隱几而臥。三節客不悅曰、弟子
齊宿而後敢言、夫子臥而
不聽、請勿復敢見矣。曰、坐、

a mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

CHAP. XI. 1. Mencius, having taken his leave of Ch'í, was passing the night in Cháu.

2. A person who wished to detain him on behalf of the king, came and sat down, and began to speak to him. Mencius gave him no answer, but leant upon his stool and slept.

3. The visitor was displeased, and said, 'I passed the night in careful vigil, before I would venture to speak to you, and you, Master, sleep and do not listen to me. Allow me to request that I may not again presume to see you.' Mencius replied, 'Sit down,

the force of 耳, 'only,' which also belongs to it in par. 2, weakening the 不敢請. 征之,—the 之 should be referred to the mean individual spoken of.

11. HOW MENCIUS REPELLED A MAN, WHO, OFFICIOUSLY AND ON HIS OWN IMPULSE, TRIED TO DETAIN HIM IN CH'Í. 1. 晝 was a city on the southern border of Ch'í. Some think it should be written 晝, and refer it to a place in the present district of 臨淄, but this would place it north from Lû, whither Mencius was retiring.

Mencius withdrew leisurely, hoping that the king would recall him and pledge himself to follow his counsels. 2. 爲 (4th tone) 王,—'for the king,' i.e. knowing it would please the king. 應,—4th tone. 隱,—the 3rd tone, 'to lean upon.' The 几 was a stool or bench, on which individuals might lean forward, or otherwise, as they sat upon their mats. It could be carried in the hand. See the Li Chí, Bk. I. Sect. I. ii. 1, 一謀於長者, 必操几杖以從之. 3. 齊 (chái), the 1st tone, = 齋, 'to keep a vigil,' 'to fast.' 齊宿,—'fasted and passed

我明語子。昔者魯繆公，
無人乎子思之側，則不
能安子思。泄柳申詳，無
人乎繆公之側，則不能
安其身。子爲長者慮，而
不及子思，子絕長者乎？
長者絕子乎？
孟子去齊。尹士語人
曰：「不識王之不可以爲
湯武，則是不明也。識其

and I will explain the case clearly to you. Formerly, if the duke Mû had not kept a person by the side of Tsze-sze, he could not have induced Tsze-sze to remain with him. If Hsieh Liû and Shân Hsiang had not had a *remembrancer* by the side of the duke Mû, he would not have been able to make them feel at home and remain with him.

4. 'You anxiously form plans with reference to me, but you do not treat me as Tsze-sze was treated. Is it you, Sir, who cut me? Or is it I who cut you?'

CHAP. XII. 1. When Mencius had left Ch'î, Yin Shih spoke about him to others, saying, 'If he did not know that the king could not be made a T'ang or a Wû, that showed his want of intelligence. If he knew that he could not be made such, and came

the night.' 請勿復 (in 4th tone) 敢見 is merely the complimentary way of complaining of what the guest considered the rudeness of his reception. 語, the 4th tone, = 告. 繆, here read Mû, was the honorary epithet of the duke Hsien (顯), B.C. 409-375. Tsze-sze, — the grandson of Confucius. Shân Hsiang, — the son of Tsze-chang (子張), one of Confucius's disciples. Hsieh Liû was a native of Lû, a disciple of the Confucian school. See the Li Chi, Bk. II. Sect. I. ii. 34, and Bk. XVIII. Sect. II. ii. 11. In this last passage Liû should be Hsieh Liû. 乎 = 在 or 在乎. 安 is said to = 留, simply 'to detain,' but its force is more than that, and = 'to make contented, and so induce to remain.' Great respect, it seems, was shown to Tsze-sze, and he had an attendant from the duke to assure him continually of the respect with which he

was cherished. Hsieh Liû and Shân Hsiang had not such attendants, but they knew that there were one or more officers by the duke's side, to admonish him not to forget them and other worthies. The visitor calls himself 弟子, 'your disciple.' 4. 爲 (4th tone). Mencius calls himself 長者 (the 3rd tone) 者, 'the elder.' 子爲長者云云, — the stranger was anxious for (慮) Mencius to remain in Ch'î, but the thing was entirely from himself, not from the king; and his thinking that he could detain him by such a visit showed the little store he set by him; — was, in fact, a cutting him.

12. HOW MENCIUS EXPLAINED HIS SEEMING TO LINGER IN CH'Î, AFTER HE HAD RESIGNED HIS OFFICE, AND LEFT THE COURT. 1. All that we know of Yin Shih is that he was a man of Ch'î.

不可，然且至，則是干澤也。
 千里而見王，不遇故去，三
 宿而後出，晝是何濡滯也。
 士則茲不悅。○二節高子以告曰。○三節
 夫尹士惡知予哉？千里而
 見王，是予所欲也，不遇故
 去，豈予所欲哉？予不得已。○四節
 也。予三宿而後出，晝於予
 心猶以爲速。王庶幾改之，
 王如改諸，則必反予。○五節夫出

notwithstanding, that shows he was seeking his own benefit. He came a thousand *li* to wait on the king; because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quitted Cháu! I am dissatisfied on account of this.

2. The disciple Kào informed Mencius of these remarks.

3. Mencius said, 'How should Yin Shih know me! When I came a thousand *li* to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it.

4. 'When I stopped three nights before I quitted Cháu, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me.

5. 'When I quitted Cháu, and the king had not sent after me,

Julien properly blames Noel for translating 尹士 by '*literatus cognomine Yin*,' as if 士 were here the noun—'a scholar.' But when he adds that it is here to be pronounced *chi*, to mark that it is a name, this is what neither the dictionary nor any commentary mentions. 語, the 4th tone, = 告 干澤, 'to seek for favours,' i. e. his own benefit;—see Analects, II. xviii. 不遇, —see Bk. I. Pt. II. xvi. 3. 茲 = 此, 'this.' What Shih chiefly means to charge against Mencius is the lingering character of his departure. 3. Mencius 'was

constrained to leave by the conviction forced on him that he could not in Ch'i carry his principles into practice. 王庶幾 (the 1st tone)

改之, literally, 'The king fortunately near to change it.' This was the thought at the time in Mencius's mind, and 庶幾 = 'I hoped,'

'I was looking for.' 諸 = 之. 4. 諸 = 然後, 'then, and not till then.' 浩然,

—see Pt. I. ii. 11. 舍 = 捨, the 3rd tone. 由

= 猶. 用 由 by many taken as simply = 以;



一節

孟子去齊充虞路問曰夫子

人也。

而後宿哉尹士聞之曰士誠小

七節

悻然見於其面去則窮日之力

然哉諫於其君而不受則怒悻

之予日望之予豈若是小丈夫

六節

民安天下之民舉安王庶幾改

足用爲善王如用予則豈徒齊

有歸志予雖然豈舍王哉王由

晝而王不予追也予然後浩然

then, and not till then, was my mind resolutely bent on returning to Tsáu. But, notwithstanding that, how can it be said that I give up the king? The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of Ch'î only? It would be for the happiness of the people of the whole kingdom. I am hoping that the king will change. I am daily hoping for this.

6. 'Am I like one of your little-minded people? They will remonstrate with their prince, and on *their remonstrance not* being accepted, they get angry; and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will stop for the night.'

7. When Yin Shih heard this explanation, he said, 'I am indeed a small man.'

CHAP. XIII. 1. When Mencius left Ch'î, Ch'ung Yü questioned him upon the way, saying, 'Master, you look like one who carries

—'the king is, after all, competent to do good,' but 用 expresses more than that. 予日望

之 conveys in itself no more than the translation, 'but the king's change of course involved Mencius's recall to Ch'î. Perhaps we have in the words an amplification of Mencius's thoughts before he quitted Cháu. 5. Compare with this

paragraph Confucius's defence of Kwan Chung, Analects, XIV. xviii.

13. MENCIUS'S GRIEF AT NOT FINDING AN OPPORTUNITY TO DO THE GOOD WHICH HE COULD. 1. Ch'ung Yü,—the same mentioned in chap. vii. Though Ch'ung Yü attributes the maxim 不怨天不尤人 to his master, we find it

若有不豫色然前日虞聞諸夫子曰君子不怨天不尤人^{。三節}。彼一時此一時也^{。三節}。五百年必有王者興其閒必有名世者^{。四節}。由周而來七百有餘歲矣以其數則過矣^{。五節}。以其時考之則可矣。夫天未欲平治天下也。如欲平治天下當今之世舍我其誰也。吾何爲不豫哉。

an air of dissatisfaction in his countenance. But formerly I heard you say—"The superior man does not murmur against Heaven, nor grudge against men."

2. Mencius said, 'That was one time, and this is another.'

3. 'It is a rule that a true royal sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation.'

4. 'From the commencement of the Cháu dynasty till now, more than seven hundred years have elapsed. Judging numerically, the date is past. Examining the *character of the present* time, we might expect the rise of such individuals in it.'

5. 'But Heaven does not yet wish that the kingdom should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?'

in Confucius, see Analects, XIV. xxxvii. 3. '500 years,'—this is speaking in very round and loose numbers, even if we judge from the history of China prior to Mencius. 其閒,

'during them,' but the meaning is—at the same time with the sovereign shall arise men able to assist him. 名世 = 有 or 著名于世.

4. The Cháu dynasty lasted altogether 867 years, and Mencius died, according to some accounts, at the age of 102, in the second year

of the last century, little more than fifty years removed from the extinction of the dynasty.

以其時考之則可矣, literally, 'By the time examining it, then may,' i.e. such things may be. 5. 舍我其誰, literally,

'Letting me go, then who?' Compare last chapter, par. 4, and many other places, where Mencius speaks of what he could accomplish. On the reference to the will of Heaven, compare Analects, IX. v. 3.

孟子^{一節}去齊居
休公孫丑問曰
仕而不受祿古
之道乎曰非也
於崇吾得見王
退而有去志不
欲變故不受也
繼而有師命不
可以請久於齊
非我志也。

CHAP. XIV. 1. When Mencius left Ch'î, he dwelt in Hsiù. There Kung-sun Ch'âu asked him, saying, 'Was it the way of the ancients to hold office without receiving salary?'

2. *Mencius replied*, 'No; when I first saw the king in Ch'ung, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.'

3. 'Immediately after, there came orders for the collection of troops, when it would have been improper for me to beg permission to leave. But to remain so long in Ch'î was not my purpose.'

14. THE REASON OF MENCIUS'S HOLDING AN HONORARY OFFICE IN CH'Î WITHOUT SALARY, THAT HE WISHED TO BE FREE IN HIS MOVEMENTS. 1. Hsiù was in the present district of T'ang (滕) in the department of Yen-châu. Kung-sun Ch'âu's inquiry was simply for information. This appears from the 非 with which it is answered. 2. Ch'ung must be the name of a place in Ch'î, which cannot be more exactly determined. It is not to be confounded with the ancient principality or barony of the same name. 得見 is evidently = 始見. 3. 師命 may be as in the translation, or—'the appointment to the position of a Tutor,' i.e. honorary adviser to the king. This is the interpretation of the glossarist of Ch'ao Ch'î, and is perhaps preferable to the former.

BOOK III.

T'ANG WĀN KUNG. PART I.

滕文公章句上
 滕文公爲世子，
 將之楚，過宋，而見
 孟子。孟子道性善，
 言必稱堯舜。世子
 自楚反，復見孟子。
 孟子曰：世子疑吾
 言乎？夫道一而已
 矣。成覲謂齊景公
 曰：彼丈夫也，我丈

CHAPTER 1. 1. When the prince, afterwards duke Wān of T'ang, had to go to Ch'ü, he went by way of Sung, and visited Mencius.

2. Mencius discoursed to him how the nature of *man* is good, and when speaking, always made laudatory reference to Yáo and Shun.

3. When the prince was returning from Ch'ü, he again visited Mencius. Mencius said to him, 'Prince, do you doubt my words? The path is one, and only one.'

4. 'Ch'äng Ch'ien said to duke King of Ch'ü, "They were men. I am a man. Why should I stand in awe of them?" Yen Yüan said,

TITLE OF THIS BOOK.—滕文公, 'The duke Wān of T'ang.' The Book is so named from the duke Wān, who is prominent in the first three chapters. Cháo Ch'ü compares this with the title of the Fifteenth Book of the Analects.

1 HOW ALL MEN BY DEVELOPING THEIR NATURAL GOODNESS MAY BECOME EQUAL TO THE ANCIENT SAGES. 1. The duke Wān of T'ang,—see Bk. I. Pt. II. xiii. Wān is the posthumous title. The crown-prince's name appears to have been Hung (宏). Previous to the Han dynasty, the heirs-apparent of the sovereigns and the princes of States were called indifferently 世子 and 太子. Since then, 太子 has been confined to the imperial heir. The title of 世子 was given, it is said, 欲其世世不絕, 'to indicate the wish that the

succession should be unbroken from generation to generation.' Ch'ü and T'ang bordering on each other, the prince must have gone out of his way to visit Mencius. In the 'Topography of the Four Books, continued,' it is said:—'Since T'ang and Ch'ü adjoined, so that one had only to lift his feet and pass into Ch'ü, why must the crown-prince go round about, a distance of more than 350 li, to pass by the capital of Sung? The reason was that Mencius was there, and the prince's putting himself to so much trouble, in going and returning, shows his worthiness.'

2. 道 = 言, a verb, 'to speak or discourse about.' 必, not 'necessarily,' but 'he made it a point.' 稱 is taken by Chü Hsi and others in the sense of 'to appeal to.' This is supported by par. 3, but the word itself has only the meaning in the translation, with which, moreover, Cháo Ch'ü agrees. 3. 道一而已, 'a道

夫也。吾何畏彼哉？顏淵曰：舜何人也？予何人也？有爲者亦若是。公明儀曰：文王，我師也。周公豈欺我哉？^{五節}今滕絕長補短，將五十里也，猶可以爲善國。書曰：若藥不瞑眩，厥疾不瘳。^{一節}滕定公薨，世子謂然友曰：昔者孟子嘗與我言於宋，於心終不忘，今也不幸，至於大

"What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was." Kung-ming I said, "King Wăn is my teacher. How should the duke of Cháu deceive me *by those words?*"

5. 'Now, T'äng, taking its length with its breadth, will amount, I suppose, to fifty *li*. It is small, but still sufficient to make a good State. It is said in the Book of History, "If medicine do not raise a commotion in the patient, his disease will not be cured by it."'

CHAP. II. 1. When the duke Ting of T'äng died, the prince said to Yen Yü, 'Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten *his words*. Now, alas!

seems here to be used as in the Chung Yung, i. 1,—'an accordance with this nature is called the Path,' but viewed here more in the consummation of high sageship and distinction to which it leads, which may be reached by treading it, and which can be reached in no other way. We have here for the first time the statement of Mencius's doctrine, which he subsequently dwells so much on, that 'the nature of man is good.' 4. Of Ch'äng Chi'en we only know what is here said. 彼丈夫,—彼 referring to the sages. 丈夫,—used for 'man'

or 'men,' with the idea of vigour and capability. Kung-ming I was a disciple first of Tsze-chang, and then of Tsäng Shän. 文王我師 would appear to have been a remark originally of Cháu-kung, which I appropriates and vindi-

cates on that high authority. 5. 絕長補短,—'cutting the long to supplement the short.' Observe the force of 將, as in the translation. 猶 implying—'It is small, but still.' 善國, compare chap. iii.—'a good kingdom' is such an one as is there described. 若藥云云,—see the Shü-ching, IV. viii. Sect. I. 8. 瞑, read *mien*, the 4th tone.

2. HOW MENCIUS ADVISED THE DUKE OF T'ANG TO CONDUCT THE MOURNING FOR HIS FATHER. 1. 薨 is the proper term to express the death of any of the feudal princes of the kingdom. Yen Yü had been the prince's Grand-tutor (太

故吾欲使子問於孟子。然
 後行事。然友之鄒問於孟
 子。孟子曰：不亦善乎？親喪
 固所自盡也。曾子曰：生事
 之以禮，死葬之以禮，祭之
 以禮，可謂孝矣。諸侯之禮，
 吾未之學也。雖然，吾嘗聞
 之矣。三年之喪，齊疏之服，
 飭粥之食，自天子達於庶
 人，三代共之。然友反命，定

this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its *various* services.'

2. Zan Yü accordingly proceeded to Tsâu, and consulted Mencius. Mencius said, 'Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsäng said, "When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety:—this may be called filial piety." The ceremonies to be observed by the princes I have not learned, but I have heard *these points*:—that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by the three dynasties, and binding on all, from the sovereign to the mass of the people.'

3. Zan Yü reported the execution of his commission, and *the* 傅); I suppose that 然 is the surname. 大故 is a phrase applied to the funeral of, and mourning for, parents;—'the great cause, or matter.' 2. 之鄒, —之 is the verb, = 往. 不亦善乎, —spoken with reference to the prince's sending to consult him on such a subject. 親喪固所自盡, —compare Analects, XIX. xvii. The words attributed to Tsäng Shän were originally spoken by Confucius; see Analects, II. v. Tsäng may have appropriated them, and spoken them, so as to make them be regarded as his own, or, what is more likely, Mencius here makes a slip of memory. 齊, 1st tone, read *tsze*; see Analects, IX. ix. 飭, as used in the text, read like and = 饘, denotes congee, like 粥, but made thicker. 3. 反命, 'returned the commission,' i.e. reported his execution of it and the reply. 世子 must be understood as the subject of 定. 父兄, 'his fathers and brethren,' i.e.

爲三年之喪，父兄百官皆不欲曰：『吾宗國魯先君莫之行，吾先君亦莫之行也。』至於子之身而反之，不可。且志曰：『喪祭從先祖。』曰：『吾有所受之也。』^{四節}謂然友曰：『吾他日未嘗學問，好馳馬試劍，今也父兄百官不我足也，恐其不能盡於大事，子爲我問孟子。』然友復之鄒。

prince determined that the three years' mourning should be observed. His aged relatives, and the body of the officers, did not wish that it should be so, and said, 'The former princes of Lû, that kingdom which we honour, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says,—“In the observances of mourning and sacrifice, ancestors are to be followed,” meaning that they received those things from a proper source to hand them down.'

4. *The prince said again to Zan Yû, 'Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword-exercise, and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business that I have entered on; do you again consult Mencius for me.' On this, Zan Yû*

his uncles and elderly ministers of the ducal family. The phrase is commonly applied by Chinese to the elders of their own surname, whatever be the degrees of their relationship. 吾宗國,—the ducal house of Tang was descended from one of the sons of king Wân (Shû-hsiû, 叔繡), but by an inferior wife, while Châu-kung, the ancestor of Lû, was in the true sovereign line, the author of all the civil institutions of the dynasty, and hence all the other States ruled by descendants of king Wân were supposed to look up to Lû. That Châu-kung and the first rulers of Tang had not observed the three years' mourning is not to be supposed. The crown-prince's remonstrants

are wrong in attributing to them the neglect of later dukes. 志,—what particular 'history' they refer to is not known. 吾有所受

之,—吾 is to be understood as spoken in the person of the ancestors, and I have therefore rendered it by 'they.' Châo Ch'i, however, says that some made this a reply of the prince:—'The prince said, I have one (i. e. Mencius) from whom I received it.'

4. 不我足=不以我足滿其意, as in the translation. 恐其不能,—I am afraid of the not being able, &c.' It is the sentiment of the prince

問孟子。孟子曰：然，不可以
 他求者也。孔子曰：君薨，聽
 於冢宰，歆粥，面深墨，卽位
 而哭，百官有司，莫敢不哀，
 先之也。上有好者，下必有
 甚焉者矣。君子之德，風也，
 小人之德，草也。草尚之風，
 必偃。是在世子。然友反命。
 世子曰：然，是誠在我。五月
 居廬，未有命戒。百官族人

went again to Tsâu, and consulted Mencius. Mencius said, 'It is so, but he may not seek a remedy in others, but only in himself. Confucius said, "When a prince dies, his successor entrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place of mourning, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must bend when the wind blows upon it." The business depends on the prince.'

5. Zan Yü returned with this answer to his commission, and the prince said, 'It is so. The matter does indeed depend on me.' So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, 'He may be said to understand the ceremonies.' When the time of interment arrived,

himself, and 恐 must be translated in the first person, and not in the third, as Julien does. In the 其 there is a reference to his antecedents, as occasioning the present difficulty. 不可以 he 求 is taken by Ch'ao Ch'ü, 'You may not seek (to overcome their opposition) by any other way (but carrying out what you have begun).' Chü Hsi's view, as in the translation, is better. In the quotations from Confucius, Mencius has blended different places of the Analects together, and enlarged them to suit his own purpose, or, it

may be, the text of the Analects was different in his time. See Analects, XII. xxi, et al. 卽位

而哭,—the 位 is the place where the coffin lay, during the five months that elapsed between the death and interment. 5. The 廬 was a shed, built of boards and straw, outside the centre door of the palace, against the surrounding wall, which the mourning prince tenanted till the interment; see the Li Chi, XVIII. Sect. I. i. 7. 可謂曰知 is supposed by Chü Hsi, with reason, to be corrupted or defective.

可謂曰知及至葬，四方來觀之，顏色之戚，哭泣之哀，弔者大悅。滕文公問爲國。孟子曰：「民事不可緩也。」詩云：「晝爾于茅，宵爾索綯，亟其乘屋，其始播百穀。」民之爲道也，有恆。

they came from all quarters of the State to witness it. Those who had come from other States to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

CHAP. III. 1. The duke Wăn of T'ăng asked Mencius about the proper way of governing a kingdom.

2. Mencius said, 'The business of the people may not be remissly attended to. It is said in the Book of Poetry,

"In the day-light go and gather the grass,
And at night twist your ropes;
Then get up quickly on the roofs;—
Soon must we begin sowing again the grain."

3. 'The way of the people is this:—If they have a certain

I have translated as if it were 曰可謂知? —Chü Hsi introduces here the following remarks from the commentator Lin (林):—

'In the time of Mencius, although the rites to the dead had fallen into neglect, yet the three years' mourning, with the sorrowing heart and afflictive grief, being the expression of what really belongs to man's mind, had not quite perished. Only, sunk in the slough of manners becoming more and more corrupt, men were losing all their moral nature without being conscious of it. When duke Wăn saw Mencius, and heard him speak of the goodness of man's nature, and of Yáo and Shun, that was the occasion of moving and bringing forth his better heart, and on this occasion—of the death of his father—he felt sincerely all the stirrings of sorrow and grief. Then, moreover, when his older relatives and his officers wished not to act as he desired, he turned inwards to reprove himself, and lamented his former conduct which made him not be believed in his present course, not presuming to blame his officers and relatives:—although we must concede an extraordinary natural excellence and ability to him, yet his energy in learning may

not be impeached. Finally, when we consider how with what decision he finally acted, and how all, near and far, who saw and heard him, were delighted to acknowledge and admire his conduct, we have an instance of how, when that which belongs to all men's minds is in the first place exhibited by one, others are brought, without any previous purpose, to the pleased acknowledgment and approval of it:—is not this a proof that it is indeed true that the nature of man is good?'

3. MENCIUS'S COUNSELS TO THE DUKE OF T'ANG FOR THE GOVERNMENT OF HIS KINGDOM. AGRICULTURE AND EDUCATION ARE THE CHIEF THINGS TO BE ATTENDED TO, AND THE FIRST AS AN ESSENTIAL PREPARATION FOR THE SECOND. 1. 爲, in the

sense of 治, 'to govern.' 2. By 民事, 'the business of the people,' is intended husbandry. For the ode, see the Shih-ching, I. xv. Ode I. st. 7, written, it is said, by Cháu-kung, to impress the sovereign Ch'ang with a sense of the importance and toils of husbandry. 3. Compare Bk. I. Pt. I. vii. 19. In 民之爲道, the 道 is to be taken lightly, as if the expression

產者、有恆心、無恆產者、
 無恆心、苟無恆心、放辟
 邪侈、無不爲已、及陷乎
 罪、然後從而刑之、是罔
 民也、焉有仁人在位、罔
 民而可爲也、是故賢君
 必恭儉禮下、取於民有
 制、陽虎曰、爲富、不仁矣、
 爲仁、不富矣、夏后氏五
 十而貢、殷人七十而助、

livelihood, they will have a fixed heart; if they have not a certain livelihood, they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4. 'Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

5. 'Yang Hû said, "He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich."

6. 'The sovereign of the Hsiâ dynasty enacted the fifty *mâu* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mâu* allotment, and the system of mutual aid. The

were 民之爲民也, = 'As to the people's being the people, i.e. the character of the people is as follows. One commentator expounds the

passage thus:—民之爲道, 道字只如云民之所以爲民. 此節只言恆產所係之重. 4. 必, —not 'must be,' which would be inconsistent with the 賢, but 'will be,' i.e. will be sure to be.

The last two clauses are exegetical of 恭 and 儉. 下 must be understood of 臣, 'ministers,' in contradistinction from the 民, 'people,'

in the next clause, though all are of course 'beneath' the ruler. 5. This Yang Hû is the Yang Ho of the Analects, XVII. i. To accord with his unworthy character, the observation is taken in a bad sense, as a dissuasive against the practice of benevolence, while Mencius quotes it to show the incompatibility of the two aims. Great stress is laid on the 爲 爲富, 爲仁, —'He who makes riches—benevolence—his business.' This force of the character would be well brought out by putting it in 3rd tone, but that would give the observation a good meaning. 6. 夏后氏, 殷人, 周人, —see Analects, III. xxi. By

周人百畝而徹，其實皆什一也。徹者，徹也。助者，藉也。龍子曰：治地莫善於助，莫不善於貢。貢者，校數歲之中以爲常，樂歲粒米狼戾，多取之而不爲虐，則寡取之，凶年糞其田而不足，則必取盈焉。爲民父母，使民盼盼然，將終歲勤動，不得以養其父母，又稱貸而益。

founder of the Cháu enacted the hundred *máu* allotment, and the share system. In reality, *what was paid* in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7. 'Lung said, "For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so

the Hsia statutes, every husbandman—head of a family—received fifty *máu*, and paid the produce of five of them to the government. This payment was the 貢. By those of Yin, 630 *máu* were divided into nine equal allotments of seventy *máu* each, the central one being reserved for the government, and eight families on the other allotments uniting in its cultivation. By those of Cháu, to one family 100 *máu* were assigned, and ten families cultivated 1,000 acres in common, dividing the produce, and paying a tenth to government. Such is the account here given by Mencius, but it is very general, and not to be taken, especially as relates to the system of the Cháu dynasty, as an accurate exposition of it. More

in accordance with the accounts in the Cháu Li is his own system recommended below to Pi Chan. 7. Of the Lung quoted here, all that Cháu Ch'i and Chü Hsi say, is that he was 'an ancient worthy.' 狼戾 is said to be synonymous with 狼藉, meaning 'abundant.' That this is the signification is plain enough, but how the characters come to indicate it is not clear. 狼 means 'a wolf,' and 藉 is given in connexion with that character as meaning 'the appearance of things scattered about in confusion.' I cannot find any signification of 戾, 'crooked, perverse, &c.,' from which, as joined to 狼, we can well bring out the

之使老稚轉乎溝壑惡
在其爲民父母也。夫世
祿滕固行之矣。詩云。雨
我公田。遂及我私。惟助
爲有公田。由此觀之。雖
周亦助也。^{十節}設爲庠序學
校以教之。庠者養也。校
者教也。序者射也。夏曰
校。殷曰序。周曰庠。學則
三代共之。皆所以明人

that they proceed to borrowing to increase their means, till the old people and children are found lying in the ditches and water-channels:—where, *in such a case*, is his parental relation to the people?"

8. 'As to the system of hereditary salaries, that is already observed in T'ang.

9. 'It is said in the Book of Poetry,

"May the rain come down on our public field,
And then upon our private fields!"

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Ch'au dynasty this system has been recognised.

10. 'Establish *hsiang*, *hsü*, *hsio*, and *hsiào*,—all those educational institutions,—for the instruction of the people. The name *hsiang* indicates nourishing as its object; *hsiào* indicates teaching; and *hsü* indicates archery. By the Hsia dynasty the name *hsiào* was used; by the Yin, that of *hsü*; and by the Ch'au, that of *hsiang*. As to the *hsio*, they belonged to the three dynasties, and by that name. The object of them all is to illustrate the human relations. When

meaning. 矜矜然 is taken by Ch'ao Ch'i as in the translation, and by Ch'ü Hsi as 'an angry-looking appearance,' which does not suit so well. 稱=舉, 'to lift up,' 'to proceed to.' 惡 (the 1st tone) 在其爲民父母,—see Bk. I. Pt. I. iv. 5. 8. 夫, 2nd tone. 世祿,—see Bk. I. Pt. II. v. 3. 9. See the Shih-ching, II. vi. Ode VIII. st. 3, a description of husbandry under the Ch'au dynasty. 雨,—the verb, 4th tone. The object of the quota-

tion is to show that the system of mutual aid obtained under the Ch'au as well as under the Yin dynasty, and the way is prepared for the instructions given to Pi Chan below. 10. After the due regulation of husbandry, and provision for the 'certain livelihood' of the people, must come the business of education. The *hsio* mentioned were schools of a higher order in the capital of the kingdom and other chief cities of the various States. The others (校, *hsiào*, 4th tone) were schools in the villages and smaller towns. In the Li Chi, III. Sect. v. 10, we find the *hsiang* mentioned in connexion with

倫也。人倫明於上，小民
 親於下。^{十二節}有王者起，必來
 取法，是爲王者師也。^{十三節}詩
 云：周雖舊邦，其命維新。
 文王之謂也。子力行之。
 亦以新子之國。^{十三節}使畢戰
 問井地。孟子曰：子之君
 將行仁政，選擇而使子，
 子必勉之。夫仁政，必自
 經界始。經界不正，井地

those are *thus* illustrated by superiors, kindly feeling will prevail among the inferior people below.

11. 'Should a real sovereign arise, he will certainly come and take an example *from you*; and thus you will be the teacher of the true sovereign.

12. 'It is said in the Book of Poetry,

"Although Cháu was an old country,
 It received a new destiny."

That is said with reference to king Wăn. Do you practise those things with vigour, and you also will by them make new your kingdom.'

13. *The duke afterwards* sent Pi Chan to consult Mencius about the nine-squares system of dividing the land. Mencius said to him, 'Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If the boundaries be not defined correctly, the division of the land into

the time of Shun; *hsü* in connexion with the Hsia dynasty; *hsio* in connexion with the Yin; and *Chiao* (膠) in connexion with the Cháu.

There is thus some want of harmony between that passage and the account in the text. Entertainments were given to the aged at different times, and in the schools, as an example to the young of the reverence accorded by the government to age. So the schools were selected for the practice of archery, as a trial of virtue and skill.

人論明於上,—this can hardly mean, 'when the human relations have been illustrated by the example of superiors,' but must

have reference to the inculcation of those relations by the institution of schools. The pith of Mencius's advice is—'Provide the means of education for all, the poor as well as the rich.'

12. See the Shih-ching, III. i. Ode I. st. 1.

其命, 'the appointment,' i.e. which lighted on it from Heaven. 13. To understand the 'nine-squares division of the land,' the form of the character 井 needs only to be looked at.

If we draw lines to enclose it—thus, —we have a square portion of ground divided into nine equal and smaller squares. But can

不均、穀祿不平、是故
 暴君汙吏、必慢其經
 界、經界既正、分田制
 祿、可坐而定也。^{十四節}夫滕
 壤地褊小、將爲君子
 焉、將爲野人焉、無君
 子、莫治野人、無野人、
 莫養君子。^{十五節}請野九一
 而助國中、什一使自
 賦。^{十六節}卿以下、必有圭田、

squares will not be equal, and the produce *available* for salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

14. 'Although the territory of T'äng is narrow and small, yet there must be in it men of a superior grade, and there must be in it country-men. If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

15. 'I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16. 'From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mâu*.

we suppose it possible to divide a territory in this way? The natural irregularities of the surface would be one great obstacle. And we find below the 'holy field,' and other assignments, which must continually have been requiring new arrangement of the boundaries. 14. 君

子, — here, generally, for officers, men not earning their bread by the sweat of their brow, and the toil of their hands; see next chapter.

野人, 'country-men,' = by their toil, self-supporting people generally. 將 = 殆; 將

爲 = 殆必有. 15. Here the systems of all the three dynasties would seem to be employed, as the nature of the country permitted,

or made advisable, their application. 野 as opposed to 國中 must be understood, as in the translation, = 'the country,' 'the remoter districts.' The 九 refers to 公田 in par. 13, and the 一 to 制祿. The former would be the best way in such positions of supporting the 野人, and the latter of supporting the 君子. Similarly, the other clause. 16. 圭 is explained by Ch'ao Ch'i by 潔, and Ch'ü Hsi follows him, though we do not find this meaning of the term in the dictionary. The 圭田 then is 'the clean field,' and as its produce was

圭田、五十畝。^{十八節} 餘夫、二十五
 畝。死徙、無出鄉。鄉田同井。
 出入相友、守望相助、疾病
 相扶持、則百姓親睦。^{十九節} 方里
 而井、井九百畝、其中爲公
 田、八家皆私百畝、同養公
 田。公事畢、然後敢治私事、
 所以別野人也。^{十節} 此其大略
 也。若夫潤澤之、則在君與
 子矣。

17. 'Let the supernumerary males have their twenty-five *mâu*.

18. 'On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19. 'A square *lí* covers nine squares of land, which nine squares contain nine hundred *mâu*. The central square is the public field, and eight families, each having its private hundred *mâu*, cultivate in common the public field. And not till the public work is finished, may they presume to attend to their private affairs. This is the way by which the country-men are distinguished from those of a superior grade.

20. 'Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you.'

intended to supply the means of sacrifice, I translate it by 'the holy field.' It was in addition to the hereditary salary mentioned in par. 8. 17. A family was supposed to embrace the grandfather and grandmother, the husband, wife, and children, the husband being the grandparents' eldest son. The extra fields were for other sons whom they might have, and were given to them when they were sixteen. When they married and became heads of families themselves, they received the regular allotment for a family. This is Chü Hsi's account of this paragraph. 18. The social benefits flowing from the nine-squares division of the land. 'On

occasions of death,' i.e. in burying. 19. Under the Cháu dynasty, a hundred *pü* or 'paces' made a *mâu*'s length, but the exact amount of the pace can hardly be ascertained. Many contend that the fifty *mâu* of Hsia, the seventy of Yin, and the hundred of Cháu, were actually of the same dimensions. 養, —the 4th tone, so spoken always, when the subject is the support of a superior by an inferior. 20. 若夫 (the 2nd tone) = 至於. 潤澤, 'the softening and moistening,' i.e. the modifying and adapting.

 有為神農之言
 者許行自楚之滕
 踵門而告文公曰
 遠方之人聞君行
 仁政願受一廛而
 為氓文公與之處
 其徒數十人皆衣
 褐捆屨織席以為
 食二節陳良之徒陳相
 以其弟辛負耒耜

CHAP. IV. 1. There came from Ch'û to T'äng one Hsü Hsing, who gave out that he acted according to the words of Shän-näng. Coming right to his gate, he addressed the duke Wän, saying, 'A man of a distant region, I have heard that you, Prince, are practising a benevolent government, and I wish to receive a site for a house, and to become one of your people.' The duke Wän gave him a dwelling-place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2. *At the same time*, Ch'än Hsiang, a disciple of Ch'än Liang, and his younger brother, Hsin, with their plough-handles and shares on

4. MENCIUS'S REFUTATION OF THE DOCTRINE THAT THE RULER OUGHT TO LABOUR AT HUSBANDRY WITH HIS OWN HANDS. HE VINDICATES THE PROPRIETY OF THE DIVISION OF LABOUR, AND OF A LETTERED CLASS CONDUCTING GOVERNMENT. The first three paragraphs, it is said, relate how Hsing, the heresiarch, and Hsiang, his follower, wished secretly to destroy the arrangements advised by Mencius for the division of the land. The next eight paragraphs expose the great error of Hsing, that the ruler must labour at the toils of husbandry as well as the people. From the twelfth paragraph to the sixteenth, Hsiang is rebuked for forsaking his master, and taking up with Hsing's heresy. In the last two paragraphs, Mencius proceeds, from the evasive replies of Hsiang, to give the *coup de grâce* to the new pernicious teachings. 1. 為 is explained, by Ch'ao Ch'î, by 治為, and 言 as = 道, so that 為... 言者 = 'one who cultivated the doctrines.' Most others take 為 = 假託, 'making a false pretence of.' Shän-näng, 'Wonderful husbandman,' is the style of the second of the five famous 帝, or early 'sovereigns,' of Chinese history. He is also called Yen (炎) Ti, 'the Blazing Sovereign.' He is placed between Fû-hsi and Hwang Ti, though separated from the latter by an intervention of seven reigns, extending with his own over 515 years. If any faith could be reposed in this chronology, it would place him B.C. 3212. In the appendix to the Yi-ching, he is celebrated as the Father of Husbandry. Other traditions make him the Father of Medicine also. 之滕, — 之 is the verb, = 往. 踵, in the dictionary, after Ch'ao Ch'î is explained by 至, 'came to.' Chü Hsi says that 踵門 = 足至門. 廛 and 氓, see Bk. II. Pt. I. v. 5, but the meaning of 廛 here is different, denoting the ground assigned for the dwelling of a husbandman. 衣 (4th tone) 褐, — it would appear from par. 4 that this 'haircloth' was a very inartificial structure, not woven at least with much art. 屨, — 'sandals of hemp,' opposed to 屣, which were made of grass, and 履, which were made of leather. 捆 is explained by 扣揅, 'to beat and hammer.' 席 properly denotes single mats made of rushes (莞蒲). This manufacture of sandals and mats is supposed in the 備旨 to have been only a temporary employment of Hsing's followers till lands should be

而自宋之滕曰聞君行聖
 人之政是亦聖人也願爲
 聖人氓陳相見許行而大
 悅盡棄其學而學焉陳相
 見孟子道許行之言曰滕
 君則誠賢君也雖然未聞
 道也賢者與民並耕而食
 饗殮而治今也滕有倉廩
 府庫則是厲民而以自養
 也惡得賢孟子曰許子必

their backs, came from Sung to T'äng, saying, 'We have heard that you, Prince, are putting into practice the government of the *ancient* sages, *showing that* you are likewise a sage. We wish to become the subjects of a sage.'

3. When Ch'än Hsiang saw Hsü Hsing, he was greatly pleased with him, and abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him *with approbation* the words of Hsü Hsing to the following effect:— 'The prince of T'äng is indeed a worthy prince. He has not yet heard, however, the *real* doctrines of antiquity. Now, wise and able princes should cultivate the ground equally and along with their people, and eat *the fruit of their labour*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of T'äng* has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself. How can he be deemed a *real* worthy prince?'

4. Mencius said, 'I suppose that Hsü Hsing sows grain and eats assigned them. 2. Of the individuals mentioned here, we know nothing more than can be gathered from this chapter. The 耜, or share, as originally made by Shän-näng, was of wood. In Mencius's time, it had come to be made of iron; see par. 4. 之滕—之 as above. 3. 道許行之言—道 is the verb, = 稱述. 賢者—as in Bk. I. Pt. I. ii. 1. 饗殮 denote the morning and evening meals, but must be taken here as verbs, signifying the preparation of those meals. If 倉 and 廩 are to be distinguished, the latter is a granary for rice, the former for other grain. 養, in 4th tone. The object of Hsü Hsing in these remarks would be to invalidate Mencius's doctrine given in the last chapter, par. 14, that the ruler must be supported by the country-men. 4. Observe the force of 必...乎, as in the

種粟而後食乎。曰：然。許子必織布而後衣乎。曰：否。許子衣褐。曰：許子冠乎。曰：冠。曰：奚冠。曰：冠素。曰：自織之與。曰：否。以粟易之。曰：許子奚爲不自織。曰：害於耕。曰：許子以釜甑爨，以鐵耕乎。曰：然。自爲之與。曰：否。以粟易之。^{五節}以粟易械器者，不爲厲陶冶。陶冶亦以其械器易粟者，豈爲厲農夫哉。且

the produce. Is it not so?' 'It is so,' was the answer. 'I suppose also he weaves cloth, and wears his own manufacture. Is it not so?' 'No. Hsü wears clothes of haircloth.' 'Does he wear a cap?' 'He wears a cap.' 'What kind of cap?' 'A plain cap.' 'Is it woven by himself?' 'No. He gets it in exchange for grain.' 'Why does Hsü not weave it himself?' 'That would injure his husbandry.' 'Does Hsü cook his food in boilers and earthenware pans, and does he plough with an iron share?' 'Yes.' 'Does he make those articles himself?' 'No. He gets them in exchange for grain.'

5. Mencius then said, 'The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should

translation. 粟, 'millet,' but here = grain but also used synonymously with 器. I have generally. 衣, 4th tone. 冠素, 'His added a sentence to bring out the force of 豈 cap is plain,' i.e. undyed and unadorned. The in 豈爲厲云云. Chü Hsi puts a point distinction given by Chü Hsi between 釜 and at 冶, and taking 舍 (in 3rd tone) in the sense of 止, 'only,' construes it with what follows. This is better than to join it, in the sense of house or shop, with 陶冶. Hsiang is here forced to make an admission, fatal to his new master's doctrine, that every man should do everything for himself. The only difficulty is ... 者 = 'he who gets,' or, as in the translation, 'the getting.' 械, properly 'stocks,' with the 且, which here = 'but.' The two

許子何不爲陶冶,舍皆取諸
其宮中而用之,何爲紛紛然
與百工交易,何許子之不憚
煩。曰,百工之事,固不可耕且
爲也。○六節然則治天下獨可耕且
爲與,有大人之事,有小人之
事,且一人之身,而百工之所
爲備,如必自爲而後用之,是
率天下而路也。故曰,或勞心
或勞力,勞心者,治人,勞力者

such a thing be supposed? And moreover, why does not Hsü act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble? *Ch'an Hsiang replied*, 'The business of the handicraftsman can by no means be carried on along with the business of husbandry.'

6. *Mencius resumed*, 'Then, is it the government of the kingdom which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, whatever articles he can require are ready to his hand, being produced by the various handicraftsmen:—if he must first make them for his own use, this way of doing would keep all the people running about upon the roads. Hence, there is the saying, "Some labour with their minds, and some labour with their strength. Those who labour with their minds govern others; those who labour with their strength

preceding sentences are Mencius's affirmations, and he proceeds—'But Hsü Fung denies this. Why then does he not himself play the potter and founder, &c.?' 6. In 一人之身而

百工之所爲備 the construction is not easy. The correct meaning seems to be that given in the translation. Some take 備 in

the sense of 'are all required,' which would make the construction simpler:—'for a single person even, all the productions of the handicraftsmen are necessary.' So, in the paraphrase of the 日講:—'Reckoning in the case of a single individual, his clothes, his food, and his dwelling-place, the productions of the various workers must all be completed in suf-

治於人、治於人者、食人、治
 人者、食於人、天下之通義
 也。^{七節}當堯之時、天下猶未平、
 洪水橫流、汜濫於天下、草
 木暢茂、禽獸繁殖、五穀不
 登、禽獸逼人、獸蹄鳥跡之
 道、交於中國、堯獨憂之、舉
 舜而敷治焉、舜使益掌火、
 益烈山澤而焚之、禽獸逃
 匿、禹疏九河、瀾濟漯而注

are governed by others. Those who are governed by others support them; those who govern others are supported by them." This is a principle universally recognised.

'In the time of Yáo, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds crossed one another throughout the Middle Kingdom. To Yáo alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yî the direction of the fire to be employed, and Yî set fire to, and consumed, *the forests and vegetation on the mountains and in the marshes*, so that the birds and beasts fled away to hide themselves. Yü separated the nine streams, cleared the courses of the Tsî and T'á, and led them all to the sea. He opened

efficiency, and then he has abundantly everything for profitable employment, and can without anxiety support his children and parents.' This gives a good enough meaning in the connexion, but the signification attached to 備 is hardly

otherwise authorised. 而路 'and road them,' = 奔走道路 食, 4th tone, tsze.

7. 天下猶未平 carries us back to the time antecedent to Yáo, and 天下 is to be taken in the sense of 'world,' or 'earth.' There

is the idea of a wild, confused, chaotic state, on which the successive sages had been at work, without any great amount of success. Then in the next paragraph we have Hâu-chî doing over again the work of Shân-náng and teaching men husbandry. It is difficult to go beyond Yáo for the founding of the Chinese kingdom. The various questions which would arise here, however, will be found discussed in the first part of the Shû-ching. It is only necessary to observe in reference to the calamity here spoken of, that it is not presented as the consequence of a deluge, or sudden accumulation of water, but from the natural river-

諸海決汝漢，排淮泗，而注之江，然後中國可得而食也。當是時也，禹八年於外，三過其門而不入，雖欲耕，得乎？○八節後稷教民稼穡，樹藝五穀。五穀熟而民人育。人之有道也，飽食煖衣，逸居而無教，則近於禽獸。聖人有憂之，使契爲司徒，教以

a vent also for the Zû and Han, and regulated the course of the Hwâi and Sze, so that they all flowed into the Chiang. When this was done, it became possible for the people of the Middle Kingdom to *cultivate the ground and* get food for themselves. During that time, Yü was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8. 'The Minister of Agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all obtained subsistence. But men possess a moral nature; and if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage *Shun*, and he appointed Hsieh to be the Minister of Instruction, to teach the relations of humanity:—how, between father and son, there should be affection; between

channels being all broken up and disordered. 橫, in 4th tone, 'disobedient,' 'unreasonable.' 五穀, 'the five kinds of grains,' are 稻, 黍, 稷, 麥, and 菽, 'paddy, millet, panniced millet, wheat, and pulse,' but each of these terms must be taken as comprehending several varieties under it. 中國, in opposition to 天下, is the portion of country which was first settled, and regarded as a centre to all surrounding territories. 堯獨憂之, —the 獨 seems to refer to Yao's position as sovereign, in which it belonged to him to feel this anxiety. For the labours of Shun, Yi, and Yü, see the *Shü-ching*, Parts I, II, III. 濟, in 3rd tone. 漯, —read T'ä. The nine streams all belonged to the Ho, or Yellow river. By them Yü led off a portion of its vast surging waters. The Chiang is the Yang-tsze. Chü Hai observes that of the rivers mentioned as being led into the Chiang only the Han flows into that stream, while the Hwâi receives the Zû and the Sze, and makes a direct course to the sea. He supposes an error on the part of the recorder of Mencius's words. 8. Hâu-chi, now received as a proper name, is properly the official title of Shun's Minister of Agriculture, Ch'i (棄) 契 (read Hsieh) was the name

人倫、父子有親、君臣
有義、夫婦有別、長幼
有序、朋友有信、放勳
曰、勞之、來之、匡之、直
之、輔之、翼之、使自得
之、又從而振德之、聖
人之憂民如此、而暇
耕乎、堯以不得舜爲
己憂、舜以不得禹、皋
陶爲己憂、夫以百畝

sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. The highly meritorious sovereign said to him, "Encourage them; lead them on; rectify them; straighten them; help them; give them wings:—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them." When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9. 'What Yáo felt giving him anxiety was the not getting Shun. What Shun felt giving him anxiety was the not getting Yü and Kào Yáo. But he whose anxiety is about his hundred *máu* not being properly cultivated, is a mere husbandman.

of his Minister of Instruction. For these men and their works, see the Shû-ching, Part II.

藝, —used synonymously with 藝, = 種, 'to plant,' or 'sow.'

人之有道也:

foreigners generally try to construe this expression as they do the

民之爲道也 in the preceding chapter, par. 2, not having

regard to the difference of 民 and 人, of 爲

and 有, and the five repetitions of 有 farther

on in the paragraph. The interpretation which

I have adopted is that of Chü Hsi. and every

critic of note whom I have consulted. 聖人

is supposed to be plural, —'the sages.' This,

however, cannot be, as the 使 immediately

following must be understood with reference to

Shun only. What has made 聖人 be taken

as plural, is that the instructions addressed to

Hsieh are said to be from 放 (3rd tone) 勳,

which are two of the epithets applied to Yáo in

the opening sentence of the Shû-ching, who is

therefore supposed to be the speaker. Yet it

was Shun who appointed Hsieh, and gave him

his instructions, and may not Mencius intend

him by 'The highly meritorious'? The address

itself is not found in the Shû-ching. 勞 and

來 are both in 4th tone. In 夫婦有別,

別 = 'separate functions,' according to which

the husband is said to preside over all that is

external, and the wife over all that is internal,

while to the former it belongs to lead, and to

the latter to follow. 9. An illustration of the

有大人之事, 有小人之事, in

par. 6. 易, —read i, in 4th tone, in the sense

of 治 (in 2nd tone). The Kào of Kào Yáo is

generally written as in the text, but the proper

form of it is 皋. It is difficult to determine

whether to unite the two characters as a double

surname, or to keep them apart as surname

之不易爲己憂者、農夫也。^{十節}分人以財、謂之惠、教人以善、謂之忠、爲天下得人者、謂之仁、是故以天下與人易、爲天下得人難。^{十二節}孔子曰、大哉、堯之爲君、惟天爲大、惟堯則之、蕩蕩乎、民無能名焉、君哉、舜也、巍巍乎、有天下而不與焉、堯舜之治天下、豈無所用其心哉、亦不用於耕耳。^{十二節}吾聞用夏變夷者、未聞變於夷者也、陳

10. 'The imparting by a man to others of his wealth, is called "kindness." The teaching others what is good, is called "the exercise of fidelity." The finding a man who shall benefit the kingdom, is called "benevolence." Hence to give the throne to another man would be easy; to find a man who shall benefit the kingdom is difficult.

11. 'Confucius said, "Great indeed was Yáo as a sovereign. It is only Heaven that is great, and only Yáo corresponded to it. How vast was his virtue! The people could find no name for it. Princely indeed was Shun! How majestic was he, having possession of the kingdom, and yet seeming as if it were nothing to him!" In their governing the kingdom, were there no subjects on which Yáo and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12. 'I have heard of men using *the doctrines* of our great land to change barbarians, but I have never yet heard of any being changed

and name. 10. 爲, in the 4th tone, 'on behalf of,' = who shall benefit. 易, —read as in the text, and meaning 'easy.' The difficulty spoken of arises from this, that to find the man in question requires the finder to go out of himself, and is beyond what is in his own power. The reader must bear in mind that 仁 is the name for the highest virtue, the combination

of all possible virtues. Compare Analects, VI. xxviii. 11. See Analects, VIII. xviii and xix, which two chapters Mencius blends together with omissions and alterations. Observe the force of 亦 in the last clause. It = 'there were subjects on which they employed their minds, but still, &c.' 12. 夏 and 夷, — used as in Analects, III. v. 先—the verb,

良、楚產也。悅周公仲尼之道，
 比學於中國。北方之學者，未
 能或之先也。彼所謂豪傑之
 士也。子之兄弟，事之數十年，
 師死而遂倍之。昔者，孔子沒，
 三年之外，門人治任將歸，入
 揖於子貢，相嚮而哭，皆失聲，
 然後歸。子貢反，築室於場，獨
 居三年，然後歸。他日，子夏、子
 張、子游，以有若似聖人，欲以

by barbarians. Ch'an Liang was a native of Ch'u. Pleased with the doctrines of Ch'au-kung and Chung-ni, he came northwards to the Middle Kingdom and studied them. Among the scholars of the northern regions, there was perhaps no one who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you forthwith turned away from him.

13. 'Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar-ground, where he lived alone *other* three years, before he returned home. On another occasion, Tsze-hsiâ, Tsze-chang, and Tsze-yü, thinking that Yü Zo resembled the sage, wished to render to him the same

in 4th tone. 子之兄弟—not 'your brothers,' but as in the translation; compare par. 2. 倍=背:—observe how Ch'ü is here excluded from 'the Middle Kingdom' of Mencius's time. 13. On the death of Confucius, his disciples remained by his grave for three years, mourning for him as for a father, but without wearing the mourning dress. 治任,—both and tone, 'looked after their burdens.' Tsze-

kung had acted to all his co-disciples as master of the ceremonies. Hence they took a formal leave of him. 場 is a flat place, an area scooped out upon the surface, and used primarily to sacrifice upon. Here it denotes such an area formed upon the sage's grave. There is a small wooden hut still shown in the Confucian cemetery, and said to be the apartment built by Tsze-kung for himself! I saw it in 1873. On Yü Zo's resemblance to Confucius, see the

所事孔子事之、彊曾子、曾子曰、
 不可、江漢以濯之、秋陽以暴之、
 皜皜乎、不可尙已。十四節今也、南蠻缺
 舌之人、非先王之道、子倍子之。十五節
 師而學之、亦異於曾子矣。吾聞
 出於幽谷、遷于喬木者、未聞下
 喬木而入於幽谷者。十六節魯頌曰、戎
 狄是膺、荆舒是懲、周公方且膺
 之、子是之學、亦爲不善變矣。十七節從

observances which they had rendered to Confucius. They tried to force the disciple Tsäng to join with them, but he said, "This may not be done. What has been washed in the waters of the Chiang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it."

14. 'Now here is this shrike-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Tsäng.'

15. 'I have heard of *birds* leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.'

16. 'In the Praise-songs of Lû it is said,
 "He smote the barbarians of the west and the north,
 He punished Ching and Shû."

Thus Châu-kung would be sure to smite them, and you become their disciple again; it appears that your change is not good.'

17. *Ch'an Hsiang said*, 'If Hsü's doctrines were followed, then

Book of Rites, Bk. II. Sect. I. iii. 4. 彊,—in 3rd tone. 暴 is in the 4th tone. 皜,—read *háo*, in and tone, or *káo*. 尙=加. Compare 無以尙之, Analects, IV. vi. 1. 14. 缺,— 'the shrike, or butcher bird,' a strong epithet of contempt or dislike, as applied to Hsü Hsing. 倍,—as above. 15. 下,—used as a verb, in 4th tone. 16. See the Book of Poetry, IV. ii. Ode IV. st. 6. The two clauses quoted refer to

許子之道，則市賈不貳，國中無
 僞。雖使五尺之童適市，莫之或
 欺。布帛長短同，則賈相若；麻縷
 絲絮輕重同，則賈相若；五穀多
 寡同，則賈相若；屨大小同，則賈
 相若。曰：夫物之不齊，物之情也，
 或相倍蓰，或相什伯，或相千萬，
 子比而同之，是亂天下也。巨屨
 小屨同賈，人豈爲之哉？從許子
 之道，相率而爲僞者也。惡能治

○十八節

there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with *bundles* of hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes which were of the same size.

18. *Mencius* replied, 'It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the kingdom into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Hsü, would be for them to lead one another on to practise deceit. How can they avail for the government of a State?'

the achievements of the duke Hsi. *Mencius* uses them as if they expressed the approbation of his ancestor Cháu-kung. 17. 賈, —read *chiá*, 4th tone, = 價. 五尺之童, —see *Analects*, VIII. vi. 麻縷絲絮 must be joined together, I think, in pairs, in opposition to the 布帛 above, the manufactured articles. 縷 is explained, in the 說文, by 綫,

'threads,' and may be used of silk or flax. 絮 is explained, also in the 說文, by 敝綿, 'spoiled, or bad, floss.' Its general application is to floss of an inferior quality. 18. 倍, —different from that in pars. 12, 15, meaning 'as much again.' 相 = 相去, 'are separated from each other,' or 'are to each other as.' The size of the shoes is mentioned as a thing more

國家。
墨者夷之，因徐辟而求見孟子。孟子曰：吾固願見，今吾尙病，病愈，我且往見。夷子不來。他日，又求見孟子。孟子曰：吾今則可以見矣，不直，則道不見，我且直之。吾聞夷子墨者，墨之治喪也，以薄爲其道也。夷子思以易天下，豈以爲非是

CHAP. V. 1. The Mohist, Í Chih, sought, through Hsü Pí, to see Mencius. Mencius said, 'I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. He need not come here again.'

2. Next day, Í Chih again sought to see Mencius. Mencius said, 'To-day I am able to see him. But if I do not correct his errors, the true principles will not be fully evident. Let me first correct him. I have heard that this Í is a Mohist. Now Mo considers that in the regulation of funeral matters a spare simplicity should be the rule. Í thinks with Mo's doctrines to change the customs of the kingdom;—how does he regard them as if they were wrong, and not

palpable than their quality, and exposing more easily the absurdity of Hsü's proposition.

5. How MENCIUS CONVINCED A MOHIST OF HIS ERROR, THAT ALL MEN WERE TO BE LOVED EQUALLY, WITHOUT DIFFERENCE OF DEGREE. 1. Mo, by name

翟 (read Tí), was a heresiarch between the times of Confucius and Mencius. His most distinguishing principle was that of universal and equal love, which he contended would remedy all the evils of society;—see next Part, chap. ix, *et al.* It has been contended, however, by the Rev. Dr. Edkins, that Mencius's account of Mo's views is unfair. See Journal of the North-China Branch of the Royal Asiatic Society, No. II. Some of Mo's writings remain, and some notice of them will be found in the prolegomena.

徐辟 (read Pí or Pí) was a disciple of Mencius. The philosopher, according to the opinion of Chü Hsi, was well enough, but feigned sick-

ness and told Í Chih that he need not come again to see him,—to try his sincerity. It is to be understood that Chih had intimated that he was dissatisfied with his Mohism, and Mencius would be guided in his judgment of his really being so, by testing his desire to obtain an interview with him. It is difficult to express the force of the particle 且;—'myself' comes near

it. 夷子不來 is Mencius's remark, and Cháo Ch'í is wrong, when he carries it on to the next paragraph, and construes—'Í in consequence did not then come, but another day, &c.' 2. 他日, 'another day;' probably, 'next day.' The repetition of the application satisfied Mencius that Chih was really anxious to be instructed. 直, Chü Hsi says, = 盡言以相正, 'to expound the truth fully to correct him.' 不見—見, 4th tone. 我且直之一

而不貴也。然而夷子葬其親厚，則是以所賤事親也。^{三節}徐子以告夷子，夷子曰：「儒者之道，古之人若保赤子，此言何謂也？則以爲愛無差等，施由親始。」徐子以告孟子，孟子曰：「夫夷子信以爲人之親其兄之子，爲若親其鄰之赤子乎？彼有取爾也。」赤子匍匐將入井，

honour them? Notwithstanding his views, I buried his parents in a sumptuous manner, and so he served them in the way which *his doctrines* discountenance.'

3. The disciple Hsü informed I of these remarks. I said, 'Even according to the principles of the learned, we find that the ancients acted towards the people "as if they were watching over an infant." What does this expression mean? To me it sounds that we are to love *all* without difference of degree; but the manifestation of love must begin with our parents.' Hsü reported this reply to Mencius, who said, 'Now, does I really think that a man's affection for the child of his brother is *merely* like his affection for the infant of a neighbour? What is to be approved in that *expression* is simply this:—that if an infant crawling about is likely to fall into a well,

且 is here = 將, 'will.' The 備旨 says, quoted in the 'Great Learning,' Commentary, ix. 2. 之則, 一之 is the name of the speaker. 差, read ts'ze, 'uneven.' 差等, 'uneven degrees.' I Chih does not attempt to vindicate the sumptuous interment of his parents;—he says 施由始親, not knowing what to say. 夫, —2nd tone. 彼有取爾 (= 耳) 也, with what follows, requires to be supplemented by the reader:—'The child's falling into the well being thus from no perverse intent, but the consequence of its helplessness, people will all try to save it; and the people, liable to offend in ignorance, are to be dealt with in the same way;—to be instructed and watched over. This is all that we can find

that 對未遽見言, 'it is used with reference to the not readily granting I an interview.' Mencius wanted to put the applicant right, before conversing with him. We are to suppose that, after the acknowledgment in the concluding paragraph, he admitted I to his presence. This principle about conducting funerals, or mourning generally, in a spare and inexpensive manner, was a subordinate point of Mo's teaching, and Mencius knowing that I Chih had not observed it, saw how he could lead him on from it to see the error of the chief principle of the sect. 貴 and 賤 are both verbs. 3. Chih attempts to show that the classical doctrine likewise had the principle of equal and universal love. See the 若保赤子,

非赤子之罪也。且天之生物也，使之一本，而夷子二本，故也。^{四節}蓋上世嘗有不葬其親者，其親死，則舉而委之於壑。他日過之，狐狸食之，蠅蚋姑嘬之，其類有泚，睨而不視。夫泚也，非為人泚，中心達於面目，蓋歸反。

it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and I makes them to have two roots. This is the cause of his error.

4. 'And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some water-channel. Afterwards, when passing by them, they saw foxes and wild-cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions

in the words which he quotes.' Chao Ch'i makes 彼 refer to I Chih:—'he only takes a part of the meaning. He loses the scope of the whole, and clings to the word infant.' This is ingenious, but does not seem sound. The 'one root' is the parents (and the seed in reference to inanimate things, but the subject is all about men, and hence the 備旨 says that 物 is to be taken as = 人), to whom therefore should be given a peculiar affection. Mo saying that other men should be loved as much, and in the same way, as parents, made two roots. The 故 is quite enigmatic, but it is explained as I have done. 4. 蓋, not exactly 'for,' but as a more general continuative. Julien translates the first clause:—'Porro in superioribus seculis nondum erant qui sepelirent suos parentes,' and he blames Noel for rendering—'quidam filii parentes suos tumultu non mandabant,' Mencius, he says, 'is treating of all men, and not of some only.' I cannot, however, get over the 者, which would seem to require the rendering given by Noel. Reference is made indeed to the highest antiquity (上世), when

the sages had not yet delivered their rules for ceremonies, but from the clause 非為人泚 we may infer that even then all were not equally unobservant of what was proper. 過,—the 1st tone. The passing by is not to be taken as fortuitous. Their natural solicitude brought them to see how it was with the bodies. The 狐 is 'the fox.' 狸 or 狸 is a name given to different animals. We have the 貓狸, or 'wild cat;' the 風狸, which appears to be the 'raccoon;' and others. 姑, says Chü Hsi, has no meaning, but is a drawl between the words before and after it. Some would take it for 姑, a kind of cricket. 非為人泚,—compare 非所以要譽云云, Bk. II. Pt. I. vi. 3. 中心, 'their middle heart,' the very centre of their being. 蓋歸,—蓋 = 'and forthwith,' but what follows contains a proof of what is said before—中心云云. 反藁裡, 'overturned baskets and shovels,

曰、憮然爲閒。夷子、夷子。徐^五子^師以告矣。掩其親、亦子仁人之是也。則孝之、掩之、誠藁裡而掩

of their hearts affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule.

5. The disciple Hsü informed Î of what Mencius had said. Î was thoughtful for a short time, and then said, 'He has instructed me.'

i. e. of earth. 藁, —read *lo* (not *lêi*, as enjoined in the tonal notes in most editions of Mencius), in 2nd tone. The meaning of 裡 is obscure; that of a spade or shovel (wooden, of course) is given, however, to it. The conclusion of the argument is this, that what affection prompted in the first case, was prompted similarly in its more sumptuous exhibition in the progress of civilisation. If any interment was right, a handsome one must be right also. 5. 憮然, in the dictionary, is explained, as 'the appearance of being surprised.' In Analects, XVIII. vi. 4, Chû Hsi explains the phrase by 悵然, 'vexed-like.' I have there translated—'with a sigh.' 命之, —之 is again the speaker's name. 命 is in the sense of 教, 'to instruct.'

T'ANG W'AN KUNG. PART II.

士不忘在溝壑，勇
旌不至，將殺之，志
景公田，招虞人以
爲也。孟子曰：昔齊
尺而直，尋宜若可
則以霸，且志曰：枉
見之，大則以王，小
侯宜若小然。今一
滕文公章句下

CHAPTER I. 1. Ch'ân T'ai said to Mencius, 'In not going to wait upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them sovereign, or, if smaller, that you would make one of them chief of all the other princes. Moreover, the History says, "By bending *only* one cubit, you make eight cubits straight." It appears to me like a thing which might be done.'

2. Mencius said, 'Formerly, the duke Ching of Ch'i, once when he was hunting, called his forester to him by a flag. The forester would not come, and the duke was going to kill him. With reference to this incident, Confucius said, "The determined officer never forgets

1. HOW MENCIUS DEFENDED THE DIGNITY OF RESERVE BY WHICH HE REGULATED HIS INTERCOURSE WITH THE PRINCES OF HIS TIME. To understand the chapter, it must be borne in mind, that there were many wandering scholars in the days of Mencius, men who went from court to court, recommending themselves to the various princes, and trying to influence the course of events by their counsels. They would stoop for place and employment. Not so with our philosopher. He required that there should be shown to himself a portion of the respect which was due to the principles of which he was the expounder. 1. Ch'ân T'ai was one of Mencius's disciples. 不見 = 不往見。

宜若小然, = 'in reason is as if it were small-like.' 大 is said to be 大用, 'if you

were greatly employed,' and 小 = 小用. It is better to take these terms as in the translation. The clauses must be expanded—大則以其君王, 小則以其君霸. 王, —4th tone. 志, —see Pt. I. ii. 3. The 'thing that might be done' is Mencius's going to wait on the princes. 2. The 虞人 was an officer as old as the time of Shun, who appoints Yi (益), Shu-ching, II. i. 22, saying that 'he could rightly superintend the birds and beasts of the fields and trees on his hills, and in his forests.' In the Ch'au Li, Pt. II. Bk. xvi, we have an account of the office, where it appears, that, on occasion of a great hunting, the forester had to clear the paths, and set up flags for the

士不忘喪其元，孔
子奚取焉？取非其
招不往也。如不待
其招而往，何哉？^{三節}且
夫枉尺而直尋者，
以利言也。如以利，
則枉尋直尺而利，
亦可爲與？^{四節}昔者，趙
簡子使王良與嬖
奚乘，終日而不獲

that his end may be in a ditch or a stream; the brave officer never forgets that he may lose his head." What was it in the forester that Confucius thus approved? He approved his not going to the duke, when summoned by the article which was not appropriate to him. If one go to see the princes without waiting to be invited, what can be thought of him?

3. 'Moreover, that sentence, "By bending only one cubit, you make eight cubits straight," is spoken with reference to the gain that may be got. If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?'

4. 'Formerly, the officer Cháo Chien made Wang Liang act as charioteer for his favourite Hsî, when, in the course of a whole day,

hunters to collect around. There the charges are the 'hills' and 'marshes,' and here, according to Cháo Ch'î and Chû Hsî, they were the 'preserves and parks.' In those times, the various officers had their several tokens, which the prince's messenger bore when he was sent to call any of them. A forester's token was a fur cap, and the one in the text would not answer to a summons with a flag. See the incident in the 左傳, 昭公, 二十年, where the details, however, and Confucius's judgment on it, are different. It is there said:—"The prince of Ch'î was hunting in P'î and summoned the forester with a bow. As the forester did not come, the prince had him seized, when he excused himself, saying, In the huntings of former princes, 大夫 have been summoned with a banner;

士, with a bow; and the forester with a fur cap. As I did not see the fur cap, I did not venture to approach. The duke on this dismissed the man. Chung-ni said, He observed the law of his office, rather than the ordinary rule of answering the summons. Superior men will approve of his act.' 田, — used for 畝 or 佃. The observations which must be taken as made by Confucius are found nowhere else. 元, — here = 首, 'the head. 不忘 is a difficult phrase in the connexion. I have made the best of it I could. The first 其招 is plain enough—the summons appropriate to him, i.e. to a forester. We cannot lay so much stress, however, on the 其 in the same phrase in the last sentence, the subject of the chapter being the question of Mencius's waiting on the princes without being called by them at all. 3. 且夫 (2nd tone) is more forcible and argumentative than 且 alone. 如以利 = 如以計利爲心. The question in 亦可爲與 is an appeal to T'ai's own sense of what was right. Admitting what he asked in par. 1, any amount of evil might be done that good might come. Was he prepared to allow that? 4. The Chien (簡) in Cháo Chien is the posthumous epithet. His name was 鞅 (Yang), a noble of Tsin, in the time of Confucius, and Wang Liang was his charioteer, famous for his skill. Liang appears in the histories of the time—the 左傳 and 國語—by different

一禽。嬖奚反命曰：天下之賤工也。或以告王良，良曰：請復之。彊而後可。一朝而獲十禽。嬖奚反命曰：天下之良工也。簡子曰：我使掌與汝乘，謂王良良不可。曰：吾爲之範我馳驅，終日不獲一，爲之詭遇，一朝而獲十。詩云：不失其馳，舍矢如破。我不貫與小人乘，請辭。

they did not get a single bird. The favourite Hsi reported this result, saying, "He is the poorest charioteer in the world." Some one told this to Wang Liang, who said, "I beg leave to *try* again." By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favourite, reporting this result, said, "He is the best charioteer in the world." Chien said, "I will make him always drive your chariot for you." When he told Wang Liang so, however, Liang refused, saying, "I *drove* for him, strictly observing the proper rules for driving, and in the whole day he did not get one *bird*. I *drove* for him so as deceitfully to intercept *the birds*, and in one morning he got ten. It is said in the Book of Poetry,

'There is no failure in the management of their horses;

The arrows are discharged surely, like the blows of an axe.'

I am not accustomed to drive for a mean man. I beg leave to decline the office."

names. He is called 郵無恤, 郵無正, 郵良, as well as 王良;—see the 四書拓餘說, *in loc.* 與=爲, 'for,' and 乘 (4th tone), 'a chariot,' is used as a verb, 'to drive a chariot.' 反命,—see Pt. I. ii. 3. It is a phrase of form. 工,—'a mechanic,' 'an artist;' here='a charioteer.' 請復 (4th tone) 之,—'I beg to again it.' 彊,—2nd tone. 掌與女 (=汝) 乘,—'to

manage the chariot-driving for you.' It is not common in Chinese to separate, as here, the verb and its object. 良不可, 'Liang might not,' i. e. would not be induced to take the office. 吾爲 (4th tone) 之範我馳驅, 'I for him *law-ed* my racing my horses and whipping them.' 詩云,—see the Shih-ching, II. iii. Ode V. st. 6. Literally the two lines are, 'They err not in the galloping; they let go the arrows, as if rending.' 舍,—the 3rd tone. 貫,—used for 慣. 5. 比,—4th tone, in the sense

御者^{五節}且羞與射者比比而得禽獸雖若丘陵弗爲也如枉道而從彼何也且子過矣枉己者未有能直人者也。

景春曰公孫衍張儀豈不誠大丈夫哉一怒而諸侯懼安居而天下熄孟子曰是焉得爲大丈夫乎子未學禮乎丈夫之冠也父

5. 'Thus this charioteer even was ashamed to bend improperly to the will of *such an* archer. Though, by bending to it, they would have caught birds and animals sufficient to form a hill, he would not do so. If I were to bend my principles and follow those *princes*, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight.'

CHAP. II. 1. Ching Ch'un said to Mencius, 'Are not Kung-sun Yen and Chang Í really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the kingdom.'

2. Mencius said, 'How can such men be great men? Have you not read the Ritual Usages?—"At the capping of a young man, his

of 'to flatter.' 丘陵,—to be taken together, 'a mound,' 'a hill.' The 彼,—'that, or those,' referring to 諸侯 in par. 1. We must supply 我, as the subject of 枉. The concluding remark is just; but hardly consistent with the allowances for their personal misconduct which Mencius was prepared to make to the princes.

2. MENCIUS'S CONCEPTION OF THE GREAT MAN.

1. Ching Ch'un was a man of Mencius's days, 'a practiser of the art of up-and-across' (爲縱橫之術者), i.e. one who plumed himself on his versatility. Kung-sun Yen and Chang Í were also men of that age, natives of Wei (魏), and among the most celebrated of the ambitious scholars, who went from State to State, seeking employment, and embroiling the

princes;—see the 'Historical Records,' Book C, 列傳, chap. x. 丈夫,—see Pt. I. i. 4. The phrase is used, however, in the next paragraph for 'a grown-up youth.' 熄 has, in the Shwo Wán, the opposite meanings of 'feeding a fire' and 'extinguishing a fire.' The latter is its meaning here. 2. 是,—referring to Yen and Í with what is said about them above. 焉,—the interrogative, in 1st tone. The 'Rites' or 'Book of Rites,' to which Mencius here chiefly refers, is not the compilation now received among the higher classics, under the name of the Li Chi, but the Í Li (儀禮). He throws various passages together, and, according to his wont, is not careful to quote correctly. In the Í Li, not only does her mother admonish the bride, but her father also, and his concubines, and all to the effect

夫。威武不能屈，此之謂大丈夫。
 命之，女子之嫁也，母命之，往送之門，戒之曰：往之女家，必敬必戒，無違夫子。以順爲正者，妾婦之道也。居天下之廣居，立天下之正位，行天下之大道，得志與民由之，不得志，獨行其道，富貴不能淫，貧賤不能移，威武不能屈，此之謂大丈夫。

father admonishes him. At the marrying away of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, 'You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.' Thus, to look upon compliance as their correct course is the rule for women.

3. 'To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire *for office*, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend:—these characteristics constitute the great man.'

that she is to be obedient, though the husband (here called 夫子) is not expressly mentioned. See the 儀禮註疏, Bk. II. pp. 49, 50. For the ceremonies of Capping, see the same, Bk. I. In 送之門 and, more especially, in 往之女(汝)家 the 之 joins the verbs and nouns, and is construed as the verb, = 往. 妾婦 are to be taken together, — 'a concubine-woman.' Mencius uses the term 妾 in his contempt for Yen and I, who, with all their bluster, only pandered to the passions of the princes. Obedience is the rule for all women, and specially so for secondary

wives. 3. 'The wide house of the world' is *benevolence* or *love*, the chief and home of all the virtues; 'the correct seat' is *propriety*; and 'the great path' is *righteousness*. 與民由之 (the 之 refers to the virtues so metaphorically indicated), — 'walks according to them along with the people.' The paraphrase in the 日講 says: — 'Getting his desire, and being employed in the world, he comes forth, and carries out these principles of benevolence, propriety, and righteousness towards the people, and pursues them along with them.' 此之謂 — 'this is what is called,' — such is the description of, a really — 'great man.'

 周一節霄問曰、古之君
 子仕乎。孟子曰、仕、傳
 曰、孔子三月無君、則
 皇皇如也、出疆必載
 質、公明儀曰、古之人、
 三月無君則弔、三月〇二節
 無君則弔、不以急乎。
 曰、士之失位也、猶諸
 侯之失國家也、禮曰、
 諸侯耕助、以供粢盛、

CHAP. III. 1. Cháu Hsiáo asked *Mencius*, saying, 'Did superior men of old time take office?' *Mencius* replied, 'They did. The Record says, "If Confucius was three months without *being employed by some ruler*, he looked anxious and unhappy. When he passed from the boundary of a State, he was sure to carry with him his proper gift of introduction." Kung-ming Í said, "Among the ancients, if an officer was three months unemployed by a ruler, he was condoled with."'

2. *Hsiáo said*, 'Did not this condoling, on being three months unemployed by a ruler, show a too great urgency?'

3. *Mencius* answered, 'The loss of his place to an officer is like the loss of his State to a prince. It is said in the Book of Rites, "A prince ploughs himself, and is assisted *by the people*, to supply

3. OFFICE IS TO BE EAGERLY DESIRED, AND YET IT MAY NOT BE SOUGHT BUT BY ITS PROPER PATH. It will be seen that the questioner of *Mencius* in this chapter—a man of Wei, and one of the wandering scholars of the time—wished to condemn the philosopher for the dignity of reserve which he maintained in his intercourse with the various princes. *Mencius* does not evade any of his questions, and very satisfactorily vindicates himself. 1. 傳—the 4th tone, the 'Record'; whatever it was, it is now lost. 無君,—'without a ruler,' i.e. without office.

皇皇如 is 'the appearance of one who is seeking for something and cannot find it.' It is appropriate to a mourner in the first stages of grief after bereavement. 質,—read *chí*, in 3rd tone, synonymous with 贊. Every person waiting on another,—a superior,—was supposed to pave his way by some introductory gift, and each official rank had its proper article

to be used for that purpose by all belonging to it. See the *Li Chi*, Bk. I. Pt. II. iii. 19. Confucius carried this with him, that he might not lose any opportunity of getting to be in office again. Kung-ming Í, we are told by Cháu Ch'í, was 'a worthy,' but of what time and what state, we do not know. An individual of the same surname is mentioned, *Analects*, XIV. xiv.

Julien translates 則弔 incorrectly by—'tunc in luctu erant.' The paraphrase of the 日講 says:—'Then people all came to condole with and to comfort them.' 2. 以 is to be taken as synonymous with 已; 時不已急乎. 3. 國家,—the State, embracing the families of the nobles. In his quotations from the *Li Chi*, *Mencius* combines and adapts to his purpose, with more, however, than his usual freedom, different passages. See Bk. XXI. Sect. ii. pars. 5-7, and Bk. IV. Sect. I. iii. 12, Sect. II. i. 19. Chû Hsi, to illustrate the text, gives

夫人蠶繅以爲衣服犧
牲不成桑盛不潔衣服
不備不敢以祭惟士無
田則亦不祭牲殺器皿
衣服不備不敢以祭則
不敢以宴亦不足弔乎。
出疆必載質何也曰士
之仕也猶農夫之耕也
農夫豈爲出疆舍其耒

the millet for sacrifice. His wife keeps silkworms, and unwinds their cocoons, to make the garments for sacrifice." If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. "And the scholar who, out of office, has no holy field, in the same way, does not sacrifice. The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy." Is there not here sufficient ground also for condolence?

4. Hsiao again asked, 'What was the meaning of Confucius's always carrying his proper gift of introduction with him, when he passed over the boundaries of the State where he had been?'

5. 'An officer's being in office,' was the reply, 'is like the ploughing of a husbandman. Does a husbandman part with his plough, because he goes from one State to another?'

another summary of the passages in the *Lî Chi*, thus:—'It is said in the Book of Rites, The princes had their special field of 100 *máu*, in which, wearing their crown, with its blue flaps turned up, they held the plough to commence the ploughing, which was afterwards completed with the help of the common people. The produce of this field was reaped and stored in the ducal granary, to supply the vessels of millet in the ancestral temple. They also caused the family women (世婦) of their harem to attend to the silkworms, in the silk-worm house attached to the State mulberry trees, and to bring the cocoons to them. These were then presented to their wives, who received them in their sacrificial headdress and robe, soaked them, and thrice drew out a thread. They then distributed the cocoons among the ladies of the three palaces, to prepare the

threads for the ornaments on the robes to be worn in sacrificing to the former kings and dukes.' 盛, the 2nd tone, 'the millet placed in the sacrificial vessel.' 犧牲, 一牲, the victim, whatever it might be; 犧, the victim, as pure and perfect. The officer's field is the 圭 field, Pt. I. iii. 16. 器皿 together = vessels. Chü Hsi says the 皿 were the covers of the 器. 以宴, —'to feast,' = to feel happy. The argument is that it was not the mere loss of office which was a proper subject for grief and condolence, but the consequences of it, especially in not being able to continue his proper sacrifices, as here set forth. 5. 舍, 一 the 3rd tone. 耒耜, —see Pt. I. iv. par. 2.

耜哉。曰：晉國亦仕國也，未嘗聞
 仕如此其急，仕如此其急也。君
 子之難仕，何也？曰：丈夫生而願
 爲之有室，女子生而願爲之有
 家，父母之心，人皆有之，不待父
 母之命，媒妁之言，鑽穴隙相窺，
 踰牆相從，則父母國人皆賤之。
 古之人未嘗不欲仕也，又惡不
 由其道，不由其道而往者，與鑽
 穴隙之類也。

6. *Hsiao* pursued, 'The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of anyone being thus earnest about being in office. If there should be this urgency, why does a superior man make any difficulty about taking it?' *Mencius* answered, 'When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If the young people, without waiting for the orders of their parents, and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them. The ancients did indeed always desire to be in office, but they also hated being so by any improper way. To seek office by an improper way is of a class with young people's boring holes.'

6. 'The kingdom of Tsin,'—see Bk. I. Pt. I. v. i. 君子之難仕,—by the 君子, *Hsiao* evidently intends *Mencius* himself, who, however, does not notice the insinuation. 丈夫和女子,—here simply 'a son,' 'a daughter.' A man marrying is said 有室, 'to have an

apartment,' and a woman marrying, 有家, 'to have a family,' or 'home.' On the go-between, see the *Cháu Li*, Pt. II. Bk. vi. pars. 54-60; the *Shih-ching*, I. viii. Ode VI. st. 4. The law of marriage here referred to by *Mencius* still obtains, and seems to have been the rule of the Chinese race from time immemorial. 相從,—從=就, 而往,—往=往見諸侯。

 彭更一節問曰、後車數十乘、
 從者數百人、以傳食於諸
 侯、不以泰乎。孟子曰、非其
 道、則一簞食不可受於人、
 如其道、則舜受堯之天下、
 不以爲泰、子以爲泰乎。二節曰、
 否、士無事而食、不可也。三節曰、
 子不通功易事、以羨補不
 足、則農有餘粟、女有餘布、
 子如通之、則梓匠輪輿、皆

CHAP. IV. 1. P'äng Käng asked *Mencius*, saying, 'Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?' *Mencius* replied, 'If there be not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the kingdom from Yáo is not to be considered excessive. Do you think it was excessive?'

2. Käng said, 'No. But for a scholar performing no service to receive his support notwithstanding is improper.'

3. *Mencius* answered, 'If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange,

4. THE LABOURER IS WORTHY OF HIS HIRE, AND THERE IS NO LABOURER SO WORTHY AS THE SCHOLAR WHO INSTRUCTS MEN IN VIRTUE. 1. P'äng Käng was a disciple of *Mencius*. His object in addressing him, as in this chapter, seems to have been to stir him up to visit the princes and go

into office. 乘, —4th tone, following 車, as a numeral or classifier. 從者, —從, 4th tone, 'an attendant,' 'a follower,' not in a moral sense. 傳, —the 3rd tone, explained in the dictionary by 續, 'to connect,' 'succeed to.' 以傳, 'by succession.'—The phrase is felt to

be a difficult one. Sun Shih explains it thus:— 'Mencius got his support from the princes, and the chariots and disciples got their support from Mencius. It came to this that the support of all was from the contributions of the princes, and hence it is said that by their mutual connexion they all lived on the princes.' 簞食, —食,

(tsze), 4th tone, 'rice-cooked.' Compare *Analects*, VI. ix. 堯之天下, 'Yáo's world,' i.e. the kingdom from Yáo. 舜 may be construed very

well as the nominative to the first 以爲.

3. 守先王之道以待後之學

得食於子、於此有人焉、入則孝、出則弟、守先王之道、以待後之學者、而不得食於子、子何尊梓匠輪輿、而輕爲仁義者哉、曰、梓匠輪輿、其志將以求食也、君子之爲道也、其志亦將以求食與、曰、子何以其志爲哉、其有功於子、可食而食之矣、且子食志乎、食功乎、曰、

carpenters and carriage-wrights may all get their food from you. Here now is a man, who, at home, is filial, and abroad, respectful to his elders; who watches over the principles of the ancient kings, awaiting *the rise of* future learners:—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?’

4. *P'äng Käng* said, ‘The aim of the carpenter and carriage-wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?’ ‘What have you to do,’ returned *Mencius*, ‘with his purpose? He is of service to you. He deserves to be supported, and should be supported. And *let me ask*,—Do you remunerate a man’s intention, or do you remunerate his service.’ *To this Käng* replied, ‘I remunerate his intention.’

者,—the paraphrase in the 合講 is:—‘He firmly guards the principles of benevolence and righteousness transmitted by the ancient kings, so that they do not get obscured or obstructed by perverse discourses, but hereby await future learners, and secure their having matter of instruction and models of imitation, whereby they may enter into truth and right. Thus he continues the past and opens the way for the future, and does service to the world.’ 以待, thus, = ‘for the benefit of.’ The 梓匠 are both workers in wood, the 梓人’s

work being in smaller things, such as vessels and articles of furniture, and the 匠人’s in large, such as building houses, &c. The 輪人 made the wheels and also the cover of a carriage; the 輿人 the other parts. 4. Observe how appropriately 將, expressive of futurity or object, follows 志. 可食而食之,—here 食 and the three that follow, are read as in 一簞食, but with a different meaning, being = ‘to feed’ (active or passive), ‘to give

食志^{五節}曰有人於此毀瓦畫墁其志將以求食也則子食之乎曰否曰然則子非食志也食功也

萬章^{一節}問曰宋小國也今將行王政齊楚惡而伐之則如之何孟子曰湯居亳與葛爲隣葛伯放而不祀湯使人問之曰何爲不祀曰無以供犧牲也湯使遺之牛羊葛伯食

5. Mencius said, 'There is a man here, who breaks your tiles, and draws *unsightly* figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?' 'No,' said Käng; and Mencius then concluded, 'That being the case, it is not the purpose which you remunerate, but the work done.'

CHAP. V. 1. Wan Chang asked Mencius, saying, 'Sung is a small State. Its ruler is now setting about to practise the *true* royal government, and Ch'í and Ch'ü hate and attack him. What in this case is to be done?'

2. Mencius replied, 'When T'ang dwelt in Po, he adjoined to the State of Ko, the chief of which was living in a dissolute state and neglecting his proper sacrifices. T'ang sent messengers to inquire why he did not sacrifice. He replied, "I have no means of supplying the necessary victims." On this, T'ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice.

rice to.' 5. 畫 (4th tone) 墁, 一墁 means 'ornaments on walls;—we must therefore take 畫 in a bad sense, to correspond to the 毀. A man wishes to mend the roof, but he only breaks it; to ornament the wall, but he only disfigures it.

5. THE PRINCE WHO WILL SET HIMSELF TO PRACTISE A BENEVOLENT GOVERNMENT ON THE PRINCIPLES OF THE ANCIENT KINGS HAS NONE TO FEAR. 1. Wan Chang was a disciple of Mencius, the fifth book of whose Works is named from him. What he says here may surprise us,

because we know that the duke of Sung (its capital was in the present district of Shang-ch'ü [商邱], in the Kwei-teh department of Ho-nan), or king, as he styled himself, was entirely worthless and oppressive; see the 'Historical Records,' Book XXXVIII, 宋微子世家, towards the end. 2. Compare Bk. I. Pt. II. iii. 1, and xi. 2. Po, the capital of T'ang (though there were three places of the same name), is referred to the same department of Ho-nan as the country of Ko, viz. that of

之、又不以祀。湯又使人問之曰、何爲不祀。曰、無以供粢盛也。湯使亳衆往爲之耕。老弱饋食。葛伯率其民、要其有酒食黍稻者奪之、不授者殺之。有童子以黍肉餉、殺而奪之。書曰、葛伯仇餉。此之謂也。爲其殺是童子而征之、四海之內、皆曰、非富天下也、爲匹夫匹

Tang again sent messengers to ask him the same question as before, when he replied, "I have no means of obtaining the *necessary* millet." On this, Tang sent the mass of the people of Po to go and till the ground for him, while the old and feeble carried their food to them. The chief of Ko led his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up. There was a boy who had some millet and flesh for the labourers, who was thus slain and robbed. What is said in the Book of History, "The chief of Ko behaved as an enemy to the provision-carriers," has reference to this.

3. 'Because of his murder of this boy, Tang proceeded to punish him. All within the four seas said, "It is not because he desires the riches of the kingdom, but to avenge a common man and woman."

Kwei-teh. Its site is said to have been distant from the site of the supposed capital of Ko only about 100 li, so that Tang might easily render the services here mentioned to the 伯, chief

or baron, of Ko. 無以供, —'no means of supplying,' i. e. of obtaining. 遺, 4th tone, =

饋. 粢盛 (and tone), —see last chapter.

爲之, —爲, 4th tone. 饋食, —食

(tse), 4th tone. 要, 1st tone; —we find it defined

in the dictionary, by 'to meet with,' 'to extort,'

which approximate to the meaning here. 酒

食, —食, as above, 4th tone. 書曰, —see

the Shū-ching, IV. ii. 6. —In the 四書拓餘

說, in loc., 王厚齋 is quoted, to the effect

that if Mencius had not been thus particular

in explaining what is alluded to in the words

of the Shū-ching, the interpretations of them

would have been endless. But that in his

time there were ancient books which could be

appealed to. 3. 爲, 4th tone. 匹夫匹

婦, —'common men and women,' —see Ana-

lects, XIV. xviii. 3. The phrases are understood

here, however, with a special application to the father and mother of the murdered boy.

婦復讐也。國湯始征，自葛載，十
一征，而無敵於天下。東面而
征，西夷怨；南面而征，北狄怨。
曰：奚爲後我？民之望之，若大
旱之望雨也。歸市者弗止，芸
者不變，誅其君，弔其民，如時
雨降，民大悅。書曰：徯我后，后
來其無罰。五節有攸不爲臣。東征，
綏厥士女，匪厥玄黃，紹我周
王見休。惟臣附于大邑周，其

4. 'When Tang began his work of executing justice, he commenced with Ko, and *though* he made eleven punitive expeditions, he had not an enemy in the kingdom. When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was—"Why does he make us last." *Thus*, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding in the fields made no change in their operations. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said in the Book of History, "We have waited for our prince. When our prince comes, we may escape from the punishments *under which we suffer*."

5. 'There being some who would not become the subjects of *Cháu*, king *Wú* proceeded to punish them on the east. He gave tranquillity to their people, who *welcomed him* with baskets full of their black and yellow silks, *saying*—"From henceforth we shall serve

4. Compare Bk. I. Pt. II. xi. 2. There are, however, some variations in the phrases. 載-始. The quotation in the end is from a different part of the Shû-ching;—see Pt. IV. v. Section II. 5. The eleven punitive expeditions of Tang cannot all be determined. From the Shih-ching and Shû-ching six only are made out, while by some their number is given as twenty-two, and twenty-seven;—see the 集證,

in loc. 5. Down to 大邑周,—the substance of this paragraph is found in the Shû-ching;—see Pt. V. iii. 7; but this Book is confessed to require much emendation in its arrangement. 士女-男女 匪,—used for 筐. 匪厥玄黃,—'basketed their azure and yellow silks.' It is said:—'Heaven is azure, and Earth is yellow. King Wú was

君子實玄黃于匪，以迎其
 君子，其小人簞食壺漿，以
 迎其小人，救民於水火之
 中，取其殘而已矣。太誓曰，
 我武惟揚，侵于之疆，則取
 于殘，殺伐用張，于湯有光。
 不行王政云爾，苟行王政，
 四海之內，皆舉首而望之，
 欲以爲君，齊楚雖大，何畏
 焉。

the sovereign of *our dynasty of Châu*, that we may be made happy by him." So they joined themselves, as subjects, to the great city of Châu. Thus, the men of station of *Shang* took baskets full of black and yellow silks to meet the men of station of Châu, and the lower classes of the one met those of the other with baskets of rice and vessels of congee. *Wû* saved the people from the midst of fire and water, seizing only their oppressors, and destroying them.

6. 'In the Great Declaration it is said, "My power shall be put forth, and, invading the territories of *Shang*, I will seize the oppressor. I will put him to death to punish him:—so shall the greatness of my work appear, more glorious than that of *T'ang*."

7. '*Sung* is not, as you say, practising *true* royal government, and so forth. If it were practising royal government, all within the four seas would be lifting up their heads, and looking for *its prince*, wishing to have him for their sovereign. Great as *Ch'i* and *Ch'u* are, what would there be to fear from them?'

able to put away the evils of the Yin rule, and gave the people rest. He might be compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men.'

紹 (we have 昭 in the *Shû-ching*),—'to continue.' We must understand a 'saying,' and bring out the meaning of 紹 thus:—'Formerly we served *Shang*, and now we continue to serve, but our service is to Châu.' 大邑周, literally, 'great city (or cited) Châu,' which is an irregular phrase, perhaps equal to Châu of the

Great Capital. The 日講 has 皆心悅誠服, 而盡歸附於大邑周焉. From 其君子 onwards, Mencius explains the meaning of the *Shû-ching*. 6. This quotation from Pt. V. i. Sect. II. 8, is to illustrate the last clause of the preceding paragraph. 7. 云爾,—see *Analects*, VII.

xviii. 云, however, does not here simply act as a particle closing the sentence, but also refers to the whole of *Wan Chang's* statement at the commencement of the conversation.

孟子謂戴不勝曰：子欲子之王之善與？我明告子。有楚大夫於此，欲其子之齊語也，則使齊人傳諸；使楚人傳諸，曰：「使齊人傳之。」曰：「一齊人傳之，衆楚人咻之。」雖日撻而求其齊也，不可得矣。引而置之莊嶽之間，數年，雖日撻而求其楚，亦不可得矣。子謂薛居州：善士也，使之居於王所，在

CHAP. VI. 1. Mencius said to Tâi Pû-shâng, 'I see that you are desiring your king to be virtuous, and I will plainly tell you *how he may be made so*. Suppose that there is a great officer of Ch'û here, who wishes his son to learn the speech of Ch'î. Will he in that case employ a man of Ch'î as his tutor, or a man of Ch'û?' 'He will employ a man of Ch'î to teach him,' said Pû-shâng. Mencius went on, 'If *but* one man of Ch'î be teaching him, and there be a multitude of men of Ch'û continually shouting out about him, although *his father* beat him every day, wishing him to learn the speech of Ch'î, it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in Chwang or Yo, though *his father* should beat him, wishing him to speak the language of Ch'û, it would be impossible for him to do so.'

2. 'You supposed that Hsieh Chû-châu was a scholar of virtue, and you have got him placed in attendance on the king. Suppose

6. THE INFLUENCE OF EXAMPLE AND ASSOCIATION. THE IMPORTANCE OF HAVING VIRTUOUS MEN ABOUT A SOVEREIGN'S PERSON. 1. Tâi Pû-shâng was a minister of Sung, the descendant of one of its dukes who had received the posthumous epithet of Tâi, which had been adopted as their surname by a branch of his posterity. 子欲... 與, —與, and tone, the interrogative implying an affirmative reply. 欲其子之齊語, 'wishes the Ch'î speech of his son,'

i. e. wishes his son to learn Ch'î. 諸, —interrogative, and equal to 之乎. 咻, read *hsiü*, = 譁, 'shouting,' 'clamorous. Chwang and Yo were two well-known quarters in the capital of Ch'î, the former being the name of a street, and the latter the name of a neighbourhood; see the 四書拓餘說, *in loc.*

2. Hsieh Chû-châu was also a minister of Sung, a descendant of one of the princes of Hsieh, whose family had adopted the name

於王所者，長幼卑尊，皆
 薛居州也。王誰與爲不
 善？在王所者，長幼卑尊，
 皆非薛居州也。王誰與
 爲善？一薛居州，獨如宋
 王何。
 公孫丑問曰：「不見諸
 侯，何義？」孟子曰：「古者，不
 爲臣，不見。」段干木踰垣
 而辟之，泄柳閉門而不

that all in attendance on the king, old and young, high and low, were Hsieh Chü-châu, whom would the king have to do evil with? And suppose that all in attendance on the king, old and young, high and low, are not Hsieh Chü-châu, whom will the king have to do good with? What can one Hsieh Chü-châu do alone for the king of Sung?

CHAP. VII. 1. Kung-sun Cháu asked Mencius, saying, 'What is the point of righteousness involved in your not going to see the princes?' Mencius replied, 'Among the ancients, if one had not been a minister in a State, he did not go to see the sovereign.'

2. 'Twan Kan-mû leaped over his wall to avoid the prince. Hsieh Liû shut his door, and would not admit the prince. These

of their original State as their surname. In the 萬姓通譜 we read:—'T'ai Pü-shang said to Hsieh Chü-châu, "It is only the virtuous scholar (善士) who can set forth what is virtuous, and shut up the way of what is corrupt. You are a scholar of virtue; cannot you make the king virtuous?"' But this and what follows was probably constructed from Mencius's remark, and so I prefer to take 謂 as = 'supposed,' 'believed,' not 'said.' 長—the 3rd tone. 居於王所,—to dwell in the king's place, i.e. to be about him.

7. MENCIUS DEFENDS HIS NOT GOING TO SEE THE PRINCES BY THE EXAMPLE AND MAXIMS OF THE ANCIENTS. 1. 何義 is not simply—'what is the meaning?' but 'what is the rightness?' Mencius, however, does not state distinctly the principle of the thing, but appeals to prescription and precedent. 不爲臣=未爲

臣, or 未仕於其國. In the Analects, XIV. xxii, we have an example of how Confucius, not then actually in office, but having been so, went to see the duke of Lü. 2. Twan Kan-mû was a scholar of Wei (魏), who refused to see the prince Wán (文). Wán was the posthumous title of 斯, B.C. 426-386. In the 'Historical Records,' it is mentioned that he received the writings of Tsze-hsia, and never drove past Kan-mû's house without bowing forward to the front bar of his carriage. 辟=避, 4th tone. 之 refers to the prince Wán. Hsieh Liû was a scholar of Lü, who refused to admit (內=納) the duke Má (繆); see Bk. II. Pt. II. xi. 3. The incident referred to here must have been previous to the time spoken of there. 迫斯可以見矣,—literally, 'being urgent, this (or,

內是皆已甚。迫斯可以見矣。陽貨欲見孔子，而惡無禮。大夫有賜於士，不得受於其家，則往拜其門。陽貨矚孔子之亡也，而饋孔子蒸豚。孔子亦矚其亡也，而往拜之。當是時，陽貨先，豈得不見？曾子曰：‘脅肩諂笑，病于夏畦。’子路曰：‘未同而言，觀其色赧赧然，非由之所知也。’由是觀之，則君子

two, however, carried their scrupulosity to excess. When a prince is urgent, it is not improper to see him.

3. 'Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. As it is the rule, therefore, that when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the officer's to pay his respects, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative;—how could Confucius decline going to see him?

4. 'Tsäng-tsze said, "They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer labourer in the fields." Tsze-lü said, "There are those who talk with people with whom they have no great community of feeling. If you look at their countenances, they are full of blushes. I do not desire to know such persons." By considering these remarks, the spirit which the superior man nourishes may be known.'

then) may be seen.' 3. 欲見一見, it is noted here, should be read in the 4th tone, with a *hiphü* sense. Compare Analects, XVII. i. 惡,—the verb, in 4th tone. 大夫有賜 云云,—see the Li Chi, XI. Sect. iii. 20. Mencius, however, does not quote the exact words. 亡—無, and so read. 4. 脅肩, 'to rib,' i.e. to shrug, 'the shoulders.' 病, as in Bk. II. Pt. I. ii. 16. 夏畦—夏月治畦之人. Chü Hsi makes 君子 to mean 'those two superior men,' referring to Tsäng and Tsze-lü, but this seems to be unnecessary.

之所養，可知已矣。
一節戴盈之曰：什一，去關市
二節之征，今茲未能，請輕之，以
待來年，然後已。何如？孟子
曰：今有人日攘其鄰之雞
者，或告之曰：是非君子之
道。曰：請損之。月攘一雞，以
待來年，然後已。如其非
義，斯速已矣。何待來年？
三節公都子曰：外人皆稱夫

CHAP. VIII. 1. Tâi Ying-chih said to Mencius, 'I am not able at present and immediately to do with the levying of a tithe *only*, and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?'

2. Mencius said, 'Here is a man, who every day appropriates some of his neighbour's strayed fowls. Some one says to him, "Such is not the way of a good man;" and he replies, "With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice."

3. 'If you know that the thing is unrighteous, then use all despatch in putting an end to it:—why wait till next year?'

CHAP. IX. 1. The disciple Kung-tû said to Mencius, 'Master, the people beyond *our school* all speak of you as being fond of

8. WHAT IS WRONG SHOULD BE PUT AN END TO AT ONCE, WITHOUT RESERVE AND WITHOUT DELAY.

1. Tâi Ying-chih was a great officer of Sung, supposed by some to be the same with Tâi Pû-shâng, chap. vi. Mencius had, no doubt, been talking with him on the points indicated; see Bk. I. Pt. II. v. 3; Bk. II. Pt. I. v. 3; Bk. III. Pt. I. iii. 請, here and below, is simply the speaker's polite way of indicating his resolution. 2. 攘, = here as in Analects, XIII. xviii.

君子, —here, = 'a good man.' 損之, 'diminish it,' i.e. the amount of his captures.

3. 斯 is used adverbially, = 'at once.' 已 in

all the paragraphs is the verb = 'have done with it,' 'put an end to it.'

9. MENCIUS DEFENDS HIMSELF AGAINST THE CHARGE OF BEING FOND OF DISPUTING. WHAT LED TO HIS APPEARING TO BE SO WAS THE NECESSITY OF THE TIME. Compare Bk. II. Pt. I. ii. 17. Mencius would appear from this chapter to have believed that the mantle of Confucius had fallen upon him, and that his position was that of a sage, on whom it devolved to live and labour for the world. 1. 外人, —'outside men,' i.e. people in general, all beyond his school, as the representative of orthodoxy in the kingdom. 敢問何, according to the gloss in the 備旨,

子好辯，敢問何也。孟子曰：「予豈好辯哉？予不得已也。」^{二節}天下之生久矣，一治一亂。^{三節}當堯之時，水逆行，汎濫於中國，蛇龍居之，民無所定。下者爲巢，上者爲營窟。書曰：「洧水警余。」^{四節}洧水者，洪水也。使禹治之，禹掘地而注之海，驅蛇龍而放之菹，水

disputing. I venture to ask whether it be so.' Mencius replied,

'Indeed, I am not fond of disputing, but I am compelled to do it.

2. 'A long time has elapsed since this world of men received its being, and there has been *along its history* now a period of good order, and now a period of confusion.

3. 'In the time of Yáo, the waters, flowing out of their channels, inundated the Middle Kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves *on the trees or raised platforms*, and in the high grounds they made caves. It is said in the Book of History, "The waters in their wild course warned me." Those "waters in their wild course" were the waters of the great inundation.

4. 'Shun employed Yü to reduce the waters to order. Yü dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy

= 'I venture to ask why you are so fond of disputing,' as if Kung-tü admitted the charge of the outside people. But it is better to interpret as in the translation. The spirit of 子

豈好辯哉 seems to be better given in English by dropping the interrogation. 2. Commentators are unanimous in understanding

天下之生 not of the material world, and

taking 生 as = 生民. It is remarkable,

then, that Mencius, in his review of the history of mankind, does not go beyond the time of Yáo (compare Pt. I. iv), and that at its commencement he places a period not of good order (治, 4th tone), but of confusion. 3. Mark the

variations of phraseology here from Pt. I. iv. 7.

書曰,—see the Shü-ching, II. ii. 14, where

for 警 we have 傲. The 'nests' were huts

on high-raised platforms. In the Li Chü, VII.

Sect. I. par. 8, these are said to have been the

summer habitations of the earliest men, and

營窟, the winter. 營窟 = 'artificial

caves,' i.e. caves hollowed out from heaps of

earth raised upon the ground. 洧水 is the

same as the 水逆行 above. Chü Hsi explains it by 'deep and shoreless.' 4. 掘地,—'dug the earth,' but with the meaning in the translation. 菹 is read by Chü Hsi tsü,

由地中行。江淮河漢是也。險阻既遠，鳥獸之害人者消，然後人得平土而居之。^{五節}堯舜既沒，聖人之道衰，暴君代作，壞宮室以爲汙池，民無所安息，棄田以爲園囿，使民不得衣食，邪說暴行又作，園囿汙池沛澤多，而禽獸至，及紂之身，天下又大亂。^{六節}周公相武王，誅紂

marshes. On this, the waters pursued their course through the country, even the waters of the Chiang, the Hwái, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people also disappeared, and after this men found the plains available for them, and occupied them.

5. 'After the death of Yáo and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people knew not where they could rest in quiet; they threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food. Afterwards, corrupt speakings and oppressive deeds became more rife; gardens and parks, ponds and lakes, thickets and marshes became more numerous, and birds and beasts swarmed. By the time of the tyrant Cháu, the kingdom was again in a state of great confusion.

6. 'Cháu-kung assisted king Wû, and destroyed Cháu. He but wrongly. With the meaning in the text, it is read *tsieh*. 水由地中行, —'the waters travelled in the middle or bosom of the earth,' i.e. were no longer spread abroad over its surface. Chû Hsi makes 地中 = 兩涯之間, 'between their banks,' but that is not so much the idea, as that the waters pursued a course to the sea, through the land, instead of being spread over its surface. 5. In describing this period of confusion, Mencius seems to ignore the sageship of T'ang, and of the kings Wán and Wû;—especially that of T'ang. 行, —in 4th tone. 浦, as associated with 澤, means thick marshy jungles, where beasts could find shelter. The 水 in its composition requires that we recognise the marshiness of the thickets or cover. But this account of the country down to the rise of the Cháu dynasty implies that it was thinly peopled. 6. The kingdom of Yen is referred to a portion of the present district of Ch'ü-fau (曲阜) in Yen-

伐奄三年討其君驅飛廉
於海隅而戮之滅國者五
十驅虎豹犀象而遠之天
下大悅書曰丕顯哉文王
謨丕承哉武王烈佑啟我
後人咸以正無缺世衰道
微邪說暴行有作臣弑其
君者有之子弑其父者有
之孔子懼作春秋春秋天
子之事也是故孔子曰知

smote Yen, and after three years put its sovereign to death. He drove Fei-lien to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants;—and all the people was greatly delighted. It is said in the Book of History, "Great and splendid were the plans of king Wăn! Greatly were they carried out by the energy of king Wû! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing."

7. 'Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.'

8. 'Confucius was afraid, and made the "Spring and Autumn." What the "Spring and Autumn" contains are matters proper to the sovereign. On this account Confucius said, "Yes! It is the Spring

châu, Shan-tung. Châo Ch'î connects 三年 討其君 with 誅紂, but it seems to belong more naturally to 伐奄. Fei-lien was a favourite minister of Châu, who aided him in his enormities. In the 'Historical Records,' Bk. IV, 秦本記, at the beginning, he appears as 蜚廉, but without mention of his banishment and death. The place called 'a corner by the sea' cannot be determined. And it would be vain to try to enumerate the 'fifty kingdoms,' which Châu-kung

tinguished. The 夷狄, in par. 11, must be supposed to have been among them. The 'tigers, leopards, &c.,' are the animals kept by Châu, not those infesting the country, as in the more ancient periods. 書曰,—see the Shû-ching, V. xxv. 6. 7. 行, 4th tone. 有作,—有 read as, and = 又. 8. 'Spring and Autumn,'—annals of Lû for 242 years (B.C. 721-479); with Confucius's annotations, or rather as is absurdly contended, adapted by him to correct judgment on every event. They are composed as a sovereign

我者其惟春秋乎九節罪我者其惟春秋乎聖王不作諸侯放恣處士橫議楊朱墨翟之言盈天下天下之言不歸楊則歸墨楊氏爲我是無君也墨氏兼愛是無父也無父無君是禽獸也公明儀曰庖有肥肉廄有肥馬民有饑色野有餓莩此率獸而食人也楊墨之

and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me."

9. 'Once more, sage sovereigns cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Chû and Mo Tî fill the country. If you listen to people's discourses throughout it, you will find that they have adopted the views either of Yang or of Mo. Now, Yang's principle is—"each one for himself," which does not acknowledge the claims of the sovereign. Mo's principle is—"to love all equally," which does not acknowledge the peculiar affection due to a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming I said, "In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men."

would have composed them. As Confucius was a sage without the throne, if one of the sovereign sages had written annals, he would have done so, as Confucius has done. Chû Hsi quotes from the commentator Hû (胡安國):—"Chung-nî made the Spring and Autumn,

to lodge in it the true royal laws. There are the firm exhibition of the constant duties; the proper use of ceremonial distinctions; the assertion of Heaven's decree of favour to the virtuous; and the punishment of the guilty:—all these things, of which it may be said in bri f that they are the business of the sovereign." Compare on Hû's language, the Shû-

ching, II. iii. 7.) It was by the study of this book, therefore, that Confucius wished himself to be known, though he knew that he exposed himself to presumption on account of the sovereign's point of view from which he looked at everything in it. This is the meaning of 罪我者其惟春秋乎, and not—

'Those who condemn me (i.e. bad ministers and prince) will do so on account of my condemnations of them in it,' which is the view of Chão Ch'í. I have dropped the interrogations in the translation. 9. 處, —the 3rd tone, applied to a virgin dwelling in the seclusion of her apartments, and here to a scholar with-

道不息，孔子之道不著，是
 邪說誣氏，充塞仁義也。仁
 義充塞，則率獸食人，人將
 相食。^{十節}吾爲此懼。閑先聖之
 道，距楊墨，放淫辭，邪說者
 不得作，作於其心，害於其
 事，作於其事，害於其政。^{十一節}聖
 人復起，不易吾言矣。昔者，
 禹抑洪水，而天下平；周公
 兼夷狄，驅猛獸，而百姓寧。

If the principles of Yang and Mo be not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up *the path* of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10. 'I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mo. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. *Their delusions* spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

11. 'In former times, Yü repressed the vast waters of the inundation, and the country was reduced to order. Châu-kung's achievements extended even to the barbarous tribes of the east and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the "Spring and Autumn," and rebellious ministers and villainous sons were struck with terror.

out public employment. Yang Chû, called also Yang Shû (戌) and Yang Tsze-chû (子居), was a heresiarch of the times of Confucius and Lâo-tze, of which last he is said to have been a disciple. In the days of Mencius, his principles appear to have been very rife. We may call his school the *selfish* school of China (爲我, 一爲, the 4th tone), as Mo's was the *transcendental*. 庖有肥肉云云, —see Bk. I. Pt. I. iv. 4. 10. 爲, —4th tone. 作於其心云云, —see Bk. II. Pt. I. ii. 17. 11. 兼, —'embraced,' 'comprehended,' i.e. among the fifty States referred to above. 賊子, —

孔子成春秋，而亂臣賊子懼。^{十二節}詩云：戎狄是膺，荆舒是懲，則莫我敢承。^{十三節}無父無君，是周公所膺也。^{十四節}我亦欲正人心，息邪說，距詖行，放淫辭，以承三聖者，豈好辯哉？予不得已也。^{十五節}能言距楊墨者，聖人之徒也。^{十六節}匡章曰：陳仲子豈不誠廉士哉？居於陵，三日不食。

12. 'It is said in the Book of Poetry,

"He smote the barbarians of the west and the north;
He punished Ching and Shû;
And no one dared to resist us."

These father-deniers and king-deniers would have been smitten by Cháu-kung.

13. 'I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions and banish away their licentious expressions;—and thus to carry on the work of the three sages. Do I do so because I am fond of disputing? I am compelled to do it.

14. 'Whoever is able to oppose Yang and Mo is a disciple of the sages.'

CHAP. X. 1. K'wang Chang said to Mencius, 'Is not Ch'ân Chung a man of true self-denying purity? He was living in Wû-ling, and for three days was without food, till he could neither hear

the parricides, mentioned in par. 7. 12. See Pt. I. iv. 16. The remark in the note there is equally applicable to the quotation here. 13. 誠行一行, in and tone. Compare Bk. II. Pt. I. ii. 17. 14. This concluding remark is of a piece with the hesitancy shown by Mencius in Bk. II. Pt. I. ii, to claim boldly his place in the line of sages along with Confucius.

10. THE MAN WHO WILL AVOID ALL ASSOCIATION WITH, AND OBLIGATION TO, THOSE OF WHOM HE DOES NOT APPROVE, MUST NEEDS GO OUT OF THE WORLD. 1. Kw'ang Chang and Ch'ân Chung, called also Ch'ân Tsze-chung (子終), were both men of Ch'i, the former high in the employment and confidence of the prince, the latter, as we learn from this chapter, belonging to an old and noble family of the State. His principles appear to have been those of Hsü Hsing (Pt. I. iv), or even more severe. We may compare him with the recluses of Confucius's time. Wû-ling (於 read wú) appears to have been a poor wild place, to which Chung and his wife, like-minded with himself, had retired. It is referred either to the district of Ch'ang-shan or that of Tze-

耳無聞、目無見也、井上有李、螬
 食實者、過半矣、匍匐往、將食之、
 三咽、然後耳有聞、目有見、孟子
 曰、於齊國之士、吾必以仲子爲
 巨擘焉、雖然、仲子惡能廉、充仲
 子之操、則蚓而後可者也、夫蚓、
 上食槁壤、下飲黃泉、仲子所居
 之室、伯夷之所築與、抑亦盜跖
 之所築與、所食之粟、伯夷之所
 樹與、抑亦盜跖之所樹與、是未

nor see. Over a well there grew a plum-tree, the fruit of which had been more than half eaten by worms. He crawled to it, and tried to eat *some of the fruit*, when, after swallowing three mouthfuls, he recovered his sight and hearing.'

2. Mencius replied, 'Among the scholars of Ch'i, I must regard Chung as the thumb *among the fingers*. But still, where is the self-denying purity *he pretends to*? To carry out the principles which he holds, one must become an earthworm, for so only can it be done.'

3. 'Now, an earthworm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built by a Po-i? or was it built by a robber like Chih? Was the millet which he eats planted by a Po-i? or was it planted by a robber like Chih? These are things which cannot be known.'

ch'wan in the department of Ts'i-nan. The 螬 is a worm proper to excrementitious matter. The term here is used, I suppose, to heighten our sense of the strait to which Chung was reduced by his self-denial. 咽, read *yen*.

4th tone, = 吞, 'to swallow.' 2. 充 = 推而滿之, 'to carry out fully.' 3. Po-i, — see Analects, V. xxii, *et al*. Chih was a famous robber chief of Confucius's time, a younger

brother of Hui of Liü-hsia. There was, however, it is said, in high antiquity in the times of Hwang-ti, a noted robber of the same name, which was given to Hui's brother, because of the similarity of his course. T'ao Chih (the robber Chih) has come to be like a proper name. — As Chung withdrew from human society, lest he should be defiled by it, Mencius shows that unless he were a worm, he could not be independent of other men. Even the house he lived in, and the millet he ate, might be the result of the labour of a villain like T'ao-chih, or of a worthy like Po-i, for anything he could tell.

可知也。曰：是何傷哉？彼身織屨，妻辟纊，以易之也。曰：仲子，齊之世家也。兄戴，蓋祿萬鍾，以兄之祿爲不義之祿，而不食也。以兄之室爲不義之室，而不居也。辟兄離母，處於於陵。他日歸，則有饋其兄生鵝者。己頻顙曰：惡！用是鰥鰥者爲哉？他日，其母殺是鵝也，與之食之。其兄自外至，曰：是鰥鰥之肉也。出而哇之。以母

4. 'But,' said *Chang*, 'what does that matter? He himself weaves sandals of hemp, and his wife twists and dresses threads of hemp to sell or exchange them.'

5. Mencius rejoined, 'Chung belongs to an ancient and noble family of Ch'í. His elder brother Tái received from Kâ a revenue of 10,000 *chung*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Wú-ling. One day afterwards, he returned to their house, when it happened that some one sent his brother a present of a live goose. He, knitting his eyebrows, said, "What are you going to use that cackling thing for?" By-and-by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said, "It is the flesh of that cackling thing," upon which he went out and vomited it.

6. 'Thus, what his mother gave him he would not eat, but what

4. 何傷,—compare 無傷 in Bk. I. Pt. I. vii. 8. 織屨,—see Pt. I. iv. 辟, read pi, and 纊 by 練, 'to prepare for weaving.' —績, 'to twist,' as threads of hemp on the knee. This meaning is not found in the dictionary, but Cháo Ch'í explains it by 緝績, and 纊 by 練, 'to prepare for weaving.'

5. 蓋,—in 4th tone, as in Bk. II. Pt. II. vi. 1. 祿萬鍾,—see Bk. II. Pt. II. x. 3. 辟,—

則不食以妻
則食之以兄
之室則弗居
以於陵則居
之是尙爲能
充其類也乎
若仲子者蚓
而後充其操
者也。

his wife gives him he eats. He will not dwell in his brother's house, but he dwells in Wû-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds, a man must be an earthworm, and then he can carry them out.'

the same as 避. 頻顙, used for 顰蹙. 是
顰—read ni, the sound made by a goose. 是
顰顰者,—'this cackler.' 6. 以母則
不食 is expanded by Chû Hsi,—以母

之食爲不義而不食, 'he con-
sidered what his mother gave him to eat not to
be righteous, and would not eat it.' Similarly
he brings out the force of the 以 in the other
clauses. The glossarist of Ch'ao Ch'i treats it
more loosely, as in the translation.

BOOK IV.

LÎ LÂU. PART I.

第二章
離婁章句上
孟子

 之明公輸子之
 巧不以規矩不
 能成方員師曠
 之聰不以六律
 不能正五音堯
 舜之道不以仁
 政不能平治天
 下○三節今有仁心仁

CHAPTER I. 1. Mencius said, 'The power of vision of Lî Lâu, and skill of hand of Kung-shû, without the compass and square, could not form squares and circles. The acute ear of the music-master K'wang, without the pitch-tubes, could not determine correctly the five notes. The principles of Yáo and Shun, without a benevolent government, could not secure the tranquil order of the kingdom.

2. 'There are now *princes* who have benevolent hearts and a

With this Book commences what is commonly called the second or lower part of the works of Mencius, but that division is not recognised in the critical editions. It is named Lî Lâu, from its commencing with those two characters, and contains twenty-eight chapters, which are most of them shorter than those of the preceding Books.

1. THERE IS AN ART OF GOVERNMENT, AS WELL AS A WISH TO GOVERN WELL, TO BE LEARNED FROM THE EXAMPLE AND PRINCIPLES OF THE ANCIENT KINGS, AND WHICH REQUIRES TO BE STUDIED AND PRACTISED BY RULERS AND THEIR MINISTERS. 1. Lî Lâu, called also Lî Chû (朱), carries us back to a very high Chinese antiquity. He was, it is said, of the time of Hwang-ti; and so acute of vision, that, at the distance of 100 paces, he could discern the smallest hair. He is often referred to by the Tàist writer Chwang (莊). Some say that Lî Lâu was a disciple of Mencius, but this is altogether unlikely. Kung-shû, named Pan (written 班 and 般), was a celebrated mechanist of Lû, of the times of Confucius. He is fabled to have made birds of bamboo, that could continue flying for three days, and horses of wood, moved by springs,

which could draw carriages. He is now the god of carpenters, and is worshipped by them; see the Lî Chî, Bk. II. Sect. II. ii. 21. There are some, however, who make two men of the name, an earlier and a later. K'wang, styled Tsze-yê (子野), was music-master and a wise counsellor of Tsin, a little prior to the time of Confucius;—see the 左傳襄公十四年. 六律, 'six pitch-tubes,' put by *synecdoche* for 十二律, or 'twelve tubes,' invented, it is said, in the earliest times, to determine by their various adjusted lengths the notes of the musical scale. Six of them go by the name of lû (呂), which are to be understood as comprehended under the phrase in the text. The five notes are the five full notes of the octave, neglecting the semitones. They are called 宮, 商, 角, 徵, 羽;—see on the Shû-ching, II. i. 24. 堯舜之道, 一 道 is to be taken 'emptily,' meaning the benevolent wish to govern well, such as animated Yáo and Shun. 仁政 is the same

勝用也、既竭耳力焉、繼繩、以爲方員平直、不可目力焉、繼之以規矩準者、未之有也、^{五節}聖人既竭舊章、遵先王之法而過行、^{四節}詩云、不愆不忘、率由以爲政、徒法、不能以自之道也、^{三節}故曰、徒善、不足法於後世者、不行先王聞、而民不被其澤、不可

reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages;—all because they do not put into practice the ways of the ancient kings.

3. 'Hence we have the saying:—"Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice."

4. 'It is said in the Book of Poetry,
"Without transgression, without forgetfulness,
Following the ancient statutes."

Never has any one fallen into error, who followed the laws of the ancient kings.

5. 'When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the *instruments* is inexhaustible. When they had used their power

finding its embodiment, = the right art of government, having the same relation to it as the compass to circles, &c. 2. 聞, —4th tone. Observe the correlation of 者 and 也, the last clause assigning the reason of what is said in the preceding ones. 先王之道,

—here, and below, the 道 must be taken differently from its application in the last paragraph, and = the 仁政 of that. The

commentator 范 refers to king Hsüan of Ch'i (Bk. I. Pt. I. vii) as an instance of the princes who have a benevolent heart, and to the first emperor of the Liang dynasty (A. D. 502-556),

whose Buddhistic scrupulosity about taking life made him have a benevolent reputation. Yet the heart of the one did not advantage the State, nor the reputation of the other the empire. 3. 徒善, —here 'simply being good,' i.e. virtue without laws, and 徒法 = laws without virtue, the virtue, however, being understood of the 'benevolent heart.' 4. See the Shih-ching, Pt. II. ii. Ode V. st. 2. 5. 繼之以, —literally, 'continued it with.' The line must be understood of the plumb-line, as well as of the marking-line. 準 is rightly translated, —'the level,' but I have not been able to ascertain its original form in China.

之以六律、正五音、不可
 勝用也。既竭心思焉，繼
 之以不忍人之政，而仁
 覆天下矣。故曰：爲高必
 因丘陵，爲下必因川澤，
 爲政不因先王之道，可
 謂智乎？是以惟仁者宜
 在高位，不仁而在高位，
 是播其惡於衆也。上無
 道揆也，下無法守也，朝

of hearing to the utmost, they called in the pitch-tubes to their aid to determine the five notes:—the use of those *tubes* is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men:—and their benevolence overspread the kingdom.

6. 'Hence we have the saying:—"To raise a thing high, we must begin from *the top of a mound or a hill*; to dig to a *great depth*, we must commence in *the low ground of a stream or a marsh*." Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

7. 'Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him*.

8. 'When the prince has no principles by which he examines *his administration*, and his ministers have no laws by which they

In the 前漢書, 本志, Bk. I, we read:—

'From the adjustment of weights and things sprang the *lever* (衡). The lever revolving produced the *circle*. The circle produced the *square*. The square produced the *line*. The line produced the *level*.' On the last sentence

韋昭 says:—"They set up the level to look at the line, using water as the equaliser." 不

可勝 (the 1st tone) 用,—see Bk. I. Pt. I.

iii. 3. The subject of 可 is the whole of what

precedes from 繼. 不忍人, see Bk. II.

Pt. I. vi. 1. 6. 因 = 依, 'to conform to,' i. e., here, to take advantage of. The saying is found in the Li Chi, VIII. ii. 10. 8. This paragraph is an expansion of the last clause of the preceding, illustrating how the wickedness flows downwards, with its consequences. 上,—'the

highest,' i. e. the prince. 下, the next 'below,'

his ministers. 朝,—*ch'áo*, the 2nd tone, 'the

court,' and 工, as opposed to it, the various

officers, as having their 'work' to do. 君子

不信道、工不信度、君子
犯義、小人犯刑、國之所
存者幸也。故曰：城郭不
完、兵甲不多、非國之災
也。田野不辟、貨財不聚、
非國之害也。上無禮、下
無學、賊民興、喪無日矣。
詩曰：天之方蹶，無然泄。
泄泄，猶沓沓也。事君
無義，進退無禮，言則非

keep themselves in the discharge of their duties, then in the court obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a State in such a case is preserved.

9. 'Therefore it is said, "It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a State." When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and *that State will perish in no time.*

10. 'It is said in the Book of Poetry,
"When such an overthrow of *Chdu* is being produced by Heaven,
Be not ye so much at your ease!"

11. "At your ease;"—that is, dilatory.

12. 'And so dilatory may *those officers* be deemed, who serve their prince without righteousness, who take office and retire from

and 小人,—with reference to station. The 蹶,—read *kwei*, the 4th tone. 泄,—i, 4th tone.—From this paragraph it is the ministers of a prince who are contemplated by Mencius. They have their duty to perform, in order that the benevolent government may be realised. 11. 猶沓沓,—we are to understand that this phrase was commonly used in Mencius's time with this acceptance. 12. 非,—used as a verb, 'to

也 at the end of the two clauses shows that they are both equally assertive, though the prince, governed and governing by principles of righteousness, will be a law to his ministers. 2. 城郭,—see Bk. II. Pt. II. i. 2. 辟=闕, as in Bk. I. Pt. I. vii. 16. 田野,—'fields and wilds.' 喪,—4th tone. 10. See the Shih-

先王之道者、猶沓沓也。故
 曰、責難於君、謂之恭、陳善
 閉邪、謂之敬、吾君不能謂
 之賊。
 孟子曰、規矩方員之至
 也、聖人、人倫之至也。欲爲
 君、盡君道、欲爲臣、盡臣道、
 二者、皆法堯舜而已矣。不
 以舜之所以事堯事君、不
 敬其君者也、不以堯之所

it without regard to propriety, and who in their words disown the ways of the ancient kings.

13. 'Therefore it is said, "To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities may be called showing reverence for him. *He who does not do these things, saying to himself, —My sovereign is incompetent to this, may be said to play the thief with him.*"

CHAP. II. 1. Mencius said, 'The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

2. 'He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate—the one Yáo, and the other Shun. He who does not serve his sovereign as Shun served Yáo, does not respect his sovereign; and he who does not rule his people as Yáo ruled his, injures his people.

slander,' or 'disown.' 13. Compare Bk. II. Pt. II. ii. 4. We are obliged to supply considerably in the translation, to bring out the meaning of the last sentence. 賊 may be taken as a verb —'to injure,' or as I have taken it.

2. A CONTINUATION OF THE LAST CHAPTER;—THAT YÁO AND SHUN ARE THE PERFECT MODELS OF SOVEREIGNS AND MINISTERS, AND THE CONSEQUENCES OF NOT IMITATING THEM. 1. 'The compass and square are the perfection of squares and circles;—but we must understand the mean-

ing as in the translation. So with the 2nd clause. 人倫,—see Bk. III. Pt. I. iv. 8.

2. 二者='these two' things, putting the above clauses abstractly, but we cannot do that so well in English. The force of 而已, according to the 備旨, is 'to show that there is no other way for the sovereign and minister to pursue.'—Of 'the human relations' only that of sovereign and minister is here adduced, because Mencius was speaking with reference

也。以仁其失天下也。以不
 孟子曰三代之得天下
 一節
 在夏后之世此之謂也。
 不能改也。詩云殷鑒不遠
 五節
 曰幽厲雖孝子慈孫百世
 亡不甚則身危國削名之
 已矣。暴其民甚則身弑國
 四節
 孔子曰道二仁與不仁而
 三節
 以治民治民賊其民者也。

3. 'Confucius said, "There are but two courses, which can be pursued, that of virtue and its opposite."

4. 'A ruler who carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will *notwithstanding* be in danger, and his kingdom will be weakened. He will be styled "The Dark," or "The Cruel," and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change the designation.

5. 'This is what is intended in the words of the Book of Poetry, "The beacon of Yin is not remote,

It is in the time of the (last) sovereign of Hsiâ."

CHAP. III. 1. Mencius said, 'It was by benevolence that the three dynasties gained the throne, and by not being benevolent that they lost it.

to the rulers of his time. 3. If the remark were Mencius's own, we should translate 仁 by 'benevolence.' The term in Confucius rather denotes 'perfect virtue.' By the course of virtue is intended the imitation of Yáo and Shun; by its opposite, the neglect of them as models. 4. By sovereigns, who carry their oppression to the highest pitch, Mencius intends, as his examples, Chieh and Cháu, the last kings of the Hsiâ and Yin dynasties. By 'The Dark' and 'The Cruel,' he intends the twelfth (B.C. 78) and tenth (B.C. 878) kings of the Cháu dynasty, who received those posthumous indelible designations. I take 削 in the sense of 'weakened' (dictionary 弱), which it else-

where has in Mencius. 5. See the Shih-ching, III. iii. Ode I. st. 8, an ode of the time of the monarch Li (厲), intended for his warning. The sovereign of Hsiâ is the tyrant Chieh, and by Yin is intended the tyrant Cháu, by whose fate, though he neglected the lesson furnished him by that of Chieh, it is suggested that Li should be admonished.

3. THE IMPORTANCE TO ALL, AND SPECIALLY TO RULERS, OF EXERCISING BENEVOLENCE. 1. 'The three dynasties' are the Hsiâ, the Shang, and the Cháu. It is a bold utterance, seeing the Cháu dynasty was still existing in the time of Mencius, though he regarded it as old and ready to vanish away. He has a reference, according to Chû Hsi, to the sovereigns Li and Yü, men-

仁國之所以廢興存亡者，亦然。天子不仁，不保四海；諸侯不仁，不保社稷；卿大夫不仁，不保宗廟；士庶人不仁，不保四體。今惡死亡而樂不仁，是猶惡醉而強酒。

孟子曰：愛人不親，反其仁；治人不治，反

2. 'It is by the same means that the decaying and flourishing, the preservation and perishing, of States are determined.

3. 'If the sovereign be not benevolent, he cannot preserve the throne *from passing from him*. If the Head of a State be not benevolent, he cannot preserve his rule. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs.

4. 'Now they hate death and ruin, and yet delight in being not benevolent;—this is like hating to be drunk, and yet being strong to drink wine.'

CHAP. IV. 1. Mencius said, 'If a man love others, and no responsive attachment is shown to him, let him turn inwards and examine his own benevolence. If he *is trying to* rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his

tioned in the last chapter. 3. 四海, 'the four seas,' i.e. all with them, as subject to the sovereign's jurisdiction. There is a special reference, however, to the sovereign's right to offer all sacrifices:—those peculiar to himself, and those open to others. 社稷, 'the spirits of the land and the grain,' i.e. the spirits securing the stability and prosperity of a particular State, which it was the prerogative of the ruler to sacrifice to. Hence the expression is here used figuratively. See the Li Chi, Bk. III. iii. 6. 4. 惡, 'the verb, in 4th tone, 'to hate, dislike.' 強 (in 2nd tone) 酒, 'like the Hebrew idiom, Isa. v. 22. This is spoken with reference to the princes of Mencius's time.

4. WITH WHAT MEASURE A MAN METES IT WILL BE MEASURED TO HIM AGAIN, AND CONSEQUENTLY

BEFORE A MAN DEALS WITH OTHERS, EXPECTING THEM TO BE AFFECTED BY HIM, HE SHOULD FIRST DEAL WITH HIMSELF. The sentiment is expressed quite generally, but a particular reference is to be understood to the princes of Mencius's time. 1. 反 is used in a manner common in Mencius, = 'to turn back from the course being pursued, and then to turn inwards to the work of examination and correction.' In the next paragraph, we have it followed by another verb, 求. In 治人, 治 is in 2nd tone, 'to regulate,' 'to try to rule;' in 不治, 治 is in 4th tone, 'to be regulated,' the government being effective. The clauses—愛人不親, &c., are very concise. The paraphrase in the 備旨 thus expands:—爲治者體仁

其智、禮人不答、反其敬。
 行有不得者、皆反求諸
 己、其身正而天下歸之。
 詩云、永言配命、自求多
 福。
 孟子曰、人有恆言、皆
 曰、天下國家、天下之本
 在國、國之本在家、家之
 本在身。
 孟子曰、爲政不難、不

politeness, let him turn inwards and examine his own *feeling of* respect.

2. 'When we do not, by what we do, realise *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole kingdom will turn to him *with recognition and submission*.

3. 'It is said in the Book of Poetry,
 "Be always studious to be in harmony with the ordinances of God,
 And you will obtain much happiness."'

CHAP. V. Mencius said, 'People have this common saying,—
 "The kingdom, the State, the family." The root of the kingdom
 is in the State. The root of the State is in the family. The root
 of the family is in the person of *its Head*.'

CHAP. VI. Mencius said, 'The administration of government is
 not difficult;—it lies in not offending the great families. He whom

以愛人、宜乎人之我親矣、
 而顧有不親焉、則必反其
 仁、恐我之愛人有未至也、
 云云、

'He who administers government
 embodies benevolence to love men, and it is to
 be expected men will love him. Should he
 find however that they do not, he must turn
 in and examine his benevolence, lest it should
 be imperfect,' &c. 2. 不得=不得其

所欲, 'does not get what he wishes.' 皆
 —'all,' with reference to the general form of
 the preceding clause. 3. See Bk. II. Pt. I. iv. 6.

GOOD INFLUENCE. Compare 'The Superior Learn-
 ing,' text of Confucius, par. 4. The common
 saying repeated by all probably means:—the
 kingdom is made up of its component States,
 and of their component families;—i.e. the
 families of the great officers. But Mencius
 takes its meaning more generally, and carries
 it out a step farther.

6. THE IMPORTANCE TO A RULER OF SECURING
 THE ESTEEM AND SUBMISSION OF THE GREAT HOUSES.
 The 'not offending' is to be taken in a moral
 sense;—the ruler's doing nothing but what
 will command the admiring approbation of
 the old and great families in the State. In
 illustration of the sentiment, a story is related
 from Liù Hsiang of the duke Hwan of Ch'i.
 Lighting, one day in hunting, on an old man

5. PERSONAL CHARACTER IS NECESSARY TO ALL

得罪於巨室。巨室之所
慕，一國慕之。一國之所
慕，天下慕之。故沛然德
教溢乎四海。
孟子曰：天下有道，小
德役大德，小賢役大賢，
天下無道，小役大，弱役
強，斯二者，天也。順天者
存，逆天者亡。齊景公曰：
「既不能令，又不受命，是

the great families affect, will be affected by the whole State; and he whom *any* one State affects, will be affected by the whole kingdom. When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water.'

CHAP. VII. 1. Mencius said, 'When right government prevails in the kingdom, *princes of* little virtue are submissive to *those of* great, and *those of* little worth to those of great. When bad government prevails in the kingdom, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. 'The duke Ching of Ch'i said, "Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's self off from all intercourse with others." His tears

of eighty-three, the duke sought his blessing, that he might attain a like longevity. The old man then prayed, 'May my ruler enjoy great longevity, despising gems and gold, and making men his jewels!' At the duke's request he prayed a second time, that he might not be ashamed to learn even from his inferiors, and a third time, 'May my ruler not offend against his ministers and the people!' This answer offended the duke. 'A son,' he said, 'may offend against his father, and a minister against his ruler. But how can a ruler offend against his ministers?' The old man replied, 'An offending son may get forgiveness through the intercessions of aunts and uncles. An offending minister may be forgiven by the intercession of the ruler's favourites and attendants. But when Chieh offended against T'ang, and Ch'au offended against Wü;—those were cases in point. There was no forgiveness

for them.' 所慕，—'whom they affect,' not what. Observe the force of 故。

7. HOW THE SUBJECTION OF ONE STATE TO ANOTHER IS DETERMINED AT DIFFERENT TIMES. A PRINCE'S ONLY SECURITY FOR SAFETY AND PROSPERITY IS IN BEING BENEVOLENT. 1. Many commentators say that by 大德 and 大賢 reference is made to the sovereign, but the declarations may as well be taken generally. 斯二者天也，—'Heaven,' it is said, 'embraces here the ideas of what must be in reason, and the different powers of the contrasted States (兼理勢言).' This is true, but why sink the idea of a Providential government which is implied in 'Heaven?' 2. 景公，—see Analects, XII. xi. 絕物，—物

命、侯于周服、侯服于
 子、其麗不億、上帝既
 天下矣、詩云、商之孫
 小國七年、必爲政於
 王、師文王、大國五年
 也、如恥之、莫若師文
 子而恥受命於先師
 而恥受命焉、是猶弟
 吳今也、小國師大國、
 絕物也、涕出而女於

flowed forth while he gave his daughter to be married to *the prince of Wû.*

3. 'Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

4. 'For a prince who is ashamed of this, the best plan is to imitate king Wăn. Let one imitate king Wăn, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the kingdom.

5. 'It is said in the Book of Poetry,

"The descendants of *the sovereigns* of the Shang dynasty,
 Are in number more than hundreds of thousands,
 But, God having passed His decree,
 They are all submissive to Cháu.
 They are submissive to Cháu,
 Because the decree of Heaven is not unchanging.
 The officers of Yin, admirable and alert,
 Pour out the libations, and assist in the capital of Cháu."

is taken as used for 人, 'men,' but the phrase is a contracted one, and = 與人睽絕, 'separated from other men,' or 絕 may be taken actively, which I prefer, and similarly supplemented. 女, —in 4th tone, 'to give a daughter in marriage.' Wû, corresponding to the northern part of the present Cheh-chiang, and the south of Chiang-sû, was in Confucius's timestill reckoned a barbarous territory, and the princes of the Middle Kingdom were ashamed to enter into relations with it. The duke Ching, however, yielded to the force of circumstances and so saved himself. The daughter so married soon died. She pined away for her father and her native Ch'i, and was followed to the grave by

her husband. The old king of Wû, barbarian as he was, showed much sympathy for his young daughter-in-law. 3. 師, —'to imitate,' 'to make a master of.' Mencius's meaning is that the smaller States followed the example of the larger ones in what was evil, and yet did not like to submit to them. 弟子, —'a youth,' here, = a pupil. 4. 爲政, —'be exercising government,' = giving law to. 5. See the Shih-ching, III. i. Ode I. stt. 4, 5. 不億 = 不止於億, 'not hundreds of thousands only.' 侯于周服 is an inversion for 侯服于周. 侯 is here an introductory particle,

周、天命靡常、殷十虐、敏、裸、將
 于京、孔子曰、仁不可爲衆也、
 夫國君好仁、天下無敵、○六節今也、
 欲無敵於天下、而不以仁、是
 猶執熱而不以濯也、詩云、誰
 能執熱、逝不以濯。
 孟子曰、不仁者、可與言哉、
 安其危而利其菑、樂其所以
 亡者、不仁而可與言、則何亡

Confucius said, "As against so benevolent a sovereign, they could not be deemed a multitude." Thus, if the prince of a State love benevolence, he will have no opponent in all the kingdom.

6. 'Now they wish to have no opponent in all the kingdom, but they do not seek to attain this by being benevolent. This is like a man laying hold of a heated substance, and not having first dipped it in water. It is said in the Book of Poetry,

"Who can take up a heated substance,
 Without first dipping it (in water)?"

CHAP. VIII. 1. Mencius said, 'How is it possible to speak with those princes who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of States and ruin of Families?

=惟。仁不可爲衆 is to be understood as a remark of Confucius on reading the portion of the Shih-ching just quoted;—'against a benevolent prince, like king Wān, the myriads of the adherents of Shang ceased to be myriads. They would not act against him.' The expansion in the 日講 = 'numerous as the adherents of Shang were, 以我周之人, 是衆不可爲 (= 以爲) 衆.' 6. See the Shih-

ching. III. iii. Ode III. st. 5. The ode is referred to the time of the sovereign Li, when the kingdom was hastening to ruin, and in the lines quoted, the author deplores that there was no resort to proper measures. 逝 is taken as a mere particle of transition.

8. THAT A PRINCE IS THE AGENT OF HIS OWN RUIN BY HIS VICIOUS WAYS AND REFUSING TO BE COUNSELLED. 1. Stress must be laid always on the 不 in 不仁. The expression does not

國敗家之有。有孺子歌曰：滄浪之水清兮，可以濯我纓；滄浪之水濁兮，可以濯我足。孔子曰：小子聽之，清斯濯纓，濁斯濯足矣，自取之也。夫人必自侮，然後人侮之；家必自毀，而後人毀之；國必自伐，而後人伐之。太甲曰：天作孽，猶可違；自作孽，不可活。此之謂也。

2. 'There was a boy singing,

"When the water of the Ts'ang-lang is clear,
It does to wash the strings of my cap;
When the water of the Ts'ang-lang is muddy,
It does to wash my feet."

3. 'Confucius said, "Hear what he sings, my children. When clear, then he will wash his cap-strings; and when muddy, he will wash his feet with it. This *different application* is brought by the water on itself."

4. 'A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A State must first smite itself, and then others will smite it.

5. 'This is illustrated in the passage of the T'ai Chiá, "When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live."

CHAP. IX. 1. Mencius said, 'Chieh and Cháu's losing the

denote merely the want of benevolence, but the opposite of it. 言 = 忠言, 'to give faithful

advice to.' 2. The name Ts'ang-lang (in and tone) is found applied to different streams in different places. That in the text was probably in

Shan-tung. 3. 聽之, -之 referring to the

words of the song. 斯, = 'this,' intensive, or we may take it adverbially:—'when clear, then it serves to wash the cap-strings, &c.' 4, 5. See Bk. II. Pt. I. iv. 4-6.

9. ONLY BY BEING BENEVOLENT CAN A PRINCE RAISE HIMSELF TO BE SOVEREIGN, OR EVEN AVOID RUIN. 1. 與之聚之, -與之 = 爲

失其民也。失其民者，失其心也。得天下有道，得其民，斯得天下矣。得其民有道，得其心，斯得民矣。得其心有道，所欲與之聚之，所惡勿施爾也。民之歸仁也，猶水之就下，獸之走壙也。故爲淵，^{三節}魚者，獺也。爲叢，^{四節}毆爵者，鷗也。爲湯武，^{二節}毆民者，桀與紂也。今天下之君，有好仁者，則諸侯皆爲之毆。

throne, arose from their losing the people, and to lose the people means to lose their hearts. There is a way to get the kingdom:—get the people, and the kingdom is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike.

2. 'The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

3. 'Accordingly, as the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, so Chieh and Cháu aided T'ang and Wû, driving the people to them.

4. 'If among the present rulers of the kingdom, there were one who loved benevolence, all the *other* princes would aid him, by

民. Cháo Ch'í interprets it,—聚其所欲而與之, taking 與 in the sense of 'to give,' but this does not appear to be admissible here. To collect for the people what they like, is to govern in such a way that they shall enjoy their lives. One has illustrated the meaning from 鼉 (Cháo) 錯, of the Han dynasty, who did service in the recovery of the ancient books, thus:—'Men like long life, and the founders of the three dynasties cherished men's lives and kept them from harm: men love wealth, and those kings enriched them,

and kept them from straits, &c. &c.' 2. It is best to take 仁 here in the concrete. 走, as it is marked, is in the 4th tone. The dictionary gives it in the same in Bk. I. Pt. I. iii. 2. 3. 爲—in 4th tone. 毆=驅 爲淵毆魚者,—'he or that which drives the fish for the deep waters.' The 獺 is the otter. For a curious particular about it, see the Li Chi, IV. (月令) Sect. i. I. 8. 爵 is given in the dictionary as 鳥名, 'the name of a bird.' Chü Hsi takes it, how-

矣。雖欲無王，不可得已。^{五節}
 之欲王者，猶七年之病，求
 三年之艾也。苟爲不畜，終
 身不得。苟不志於仁，終身
 憂辱，以陷於死亡。^{六節}詩云，其
 何能淑，載胥及溺。此之謂
 也。^{一節}
 孟子曰，自暴者，不可與
 有言也，自棄者，不可與
 爲也。言非禮義，謂之自暴

driving the people to him. Although he wished not to become sovereign, he could not avoid becoming so.

5. 'The case of one of the present princes wishing to become sovereign is like the having to seek for mugwort three years old, to cure a seven years' sickness. If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

6. 'This is illustrated by what is said in the Book of Poetry,

"How otherwise can you improve the kingdom?"

You will only with it go to ruin."

CHAP. X. I. Mencius said, 'With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's self. To say—"I am not able to dwell in bene-

ever, as = 雀, a general name for small birds.

4. 王, in 4th tone, and in next paragraph

also. 5. 苟爲不畜，終身不得

is by most commentators interpreted:—"If you now, feeling its want, begin to collect it, it may be available for the cure. You can hold on till it is so. If you do not at once set about it, your case is hopeless." Perhaps the 爲 and 不 should determine in favour of this view. Ch'ao Ch'i interprets as in the translation. The down of the mugwort, burnt on the skin, is used for

purposes of cautery. The older the plant, the better. 6. The quotation from the Shih-ching is of the two lines immediately following the last quotation in chap. vii. 載, —a particle, = 則.

10. A WARNING TO THE VIOLENTLY EVIL, AND THE WEAKLY EVIL. I. 自暴者, 'those who are cruel to themselves,' i.e. those who deny, and act contrary to their own nature. 非, a verb, 'to disown,' 'to condemn.' 與有言, 有

也。吾身不能居仁由義，謂之自棄也。^{二節}仁人之安宅也，義人之正路也。^{三節}曠安宅而弗居，舍正路而弗由，哀哉。^{二節}孟子曰：道在爾，而求諸遠；事在易，而求諸難；人人親其親，長其長，而天下平。^{一節}孟子曰：居下位而不獲於上，民不可得而治也；獲於上有道，不信於友，弗獲

volence or pursue the path of righteousness," is what we mean by throwing one's self away.

2. 'Benevolence is the tranquil habitation of man, and righteousness is his straight path.

3. 'Alas for them, who leave the tranquil dwelling empty and do not reside in it, and who abandon the right path and do not pursue it?'

CHAP. XI. Mencius said, 'The path of *duty* lies in what is near, and men seek for it in what is remote. The work of *duty* lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole land would enjoy tranquillity.'

CHAP. XII. I. Mencius said, 'When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends, he will not obtain the confidence of his sovereign. There is a way

爲，—'to have conversation (words), to have action (doing) with them.' 3. 舍—for 捨, in 3rd tone. The lamentation is to be understood as for the 自暴者 and the 自棄者. —It is observed that 'this chapter shows that what is right and true (道) do really belong to man, but he extirpates them himself. Profound is the admonition, and learners should give most earnest heed to it.'

11. THE TRANQUIL PROSPERITY OF THE KINGDOM DEPENDS ON THE DISCHARGE OF THE COMMON RELATIONS OF LIFE. 爾=爾, with which it was anciently interchanged. 長, in 3rd tone, comprehends elders and superiors. 道, —as in the Chung Yung, i. 1.

12. THE GREAT WORK OF MEN SHOULD BE TO STRIVE TO ATTAIN PERFECT SINCERITY. See the Chung Yung, xx, pars. 17, 18, which are here substantially quoted. As the twentieth chapter of

於上矣。信於友有道。事親弗
 悅。弗信於友矣。悅親有道。反
 身不誠。不悅於親矣。誠身有
 道。不明乎善。不誠其身矣。是
 故誠者。天之道也。思誠者。人
 之道也。^{二節}至誠而不動者。未之
 有也。不誠。未有能動者也。^{一節}
 孟子曰。伯夷辟紂。居北海
 之濱。聞文王作。興曰。盍歸乎
 來。吾聞西伯善養老者。太公

of being trusted by one's friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one's parents pleased:—if one, on turning his thoughts inwards, finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's self:—if a man do not understand what is good, he will not attain sincerity in himself.

2. 'Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

3. 'Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others.'

CHAP. XIII. 1. Mencius said, 'Po-î, that he might avoid Châu, was dwelling on the coast of the northern sea. When he heard of the rise of king Wăn, he roused himself, and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." T'ai-kung, that he might

the Chung Yung, however, is found also in the 'Family Sayings,' Mencius may have had that, or the fragmentary memorabilia of Confucius, from which it is compiled, before him, and not the Chung Yung.

13. THE INFLUENCE OF GOVERNMENT LIKE THAT OF KING WÂN. 1. Po-î,—see Analects, V. xxii, *et al.* T'ai-kung was Lü Shang (呂尚), a great counsellor of the kings, Wân and Wü.

He was descended from one of Yü's assistants in the regulation of the waters, and on his first rencontre with king Wân, when he appeared to be only a fisherman, Wân said 吾太公

望子久矣, 'My grandfather looked for you long ago.' This led to his being styled 太公望, or 'Grandfather' Hope's. See the

辟紂居東海之濱聞文王
作興曰盍歸乎來吾聞西
伯善養老者○二節二老者天下
之大老也而歸之是天下
之父歸之也○三節天下之父歸
之其子焉往諸侯有行文
王之政者七年之內必爲
政於天下矣。
一節孟子曰求也爲季氏宰
無能改於其德而賦粟倍

avoid Cháu, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wăn, he roused himself, and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old."

2. 'Those two old men were the greatest old men of the kingdom. When they came to follow king Wăn, it was the fathers of the kingdom coming to follow him. When the fathers of the kingdom joined him, how could the sons go to any other?' 2

3. 'Were any of the princes to practise the government of king Wăn, within seven years he would be sure to be giving laws to the kingdom.'

CHAP. XIV. 1. Mencius said, 'Ch'it' acted as chief officer to the head of the Ch'í family, whose evil ways he was unable to change,

'Historical Records,' Bk. XXXII, 齊太公
世家, at the beginning. Though Po-i and
T'ai-kung were led in the same way to follow
king Wăn, their subsequent courses were very
different. 辟=避. Wăn was appointed by
Cháu chief or baron (伯), his viceroy in the
West, to be leader of all the princes in that part
of the kingdom. The commentators say this is
referred to in 文王作. I should rather in-
terpret 作 of Wăn's 'movements,' style of ad-
ministration. With 善養老者, compare
the account of king Wăn's government in Bk. I.
Pt. II. v. 3. 盍歸乎來=盍歸來乎.

Still the 來 is somewhat embarrassing. 2. I
like the expansion of this paragraph in the
日講:—'Moreover, these two old men were
not ordinary men. Distinguished alike by age
and virtue, they were the greatest old men of
the kingdom. Fit to be so named, the hopes
of all looked to them, and the hearts of all were
bound to them. All looked up to them as
fathers, and felt as their children, so that when
they were moved by the government of king
Wăn, and came from the coasts of the sea to
him, how could the children leave their fathers
and go to any others?' 3. 爲政,—as in
chap. vii. 4. Compare Analects, XIII. x-xii,
where Confucius thinks he could have accom-
plished a similar result in shorter time.

14. AGAINST THE MINISTERS OF HIS TIME WHO

他日孔子曰求非我徒也。小子鳴鼓而攻之可也。由此觀之君不行仁政而富之皆棄於孔子者也。況於爲之強戰爭地以戰殺人盈野爭城以戰殺人盈城此所謂率土地而食人肉罪不容於死故善戰者服上刑連諸侯者次之辟草

while he exacted from the people double the grain formerly paid. Confucius said, "He is no disciple of mine. Little children, beat the drum and assail him."

2. 'Looking at the subject from this case, *we perceive that* when a prince was not practising benevolent government, all *his ministers* who enriched him were rejected by Confucius:—how much more *would he have rejected* those who are vehement to fight for their prince! When contentions about territory are the ground on which they fight, they slaughter men till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called "leading on the land to devour human flesh." Death is not enough for such a crime.

3. 'Therefore, those who are skilful to fight should suffer the highest punishment. Next to them *should be punished* those who unite *some* princes in leagues *against others*; and next to them,

PURSUED THEIR WARLIKE AND OTHER SCHEMES, REGARDLESS OF THE HAPPINESS OF THE PEOPLE.

1. See Analects, XI. xvi. Here is a plain instance of 德 used in a bad sense. 2. 爲之

強戰, 一爲, in 4th tone. 強 I take as in the 3rd tone, and the phrase 強戰 after

the analogy of 強酒, chap. iii. 4. Chü Hsi

and others take 強 in the 2nd tone, and make the phrase = 'who fight trusting in the powerfulness of weapons and strength (恃兵力

之強而戰).' The proposed interpretation seems much preferable. With the whole

phrase compare 爲之聚斂, Analects,

XI. xvi. The force of the 爲之, it seems to me, must be to make the whole equal to the rendering of Noel, which Julien condemns—'qui suum principem ad arma adstimulant.' To be strong to fight for his prince, is a minister's duty. But to encourage a warlike spirit in him, is injurious to the country.

罪不容於死=其罪大, 死刑不足以容之 'his crime is so great that even capital punishment is not sufficient to contain it.' 3. Here we have three classes

of adventurers who were rife in Mencius's time, and who recommended themselves to the

菜，任土地者，次之。
 孟子曰：存乎人者，莫
 良於眸子。眸子不能掩
 其惡，胸中正，則眸子瞭
 焉；胸中不正，則眸子眊
 焉。聽其言也，觀其眸子，
 人焉廋哉。
 孟子曰：恭者不侮人，
 儉者不奪人，侮奪人之
 君，惟恐不順焉。惡得爲

those who take in grassy commons, imposing the cultivation of the ground on the people.'

CHAP. XV. 1. Mencius said, 'Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot be used to hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

2. 'Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?'

CHAP. XVI. Mencius said, 'The respectful do not despise others. The economical do not plunder others. The prince who treats men with despise and plunders them, is only afraid that they may not prove obedient to him:—how can he be regarded as

prince in the ways described, pursuing their own ends, regardless of the people. Some advanced themselves by their skill in war; some by their talents for intrigue; and some by plans to make the most of the ground, turning every bit of it to account, but for the good of the ruler,

not of the people. 辟=闕. 萊,—‘a kind of creeper,’ ‘weeds,’=fields lying fallow or uncultivated. 任土地,—the 土地 is what had been occupied by the 草萊. Chû Hsi expands the phrase thus:—‘任土地 means, —to divide this land and give it to the people, making them undertake the charge of cultivating it.’

15. THE PUPIL OF THE EYE THE INDEX OF THE HEART. 1. 存乎人者,—存=在, ‘the things that are in man,’ i.e. in his body.—The

excellence of the pupil is from its truthfulness as an index of the heart. The whole is to be understood as spoken by Mencius for the use of those who thought they had only to hear men's words to judge of them. 2. Compare Analects, II. x.

16. DEEDS, NOT WORDS OR MANNERS, NECESSARY TO PROVE MENTAL QUALITIES. 恭者, 儉者, though I have translated them generally, are yet spoken with a reference to the 君 that follows. The princes of Mencius's time made great pretensions, of which their actions proved the insincerity. 侮 and 不奪 are to be understood of the disposition:—‘not wish to condemn, &c.’ 奪, directly governing 人, is remarkable. 爲恭儉,—爲=以爲 or 名爲, ‘to be regarded,’ ‘to be styled.’ The

恭儉恭儉豈可以聲音笑
貌爲哉。
[五]淳于髡曰男女授受不
親。禮與。孟子曰。禮也。曰。嫂
溺。則援之以手乎。曰。嫂溺
不援。是豺狼也。男女授受
不親。禮也。嫂溺援之以手
者。權也。曰。今天下溺矣。夫
子之不援。何也。曰。天下溺
援之以道。嫂溺援之以手。

respectful or economical? How can respectfulness and economy be made out of tones of the voice, and a smiling manner?

CHAP. XVII. 1. Shun-yü K'wän said, 'Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?' Mencius replied, 'It is the rule.' K'wän asked, 'If a man's sister-in-law be drowning, shall he rescue her with his hand?' Mencius said, 'He who would not so rescue the drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency.'

2. K'wän said, 'The whole kingdom is drowning. How strange it is that you will not rescue it!'

3. Mencius answered, 'A drowning kingdom must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the kingdom with my hand?'

final 爲=作爲, and in the passive, 'to be made.' 聲音, 'tones' = words.

17. HELP—EFFECTUAL HELP—CAN BE GIVEN TO THE WORLD ONLY IN HARMONY WITH RIGHT AND PROPRIETY. 1. Shun-yü K'wän was a native of Ch'i, a famous sophist, and otherwise a man of note in his day; see the 'Historical Records,' Bk. CXXVI, 列傳, lxvi. He here tries to entrap Mencius into a confession that he did not well in maintaining his dignity of reserve. For the rule of propriety referred to, see the Li Chi, I. Sect. I. iii. 31. 不親=不以手

相親接。權—see Analects, IX. xxix;

XVIII. viii.—豺狼 may be taken together as = 'a wolf.' The names belong to different animals of the same species. See on Bk. VI. Pt.

I. xiv. 4. 2. 夫子 is complimentary, as K'wän was not a disciple of Mencius. 3. Chü Hsi expands here:—'The drowning kingdom can be rescued only by right principles;—the case is different from that of a drowning sister-in-law who can be rescued by the hand. Now you, wishing to rescue the kingdom, would have me, in violation of right principles, seek alliance with the princes, and so begin by losing the

子欲手援天下乎。
 公孫丑曰：「^{一節}君子之不教子，何也？」^{二節}孟子曰：「勢不行也。教者必以正，以正不行，繼之以怒；繼之以怒，則反夷矣。夫子教我以正，夫子未出於正也，則是父子相夷也。父子相夷，則惡矣。」^{三節}古者易子而教之，^{四節}父子之間不責。

CHAP. XVIII. 1. Kung-sun Ch'au said, 'Why is it that the superior man does not *himself* teach his son?'

2. Mencius replied, 'The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practised, he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says,* "My master inculcates on me what is correct, and he himself does not proceed in a correct path." The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

3. 'The ancients exchanged sons, and one taught the son of another.

4. 'Between father and son, there should be no reproving ad-

means wherewith to rescue it. Do you wish to make me save the kingdom with my hand?' I hardly see the point of the last question.

18. HOW A FATHER MAY NOT HIMSELF TEACH HIS SON. 1. This proposition is not to be taken in all its generality. Confucius taught his son, and so did other famous men their sons. We are to understand the first clause of the second paragraph,—**勢不行也**, as referring to

the case of a stupid or perverse child. As to what is said in the third paragraph of the custom of the ancients, I have seen no other proof adduced of it. 2. **反**,—'contrary,' i.e. to the affection which should rule between father and son. **夷**,—in the sense of **傷** which, however, we must take passively; not 'to wound,'

but 'to be wounded,' that is, to be offended. We might take it actively in the first instance;—'contrary to what should be, he wounds—i. e. beats—his son.' But below, in **父子相夷**, we cannot give it such an active signification as to suppose that the son will proceed to beat his father. **傷** may well be taken passively,

as in the common saying, **眼見心傷**. **夫子教我云云**,—this is to be understood as the resentful murmuring of the son, whose feeling is strongly indicated by the use of **夫子**, 'my master,' as applied to his father. 3. The commentators all say, that this only means that the ancients sent out their sons to be taught away from home by masters.

善、責善則離、離則不祥、莫大焉。
孟子曰、事孰爲大、事親爲大、守孰爲大、守身爲大、不失其身、而能事其親者、吾聞之矣、失其身、而能事其親者、吾未之聞也。孰不爲事、事親、事之本也。孰不爲守、守身、守之本也。曾子養曾皙、必有酒肉、將徹、必請所與、問有餘、必曰、

monitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious.

CHAP. XIX. 1. Mencius said, 'Of services, which is the greatest? The service of parents is the greatest. Of charges, which is the greatest? The charge of one's self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able *notwithstanding* to serve their parents.

2. 'There are many services,' at the service of parents is the root of all others. There are many charges, but the charge of one's self is the root of all others.

3. 'The philosopher Tsäng, in nourishing Tsäng Hsi, was always sure to have wine and flesh provided. And when they were being

But this is explaining away the 易. 4. 責善 = 以善責之使行, 'laying what is good on them, and causing them to do it.'

19. THE RIGHT MANNER OF SERVING PARENTS, AND THE IMPORTANCE OF WATCHING OVER ONE'S SELF, IN ORDER TO DO SO. 1. 事孰爲大, —literally, 'of services—i.e. duties of service which a man has to pay to others—which is great?' 守, —charges, what a man has to guard and keep. The keeping one's self from

all that is contrary to righteousness. 2. 孰不爲事, —'what is not a service?' i.e. the services a man has to perform are many. 本, —in the sense of 'root,' according to the Chinese way of developing all other services from filial piety; see the Hsiao-ching (孝經), *passim*. There is more truth in the second part of the paragraph. 3. Hsi was Tsäng Shān's father; see Analects, XI. xxv. 養, —in 4th tone. Nourishing the will,' i.e. gratifying and carrying

有、曾、皙、死、曾、元、養、曾、子、
 必、有、酒、肉、將、徹、不、請、所、
 與、問、有、餘、曰、亡、矣、將、以、
 復、進、也、此、所、謂、養、口、體、
 者、也、若、曾、子、則、可、謂、養、
 志、也、。四節事、親、若、曾、子、者、可、
 也。
 三、孟、子、曰、人、不、足、與、適、
 也、政、不、足、閒、也、惟、大、人、
 爲、能、格、君、心、之、非、君、仁、

removed, he would ask respectfully to whom he should give *what was left*. If *his father* asked whether there was anything left, he was sure to say, "There is." After the death of Tsäng Hsi, when Tsäng Yüan came to nourish Tsäng-tsze, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if *his father* asked whether there was anything left, he would answer "No;"—intending to bring them in again. This was what is called—"nourishing the mouth and body." We may call Tsäng-tsze's practice—"nourishing the will."

4. 'To serve one's parents as Tsäng-tsze served his, may be accepted as *filial piety*.'

CHAP. XX. Mencius said, 'It is not enough to remonstrate with a sovereign on account of the *mal-employment* of ministers, nor to blame *errors of government*. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be

out the father's wishes. 4. The 可也 at the end occasions some difficulty. Chü Hsi quotes from one of the brothers Ch'ang these words:—'To serve one's parents as Tsäng Shän did his, may be called the height of filial piety, and yet Mencius only says that it might be accepted as such—可也: did he really think that there was something supererogatory in Tsäng's service?' Possibly, Mencius may have been referring to Tsäng's disclaimer of being deemed a model of filial piety. See the Li Chi, XXI (祭義), ii. 10, where he says:—'What the superior man calls filial piety, is to anticipate the wishes, and carry out the mind of his

parents, always leading them on in what is right and true. I am only one who nourishes his parents. How can I be deemed filial?'

20. A TRULY GREAT MINISTER WILL BE SEEN IN HIS DIRECTING HIS EFFORTS, NOT TO THE CORRECTION OF MATTERS IN DETAIL, BUT OF THE SOVEREIGN'S CHARACTER. 適—read *chih*, = 謫, 'to reprehend.'

閒,—*chien*, in 4th tone. 人 and 政 are to be taken as in the objective governed by 適 and 閒, and 不足 as used impersonally. 與=與君, 'with the sovereign.' Ch'ao Ch'i introduces 與 before 閒 as well. He seems

樂正子從於子敖之
 爲人師。
 孟子曰、人之患在好
 也、無責耳矣。
 孟子曰、人之易其言
 有求全之毀。
 孟子曰、有不虞之譽、
 定矣。
 正莫不正、一正君而國
 莫不仁、君義、莫不義、君

benevolent, and all *his acts* will be benevolent. Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the ruler, and the kingdom will be firmly settled.'

CHAP. XXI. Mencius said, 'There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect.'

CHAP. XXII. Mencius said, 'Men's being ready with their tongues arises simply from their not having been reproved.'

CHAP. XXIII. Mencius said, 'The evil of men is that they like to be teachers of others.'

CHAP. XXIV. 1. The disciple Yo-ch'ang went in the train of Tsze-ão to Ch'i.

to interpret differently, from the translation, making 人 (= 小人, 'little men') the subject of 不足:—'little men are not fit to remonstrate with their sovereign.' This is plainly wrong, because we cannot carry it on to the next clause. 格 = 正, 'to correct.'—The sentiment of the chapter is illustrated by an incident related of Mencius by the philosopher 荀 (about B.C. 250):—'As Mencius thrice visited Ch'i, without speaking to the king about the errors of his government, his disciples were surprised, but he simply said, *I must first correct his evil heart.*'

21. PRAISE AND BLAME ARE NOT ALWAYS ACCORDING TO DESERT. 虞,—in the sense of 度, 'to calculate,' 'to measure.' For 毀 in

the sense here, 譏 is often used in modern language.

22. THE BENEFIT OF REPROOF. 易,—read i, in 4th tone, 'easy.' Ch'ü Hsi supposes that this remark was spoken with some particular reference. This would account for the 耳矣, 'simply.'

23. BE NOT MANY MASTERS. Commentators suppose that Mencius's lesson was that such a liking indicated a self-sufficiency which put an end to self-improvement.

24. HOW MENCIUS REPROVED YO-CH'ANG FOR ASSOCIATING WITH AN UNWORTHY PERSON, AND BEING REMISS IN WAITING ON HIMSELF. 1. Yo-ch'ang,—see Bk. I. Pt. II. xvi. 2. Tsze-ão was the designation of Wang Hwan, mentioned in Bk. II. Pt. II. vi. From that chapter we may understand that Mencius would not be pleased with one of his disciples associating with such

齊樂正子見孟子。孟子曰：子亦來見我乎？曰：先生何爲出此言也？曰：子來幾日矣？曰：昔者曰：昔者，則我出此言也，不亦宜乎？曰：舍館未定。曰：子聞之也，舍館定，然後求見長者乎？曰：克有罪。^{二三}

孟子謂樂正子曰：子之從於子敖來，徒餽啜也，我不意子學古之道，而以餽啜也。

2. He came to see Mencius, who said to him, 'Are you also come to see me?' Yo-ch'ang replied, 'Master, why do you speak such words?' 'How many days have you been here?' asked Mencius. 'I came yesterday.' 'Yesterday! Is it not with reason then that I thus speak?' 'My lodging-house was not arranged.' 'Have you heard that a scholar's lodging-house must be arranged before he visit his elder?'

3. Yo-ch'ang said, 'I have done wrong.'

CHAP. XXV. Mencius, addressing the disciple Yo-ch'ang, said to him, 'Your coming here in the train of Tsze-ão was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking.'

a person. 之, —the verb, = 往. 2. The name is repeated at the beginning of this paragraph, the former being narrative, and introductory merely. 亦來, —the 亦, 'also,' is directed against Tsze-ão. Ch'ü Hsi explains 昔者 by 前日, which, in common parlance, means 'the day before yesterday.' But I do not see that it should have that meaning here. 昔 properly means 'formerly,' and may extend to the remotest antiquity. It is used also for

yesterday, the time separated from the present by one rest 一息, as if the same sound of the two characters (昔息) determined the meaning. 長 (in 3rd tone) 者 is used before by Mencius of himself—Bk. II. Pt. II. xi. 4.

25. A FURTHER AND MORE DIRECT REPROOF OF YO-CH'ANG. 餽啜 are both contemptuous terms, = our application of 'the loaves and fishes.' 而以餽啜 = 而以餽啜爲也.

孟子曰不
 孝有三無後
 爲大舜不告
 而娶爲無後
 也君子以爲
 猶告也。
 孟子曰仁
 之實事親是
 也義之實從
 兄是也智之

CHAP. XXVI. 1. Mencius said, 'There are three things which are unfilial, and to have no posterity is the greatest of them.'

2. 'Shun married without informing his parents because of this,—lest he should have no posterity. Superior men consider that his doing so was the same as if he had informed them.'

CHAP. XXVII. 1. Mencius said, 'The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.'

2. 'The richest fruit of wisdom is this,—the knowing those two

26. SHUN'S EXTRAORDINARY WAY OF CONTRACTING MARRIAGE JUSTIFIED BY THE MOTIVE. 1. The other two things which are unfilial are, according to Ch'ao Ch'i, first, by a flattering assent to encourage parents in unrighteousness; and secondly, not to succour their poverty and old age by engaging in official service. To be without posterity is greater than those faults, because it is an offence against the whole line of ancestors, and terminates the sacrifices to them.—In Pt. II. xxx, Mencius specifies five things which were commonly deemed unfilial, and not one of these three is among them. It is to be understood that here 不孝有三 is spoken from the point of view of the superior man, and, moreover, that the first paragraph simply lays down the ground for the vindication of Shun. 2. 爲無後—爲, in 4th tone. 告 implies getting the parents' permission, as well as informing them. But Shun's parents were so evil, and hated him so much, that they would have prevented his marriage had they been told of it.

27. FILIAL PIETY AND FRATERNAL OBEDIENCE IN THEIR RELATION TO BENEVOLENCE, RIGHTEOUSNESS, WISDOM, PROPRIETY, AND MUSIC. 1. 實 is sometimes opposed to 虛, 'what is solid to what is empty, shadowy;' sometimes to 名, 'what is real to what is nominal;' and sometimes to 華, 'what is substantial to what is ornamental,' 'fruit to flower.' In the text it is used in the last way, and I cannot express it better than by the 'richest fruit.' 是也 is emphatic;—'the fruit of benevolence is the

service of parents;—it is.' So in the other instances. Benevolence, righteousness, &c., are the principles of those, the capabilities of them in human nature, which may have endless manifestations, but are chiefly and primarily to be seen in the two virtues spoken of.—What strikes us as strange is the subject of music. The difficulty has not escaped native commentators. The author of the 集註本義

參 says, in loc.:—'Benevolence, righteousness, propriety, and knowledge are the four virtues, but this chapter proceeds to speak of music. For the principles of music are really a branch of propriety, and when the ordering and adorning which belong to that are perfect, then harmony and pleasure spring up as a matter of course. In this way we have propriety mentioned first, and then music. Moreover, the fervency of benevolence, the exactness of righteousness, the clearness of knowledge, and the firmness of maintenance, must all have their depth manifested in music. If the chapter had not spoken of music, we should not have seen the whole amount of achievement.' The reader may try to conceive the exact meaning of this writer, who also points out another peculiarity in the chapter, which many have overlooked. Instead of 是也 after 樂斯二者, as at the end of the other clauses, we have 樂則生矣, 云云, 'showing,' says he, 'most vividly how his admiration was stirred. It is as if from every sentence there floated up a 是也 upon the paper, so true is it that perfect filial piety and fraternal duty reach to spiritual beings, and shed a light over

實、知斯二者、弗去是也、禮
 之實、節文斯二者、是也、樂
 之實、樂斯二者、樂則生矣、
 生則惡可已也、惡可已、則
 不知足之蹈之、手之舞之。
 孟子曰、天下大悅而將
 歸己、視天下悅而歸己、猶
 草芥也、惟舜爲然、不得乎
 親、不可以爲人、不順乎親、

things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move.

CHAP. XXVIII. 1. Mencius said, 'Suppose the case of the whole kingdom turning in great delight to an individual to submit to him.—To regard the whole kingdom *thus* turning to him in great delight but as a bundle of grass;—only Shun was capable of this. *He considered* that if one could not get *the hearts* of his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

the world, and then do we know that in the greatest music there is a harmony with heaven and earth.' 2. Julien translates 去 by *abjicere*. To have that meaning, it must have been in the 3rd tone, which it is not. The first 樂 is yò, 'music;' the other two are 𠬞, 'to enjoy.' 不知 is used absolutely, = 'unconsciously,' though we might make 知 personal also, — 'we do not know.' 足之蹈之, — 'the feet's stamping it.' So the next clause.

28. HOW SHUN VALUED AND EXEMPLIFIED FILIAL PIETY. 1. The first sentence is to be taken

generally, and not with reference to Shun simply. It is incomplete. The conclusion would be something like—'this would be accounted the greatest happiness and glory.' 芥 is properly 'the mustard plant,' but it is sometimes, as here, only synonymous with 草. 不得, 云云, —all this is the reasoning of Shun's mind. 不得乎, —like 不獲於, in chap. 12. 不順, 'not to obey,' 'not to accord with,' but Chû Hsi and others labour hard to make it out to mean, — 'to bring the parents to accord with what is right, so as to be able then

大孝者定此之謂下之爲父子瞽瞍而天下化瞽瞍而瞽瞍底豫道而瞽瞍底舜盡事親之不可以爲子。

2. 'By Shun's completely fulfilling everything by which a parent could be served, Kû-sâu was brought to find delight *in what was good*. When Kû-sâu was brought to find that delight, the whole kingdom was transformed. When Kû-sâu was brought to find that delight, all fathers and sons in the kingdom were established *in their respective duties*. This is called great filial piety.'

fully to accord with them.' 2. Shun's father is known by the name of Kû-sâu, but both the characters denote 'blind,' and he was so styled, it is said, because of his mental blindness and opposition to all that was good. 瞽, in the sense of 'to be pleased,' 'joyful,' understood here with a moral application. 'All fathers and sons, &c.,'—i. e. all sons were made to see, that, whatever might be the characters of their parents, they had only to imitate Shun, and fathers, even though they might be like Kû-sâu, were shamed to reformation.

LÍ LÂU. PART II.

離婁章句下
孟子曰舜生
於諸馮遷於負
夏卒於鳴條東
夷之人也文王
生於岐周卒於
畢郢西夷之人
也地之相去也
千有餘里世之
相後也千有餘

CHAPTER I. 1. Mencius said, 'Shun was born in Chû-fang, removed to Fû-hsiâ, and died in Ming-t'iao;—a man near the wild tribes on the east.

2. 'King Wăn was born in Châu by mount Ch'î, and died in Pi-ying;—a man near the wild tribes on the west.

3. 'Those regions were distant from one another more than a thousand li, and the age of the one sage was posterior to that of the other more than a thousand years. But when they got their wish,

1. THE AGREEMENT OF SAGES NOT AFFECTED BY PLACE OR TIME. 1. The common view derived from the 'Historical Records,' Book I, is, that Shun was a native of Chi-châu, corresponding to the modern Shan-hsi, to which all the places in the text are accordingly referred. Some, however, and especially Tsäng Tsze-kû (曾子固), of the Sung dynasty, find his birth-place in Chi-nan in Shan-tung, and this would seem to be supported by Mencius in this passage. There is considerable difficulty with Ming-t'iao, as we read in the 'Historical Records,' that in the thirty-ninth year of his reign, Shun died, while on a tour of inspection to the south, in the wilderness of Ts'ang-wû (蒼梧), and was buried on the Chiü-i (九疑) hills in Chiang-nan, which are in Ling-ling (零陵). The discussions on the point are very numerous. See the 集證 and 四書拓餘說, in loc.; see also on the Shû-ching, Pt. II. No doubt, Mencius was not speaking without book. 東夷之人, literally, 'a man of the eastern I, or barbarians,' but the meaning can only be what I have given in the translation. So 西夷之人. 2. Châu, the original seat of the House of Châu, was in the present department of Fung-ts'iang, in Shen-hsi. Pi-ying is to be distinguished from Ying which was the capital of Ch'ü, and with which the paraphrast of Châo Ch'î strangely confounds it. Chû Hsi says it was near to Fäng (豐) and Hào (鎬), the successive capitals of king Wü. The former was in Hû-hsien (鄠縣), and the latter in Hsien-yang (咸陽), both in the department of Hsi-an. Pi-ying was in the district of Hsien-ning (咸寧) of the same department, and there the grave of king Wü, or the place of it, is still pointed out. 3. 得志行乎中國,—'when they got their wishes carried out in the Middle Kingdom.' We are to understand that their aim was to carry out their principles, not to get the throne. 符 should be called a tally or token perhaps, rather than 'a seal.' Anciently, the sovereign delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping. It was cut right

歲得志行乎中國若
 合符節。先聖後聖其
 揆一也。
 子產聽鄭國之政
 以其乘輿濟人於溱
 洧。孟子曰：惠而不知
 爲政，歲十一月徒杠
 成，十二月輿梁成，民
 未病涉也。君子平其

and carried their principles into practice throughout the Middle Kingdom, it was like uniting the two halves of a seal.

4. 'When we examine those sages, both the earlier and the later, their principles are found to be the same.'

CHAP. II. 1. When Tsze-ch'an was chief minister of the State of Ch'ang, he would convey people across the Ch'ăn and Wei in his own carriage.

2. Mencius said, 'It was kind, but showed that he did not understand the practice of government.'

3. 'When in the eleventh month of the year the foot-bridges are completed, and the carriage-bridges in the twelfth month, the people have not the trouble of wading.'

4. 'Let a governor conduct his rule on principles of equal justice,

through a line of characters, indicating the commission, and their halves fitting each other when occasion required, was the test of truth and identity. Originally as we see from the formation of the character (符), the tally must

have been of bamboo. 4. 先聖後聖 is to be understood generally, and not of Shun and Wăn merely. 其揆一, 揆 is taken as a verb = 度 'to reckon,' 'to estimate,' and is understood of the mental exercises of the sages. 其揆, — 'their mindings,' the principles which they cherished.

2. GOOD GOVERNMENT LIES IN EQUAL MEASURES FOR THE GENERAL GOOD, NOT IN ACTS OF FAVOUR TO INDIVIDUALS. 1. Tsze-ch'an, — see Analects, V. xv. The Ch'ăn and Wei were two rivers of Ch'ang, said to have their rise in the Mă-ling (馬嶺) hills, and to meet at a certain point, after which the common stream seems to have borne the name of both the feeders. They are referred to the department of Ho-nan in Ho-

nan province. 聽政, — 'was hearing the government,' i.e. was chief minister. 乘,

4th tone. Ch'ü Hsi explains 以其乘輿 by 以其所乘之輿, but 乘 so used is in 2nd tone. He so expands, however, probably from remembering a conversation on Tsze-ch'an between Confucius and Tsze-yü, related in the Ch'ia-yü, Bk. IV. iv, near the end, and to which Mencius has reference. The sage held that Tsze-ch'an was kind, but only as a mother, loving but not teaching the people, and, in illustration of his view, says that Tsze-ch'an, 以所乘之車濟冬涉, 'used the

carriage in which he rode to convey over those who were wading through the water in the winter.' 2. The subject here is the action, not the man. The practice of government is to be seen not in acts of individual kindness and small favours, but in the administration of just and beneficent laws. 3. The eleventh and twelfth months here correspond to the ninth and tenth of the present calendar, which follows

政行辟人可也。焉得人人而濟之？故爲政者，每人而悅之，日亦不足矣。

一節 孟子告齊宣王曰：君之視臣，如手足，則臣視君如腹心；君之視臣如犬馬，則臣視君如國人；君之視臣如土芥，則臣視君如寇讐。

二節 王曰：禮爲舊君有服，何如？

三節 斯可爲服矣。曰：諫行言聽，

and, when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

5. 'It follows that if a governor will *try* to please everybody, he will find the days not sufficient for *his work*.'

CHAP. III. 1. Mencius said to the king Hsüan of Ch'i, 'When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy.'

2. The king said, 'According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must a prince behave that his *old ministers* may thus go into mourning?'

3. Mencius replied, 'The admonitions of a minister having been the Hsia division of the year;—see Analects, XV. x. Mencius refers to a rule for the repair of the bridges, on the termination of agricultural labours. 4. 君子爲政者, 'a chief minister.' 辟 read as 闢. Removing people from the way, when the prince went forth, was likewise a rule of the Cháu dynasty; and not only did it extend to the prince, but to many officers and women. See the Cháu-li, Pt. I. vii. 32. 5. 'The days not sufficient,'—i.e. he will not have time for all he has to do.

3. WHAT TREATMENT SOVEREIGNS GIVE TO THEIR MINISTERS WILL BE RETURNED TO THEM BY A CORRESPONDING BEHAVIOUR. 1. 'As his hands and feet,'—i.e. with kindness and attention. 2. 'As

their belly and heart,'—i.e. with watchfulness and honour. 'As his dogs and horses,'—i.e. without respect, but feeding them. 'As any other man,'—literally, 'as a man of the kingdom,' i.e. without any distinction or reverence. 'As ground or as grass,'—i.e. trampling on them, cutting them off. 2. The Li here referred to is mentioned in the 'Ritual Usages';—see Bk. XI (卷二十三), 68; *et al.* The passage, however, is obscure. 爲舊君, 'for an old prince,' i.e. a prince whose service he has left. The king falls back on this rule, thinking that Mencius had expressed himself too strongly.

3. 膏澤, 'fat and moistening influences,'

膏澤下於民，有故而去，則君使人導之出疆，又先於其所往，去三年不反，然後收其田里。此之謂三有禮焉。如此，則爲之服矣。今也爲臣，諫則不行，言則不聽，膏澤不下於民，有故而去，則君搏執之，又極之於其所往，去之日，遂收其田里。此之謂寇讐。寇讐何服之有。

followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves *the country*, the prince sends an escort to conduct him beyond the boundaries. He also anticipates *with recommendatory intimations* his arrival in the country to which he is proceeding. When he has been gone three years and does not return, *only* then at length does he take back his fields and residence. This treatment is what is called a "thrice-repeated display of consideration." When a prince acts thus, mourning will be worn on leaving his service.

4. 'Now-a-days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, takes back his fields and residence. This treatment shows him to be what we call "a robber and an enemy." What mourning can be worn for a robber and an enemy?'

=blessings. 先於其所往 must be supplemented by 稱揚其賢, 欲其收用之, 'mentions and commends his worth, wishing him to be received and used.' 田, 'fields,' = emoluments. 里, —used for an individual residence. We have not had the

character in this sense before. The 'thrice-repeated display of consideration' refers, first, to the escort as a protection from danger; secondly, to the anticipatory recommendations; and thirdly, to the long-continued emoluments, in expectation of the minister's return. 4. Here and above, 有故 is not to be taken as 大故, in Bk. III. Pt. I. ii. i. We must under-

四孟子曰無罪而殺士
 則大夫可以去無罪而
 戮民則士可以徙。
 五孟子曰君仁莫不仁
 君義莫不義。
 六孟子曰非禮之禮非
 義之義大人弗爲。
 七孟子曰中也養不中
 才也養不才故人樂有
 賢父兄也如中也棄不

CHAP. IV. Mencius said, 'When scholars are put to death without any crime, the great officers may leave *the country*. When the people are slaughtered without any crime, the scholars may remove.'

CHAP. V. Mencius said, 'If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous.'

CHAP. VI. Mencius said, 'Acts of propriety which are not *really* proper, and acts of righteousness which are not *really* righteous, the great man does not do.'

CHAP. VII. Mencius said, 'Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep

stand 'wishes to,' or 'tries to,' before 搏執之, for if the minister were really imprisoned, he could not go to another kingdom.

4. PROMPT ACTION IS NECESSARY AT THE RIGHT TIME. 可以, 'may,' = it is time to. If the opportunity be not taken, while the injustice of the ruler is exercised on those below them, it will soon come to themselves, and, it will be too late to escape. The 日講 concludes its paraphrase thus:—'We may see how the ruler should prize virtue, and be slow to punish; and how he should be cautious in execution of the laws, ever trying to practise benevolence. If he can indeed embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule, then both officers and people will be grateful to him as to

Heaven, and long repose and protracted good order will be the result.'

5. THE INFLUENCE OF THE RULER'S EXAMPLE. See Pt. I. xx, where the same words are found, but their application is to stimulate ministers to do their duty in advising, or remonstrating with, their sovereign.

6. THE GREAT MAN MAKES NO MISTAKES IN MATTERS OF PROPRIETY AND RIGHTEOUSNESS. 非禮之禮, 非義之義, expressions in themselves contradictory, must be taken with some latitude. 'Respect,' it is said, 'belongs to propriety, but it may be carried so far as to degenerate into flattery,' &c. &c.

7. WHAT DUTIES ARE DUE FROM, AND MUST BE RENDERED BY, THE VIRTUOUS AND TALENTED TO THE YOUNG AND IGNORANT. 中也, 才也

三章 孟子曰，大人者，言不
 甚者。
 十章 孟子曰，仲尼不爲已
 當如後患何。
 九章 孟子曰，言人之不善，
 而後可以有爲。
 八章 孟子曰，人有不爲也，
 寸。肖之相去，其閒不能以
 中，才也。棄不才，則賢不

the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch.'

CHAP. VIII. Mencius said, 'Men must be decided on what they will NOT do, and then they are able to act with vigour *in what they ought to do*.'

CHAP. IX. Mencius said, 'What future misery have they and ought they to endure, who talk of what is not good in others!'

CHAP. X. Mencius said, 'Chung-nî did not do extraordinary things.'

CHAP. XI. Mencius said, 'The great man does not think before—

—'given the Mean,' 'given abilities.' 中，—

the Mean, the rightly ordered course of conduct. Both it and 才 must be taken here in

the concrete. 父兄，—as in Bk. III. Pt. I. ii. 3.

如中也云云，—by neglecting their duty, the one class bring themselves to the level of the other. 賢 embraces both the 中

and the 才 above. 不肖，—see the Doctrine

of the Mean, iv. 以寸，—'with an inch,' i.e. be measured with an inch

8. CLEAR DISCRIMINATION OF WHAT IS WRONG AND RIGHT MUST PRECEDE VIGOROUS RIGHT-DOING. Literally, 'men have the not-do, and afterwards they can have the do.' 有爲 implies

vigour in the action. Ch'ao Ch'î's commentary is:—'If a man will not condescend to take in any irregular way, he will be found able to yield a thousand chariots.'

9. EVIL SPEAKING IS SURE TO BRING WITH IT

EVIL CONSEQUENCES. The 當 here, followed by 如何, creates a difficulty. Ch'ü Hsi supposes the remark was made with some peculiar reference. If we knew that, the difficulty would vanish. The original implies, I think, all that I have expressed in the translation.

10. THAT CONFUCIUS KEPT THE MEAN. 已甚者，—i.e. 'excessive things,' but 'extraordinary' rather approaches the meaning. It may strike the student that the meaning is—'Confucius's inaction (= slowness to act) was excessive,' but in that case we should have had 矣, and not 者, at the end. We may compare with the sentiment the Doctrine of the Mean, xi, xiii; Analects, VII. xx, et al.

11. WHAT IS RIGHT IS THE SUPREME PURSUIT OF THE GREAT MAN. Compare Analects, IV. x. 不必，—'does not must,' he is beyond the habit of caring for that. 惟義所在，—

必信、行不必果、惟義
所在。
孟子曰、大人者、不
失其赤子之心者也。
孟子曰、養生者、不
足以當大事、惟送死
可以當大事。
孟子曰、君子深造
之以道、欲其自得之
也、自得之、則居之安、

hand of his words that they may be sincere, nor of his actions that they may be resolute;—he simply *speaks and does* what is right.'

CHAP. XII. Mencius said, 'The great man is he who does not lose his child's-heart.'

CHAP. XIII. Mencius said, 'The nourishment of *parents when* living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead that we have what can be considered the great thing.'

CHAP. XIV. Mencius said, 'The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got

'only that in which righteousness is; that only is his concern. In fact he can hardly be said to be *concerned* about this. It is natural to him to pursue the right.

12. A MAN IS GREAT BECAUSE HE IS CHILDLIKE. Chao Ch'i makes 'the great man' to be 'a sovereign,' and 其赤子, 'his children,' i.e. his people, and the sentiment is that the true sovereign is he who does not lose his people's hearts. I mention this interpretation, as showing how learned men have varied and may vary in fixing the meaning of these books. It is sufficiently absurd, and has been entirely displaced by the interpretation which is given in the version. The sentiment may suggest the Saviour's words,—'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' But Christ speaks of the child's-heart as a thing to be regained; Mencius speaks of it as a thing not to be lost. With Christ, to become as children is to display certain characteristics of children. With Mencius, 'the child's-heart' is the ideal moral condition of humanity. Chü Hsi says:—'The mind of the great man comprehends all changes of phenomena, and the mind of the child is nothing but a pure simplicity, free from all hypocrisy. Yet the great man is the great man, just as he is not led astray by external things,

but keeps his original simplicity and freedom from hypocrisy. Carrying this out, he becomes omniscient and omnipotent, great in the highest degree.' We need not suppose that Mencius would himself have expanded his thought in this way.

13. FILIAL PIETY SEEN IN THE OBSEQUIES OF PARENTS. 養生者, —者字指養生之事,—the character 者 refers to the ways by which the living may be nourished.' It belongs to the phrase 養生, and not to 生 alone. 當—爲,—'to be considered,' 'to constitute.' 送死,—literally, 'to accompany the dead,' but denoting all the last duties to them. It=慎終, Analects, I. ix. The sentiment needs a good deal of explaining and guarding. The obsequies are done, it is said, once for all. If done wrong, the fault cannot be remedied. Probably the remark had a peculiar reference. The 日講 supposes it was spoken against the Mohist practice of burying parents with a spare simplicity;—see III. Pt. I. v.

14. THE VALUE OF LEARNING THOROUGHLY IN-

居之安、則資之深、資
 之深、則取之左右逢
 其原、故君子欲其自
 得之也。
 孟子曰、博學而詳
 說之、將以反說約也。
 孟子曰、以善服人
 者、未有能服人者也、
 以善養人、然後能服
 天下、天下不心服而

hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain *from which things flow*. It is on this account that the superior man wishes to get hold of what he is learning as in himself.'

CHAP. XV. Mencius said, 'In learning extensively and discussing minutely what is learned, the object of the superior man is that he may be able to go back and set forth in brief what is essential.'

CHAP. XVI. Mencius said, 'Never has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole kingdom. It is impossible that any one should become ruler of the people to whom they have not yielded the subjection of the heart.'

WROUGHT INTO THE MIND. 深造之—造

read ts'áo, 4th tone, 'to arrive at; '之 must refer to the 理, or principles of the subject

which is being learnt. 以道 is understood

of the proper course or order, the successive steps of study, —依着次序. 其自得

gives the key to the chapter; 'his self-getting,' i.e. his getting hold of the subject so that his knowledge of it becomes a kind of intuition.

資—藉, 'to rely on.' The subject so apprehended in its principles is capable of indefinite application. 'He seizes it on the right and left,'—i.e. he no longer needs his early efforts to apprehend it. It underlies numberless phenomena, in all which he at once detects it, just as water below the earth is found easily and anywhere, on digging the surface.—One may read scores of pages in the Chinese commentators, and yet not get a clear idea in his own

mind of the teaching of Mencius in this chapter.

Ch'ao Ch'i gives 道 a more substantive meaning than in the translation; thus:—'The reason why the superior man pursues with earnestness to arrive at the depth and mystery of 道, is from a wish to get hold for himself of its source and root, as something belonging to his own nature.' Most critics understand the subject studied to be man's own self, not things external to him. We must leave the subject in its own mist.

15. Ch'ü Hsi says, apparently with reason, that this is a continuation of the last chapter, showing that the object of the superior man in the extensive studies which he pursues, is not vain-glory, but to get to the substance and essence of things. 約 conveys the two ideas of condensation and importance.

16. The object of this chapter, say commentators, is to stimulate rulers to do good in sincerity, with a view, that is, to the good of

王者未之有也。
 孟子曰言無實不
 祥不祥之實蔽賢者
 當之。
 徐子曰仲尼亟稱
 於水曰水哉水哉何
 取於水也。
 孟子曰原
 泉混混不舍晝夜盈
 科而後進放乎四海
 有本者如是是之取

CHAP. XVII. Mencius said, 'Words which are really true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue.'

CHAP. XVIII. 1. The disciple Hsü said, 'Chung-nî often praised water, saying, "O water! O water!" What did he find in water to praise?'

2. Mencius replied, 'There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise.

others. I confess it is to me very enigmatical. Paul's sentiment,—'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die,'—occurs to the mind on reading it, but this is clashed with by its being insisted on that 養人以善 has no reference to the nourishing men's bodies, but is the bringing them to the nourisher's own moral excellence. Chão Ch'í takes the first 善 as meaning 威力, 'majesty and strength.' But this is inadmissible. The point of the chapter is evidently to be found in the contrast of 服 and 養

17. The translation takes 無實 as an adjective qualifying 言, and there is a play on the term in the use of 實 in the two parts. Chü Hsi mentions another view making 無實 an adverb joined to 不祥, 'there are no words really inauspicious;' i.e. generally speaking, 'only those are obnoxious to be

regarded as really inauspicious which throw into,' &c. He says he is unable to decide between the two interpretations, and thinks the text may be mutilated. 者 has reference to 言, and not to 人, to 'words,' not to 'men.'

18. HOW MENCIUS EXPLAINED CONFUCIUS'S PRAISE OF WATER. 1. 亟,—read *chí*, the 2nd tone, 'often.' 稱 (in the sense of 'to praise') 於水—於 marking the objective case, or = found something to praise in water. See Analects, IX. xvi, though we have not there the exact words of this passage. 2. 科=坎, 'a pit,' i.e. every hollow in its course, 是之取爾, 'it was just the seizing of this.' One commentator brings out the 是之 in this way—以是之故而取之爾. 3. Here, again, the months are those of Cháu, corresponding to the present

爾^{三節}苟爲無本七八
月之閒雨集溝澮
皆盈其涸也可立
而待也故聲聞過
情君子恥之。
孟子曰人之所
以異於禽獸者幾
希庶民去之君子
存之^{二節}舜明於庶物
察於人倫由仁義

3. 'But suppose that the water has no spring.—In the seventh and eighth months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits.'

CHAP. XIX. 1. Mencius said, 'That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.'

2. 'Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not need to pursue benevolence and righteousness.'

third and sixth. 雨集, 'the rains are col-

lected.' 溝澮 were channels belonging to the irrigation of the lands divided on the nine-squares system. 可立而待—we might

translate as = 'one may stand and wait till they are dry,' but 立 is often used = 'quickly.'

情 = 實, as in the Great Learning, Commentary, chap. iv.

19. WHEREBY SAGES ARE DISTINGUISHED FROM OTHER MEN;—ILLUSTRATED IN SHUN. 1. It is to be wished that Mencius had said distinctly what the small (幾, the 1st tone, 希) point distinguishing men from birds and beasts was. According to Ch'ü Hsi, men and creatures have the 理 (intellectual and moral principle) of Heaven and Earth to form their nature, and the 氣 (matter) of Heaven and Earth to form their bodies, only men's 氣 is more correct than that of beasts, so that they are able to fill up the capacity of their nature. This denies any essential difference between men and animals, and what difference it allows is corporeal or material. Ch'ao Ch'ü says:—幾希, 無幾

也知義與不知義之間耳,

'幾希 means not much. It is simply the interval between the knowledge of righteousness, and the want of that knowledge.' This is so far correct, but the difference which it indicates cannot be said to be 'not great.'—But it is not the object of Mencius to indicate the character of that which differences men and animals, and not its amount? 幾希 = is something minute. One commentator refers us to the expression in the Shü-ching, 人心惟危道心惟微 (II. ii. 15), as forming a key to the passage. In that, 人心 is the mind prone to err, in distinction from the 道心, 'the mind of reason,' which it is said is minute. 2. Shun preserving and cultivating this distinctive endowment was led to the character and achievements which are here briefly described. The phrase 庶物, it is said, 該得廣, 凡天地間事物皆是, 'covers a wide extent of meaning, embracing all matters and things in heaven and earth.' The 日講 refers to it all the

行、非行仁義也。
 孟子曰、禹惡旨酒、
 而好善言、湯執中、立
 賢無方、文王視民如
 傷、望道而未之見、武
 王不泄邇、不忘遠、周
 公思兼三王、以施四
 事、其有不合者、仰而
 思之、夜以繼日、幸而

CHAP. XX. 1. Mencius said, 'Yü hated the pleasant wine, and loved good words.

2. 'T'äng held fast the Mean, and employed men of talents and virtue without regard to where they came from.

3. 'King Wän looked on the people as *he would on a man who was wounded*, and he looked towards the right path as if he could not see it.

4. 'King Wü did not slight the near, and did not forget the distant.

5. 'The duke of Cháu desired to unite in himself *the virtues* of those kings, *those founders of the three dynasties*, that he might display in his practice the four things *which they did*. If he saw anything in them not suited to his time, he looked up and thought about it, from daytime into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning.'

governmental achievements of Shün related in the Shü-ching.

20. THE SAME SUBJECT;—ILLUSTRATED IN YÜ, T'ÄNG, WÄN, WÜ, AND CHÄU-KUNG. 1. In the Chan Kwo Ts'ë (戰國策) which fills up in a measure the space between the period of the Ch'un Ch'ü and the Han dynasty, Part VI, Article 11, we read that anciently a daughter of the Ti (probably Yao or Shün) caused I-ti to make wine (? spirits), and presented it to Yü, who drank some of it, and pronounced it to be pleasant. Then, however, he frowned on I-ti, and forbade the use of the 'pleasant liquor, saying, 'In future ages, rulers will through this liquor ruin their States.' Yü's love of good words is commemorated in the Shü-ching, II. ii. 21.

2. 無方 may be understood with reference to class or place;—compare the Shü-ching, IV. ii. 5, 8. 3. 'As he would on one who was wounded,' i.e. he regarded the people with

compassionate tenderness. 而 is to be read

as 如, with which, according to Chü Hsi, it was anciently interchanged. See the Shü-ching, V. xvi. 11, 12, for illustrations of Wän's care of the people, and the Shü-ching, III. i. Ode VI, for illustration of the other characteristic. 4. 泄, read hsieh (as 洩), and defined

by Cháu Ch'í as meaning 狎, 'to slight.'

The adjectives are to be understood both of persons and things. 5. 三王, —i.e. Yü, T'äng, and the kings Wän and Wü, who are often classed together as the one founder of the Cháu dynasty. 'The four things' are what have been stated in the preceding paragraphs.

其 has 事 for its antecedent. 得之, —'apprehended it,' understood the matter in its principles, so as to be able to bring into his own practice, the spirit of those ancient sages.

得之坐以待旦。
一節孟子曰王者之迹熄而詩亡詩亡然後春秋作。
二節晉之乘楚之檮杌魯之春秋一也。
三節其事則齊桓晉文其文則史孔子曰其義則丘竊取之矣。
一節孟子曰君子之澤五世而斬小人之澤五世

CHAP. XXI. 1. Mencius said, 'The traces of sovereign rule were extinguished, and the *royal* odes ceased to be made. When those odes ceased to be made, then the Ch'un Chi'ü was produced.

2. 'The Shāng of Tsin, the Táo-wú of Ch'ü, and the Ch'un Chi'ü of Lû were books of the same character.

3. 'The subject of the Ch'un Chi'ü was the affairs of Hwan of Ch'ü and Wān of Tsin, and its style was the historical. Confucius said, "Its *righteous* decisions I ventured to make."

CHAP. XXII. 1. Mencius said, 'The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

21. THE SAME SUBJECT;—ILLUSTRATED IN CONFUCIUS. 1. The extinction of the true royal rule of Ch'au dates from the transference of the capital from Fāng and Hào to Lo by the sovereign Ping, B.C. 769. From that time, the sovereigns of Ch'au had the name without the rule. By the 詩 is intended, not the Book of Poems, but the Ya (雅) portion of them, descriptive of the royal rule of Ch'au, and to be used on great occasions. 亡 does not mean that the Ya were lost, but that no additions were made to them, and they degenerated into mere records of the past, and were no longer descriptions of the present. Confucius edited the annals of Lû to supply the place of the Ya. See Bk. III. Pt. II. ix. 8. 2. Each State had its annals. Those of Tsin were compiled under the name of Shāng (4th tone), 'The Carriage'; those of Ch'ü under that of Táo-wú, which is explained as the name of a ferocious animal, and more anciently as the denomination of a vile and lawless man. The annals of Lû had

the name of 'Spring and Autumn,' two seasons for the whole. 3. 其 refers only to the annals of Lû. They did not contain only the affairs of Hwan and Wān, but these occupied an early and prominent place in them. 竊,—see Bk.

II. Pt. I. ii. 20. 取 makes the expression still more humble, as if Confucius had 'taken' the judgments from the historians, and not made them himself.

22. THE SAME SUBJECT;—ILLUSTRATED IN MENCIUS HIMSELF. 1. Here 君子=聖賢有位者, 'the sage and worthy, who has position,' i. e. who occupies the throne, and 小人=聖賢無位者, 'the sage and worthy, who has no position.' We might suppose that the influence of the former would be more permanent, but Mencius is pleased to say their influence lasts the same time. 澤 is to be taken as = 'influence,' it being understood to

而斬予未得爲孔子徒也。予私淑諸人也。
 孟子曰：可以取，可以無取，取傷廉，可以與，可以無與，與傷惠，可以死，可以無死，死傷勇。
 蓬蒙學射於羿，盡羿之道，思天下惟羿爲愈已，於是殺羿。孟子曰：是亦羿有罪焉。公明儀曰：

2. 'Although I could not be a disciple of Confucius himself, I have endeavoured to cultivate my virtue by means of others who were.'

CHAP. XXIII. Mencius said, 'When it appears proper to take a thing, and *afterwards* not proper, to take it is contrary to moderation. When it appears proper to give a thing and *afterwards* not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and *afterwards* not proper, to sacrifice it is contrary to bravery.'

CHAP. XXIV. 1. P'ang Mǎng learned archery of Í. When he had acquired completely all the science of Í, he thought that in all the kingdom only Í was superior to himself, and so he slew him. Mencius said, 'In this case Í also was to blame. Kung-ming Í indeed said, "It would appear as if he were not to be blamed," but

be of a beneficial character. 2. From the death of Confucius to the birth of Mencius there would be nearly a hundred years, so that, though Mencius could not learn his doctrines from the sage himself, he did so from his grandson Tsze-sze, or some of his disciples. 私 = 竊 in last

chapter. 淑 = 善 taken actively. 諸人 = 於人, the 人 referring to Tsze-sze and his school. This and the three preceding chapters should be considered as one, whose purpose is much the same as Bk. III. Pt. II. ix, showing us that Mencius considered himself the successor of Confucius in the line of sages.

23. FIRST JUDGMENTS ARE NOT ALWAYS CORRECT. IMPULSES MUST BE WEIGHED IN THE BALANCE OF REASON, AND WHAT REASON DICTATES MUST BE FOLLOWED. Such is the meaning of this chapter, in translating the separate clauses of which,

we must supplement them by introducing 'afterwards.'

24. THE IMPORTANCE OF BEING CAREFUL OF WHOM WE MAKE FRIENDS. The sentiment is good, but Mencius could surely have found better illustrations of it than the second one which he selected. 1. Of Í, see Analects, XIV.

xiv. 逢 (P'ang, as formed with 逢, not 逢) 蒙 is said both by Ch'ao Ch'i and Ch'ü Hsi to

refer to Í's servants (家衆), but one man is evidently denoted by the name. Í's servants did indeed make themselves parties to his murder, but P'ang Mǎng is the same, I suppose, with Han Tsü, the principal in it. 云爾 - see Bk. II. Pt. II. ii. 4, and Analects, VII. xviii. 曰薄乎云爾, 'saying, (meaning to say),

宜若無罪焉。曰：薄乎云爾，惡得無罪。鄭人使子濯孺子侵衛，衛使庾公之斯追之。子濯孺子曰：今日我疾作，不可以執弓，吾死矣夫。問其僕曰：追我者誰也。其僕曰：庾公之斯也。曰：吾生矣。其僕曰：庾公之斯，衛之善射者也。夫子曰：吾生，何謂也。曰：庾公之斯，學射於尹公之他，尹公之他學射於我，夫尹公之他，端人也，其取友必端矣。庾公之斯至，曰：夫子何為不執弓。曰：

he thereby only meant that his blame was slight. How can he be held without *any* blame?

2. 'The people of Ch'ang sent Tsze-cho Yü to make a stealthy attack on Wei, which sent Yü-kung Sze to pursue him. Tsze-cho Yü said, "To-day I feel unwell, so that I cannot hold my bow. I am a dead man!" At the same time he asked his driver, "Who is it that is pursuing me?" The driver said, "It is Yü-kung Sze," on which he exclaimed, "I shall live." The driver said, "Yü-kung Sze is the best archer of Wei, what do you mean by saying 'I shall live?'" Yü replied, "Yü-kung Sze learned archery from Yin-kung T'o, who again learned it from me. Now, Yin-kung T'o is an upright man, and the friends of his selection must be upright also." When Yü-kung Sze came up, he said, "Master, why are you not holding your bow?"

It was slighter than . . . simply.' 2. 侵, 'to attack stealthily.' An incursion made with names—庾公之斯 and 尹公之佗, are mere vocal particles. 他, —read 'to. The music, and the pomp of war, is called 伐, and name is elsewhere found 尹公佗. In the one without these, 侵. The 之, in the 左傳, under the fourteenth year of duke

今日我疾作，不可以執弓。曰：小人學射於尹公之他，尹公之他學射於夫子，我不忍以夫子之道反害夫子。雖然，今日之事，君事也，我不敢廢。抽矢扣輪，去其金，發乘矢而後反。

一節孟子曰：西子蒙不潔，則人皆掩鼻而過之。二節雖有惡人，齊戒沐浴，則可以祀上。

Yü answered him, "To-day I am feeling unwell, and cannot hold my bow." On this Sze said, "I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince's business, which I dare not neglect." He then took his arrows, knocked off their steel points against the carriage-wheel, discharged four of them, and returned.

CHAP. XXV. 1. Mencius said, 'If the lady Hsi had been covered with a filthy head-dress, all people would have stopped their noses in passing her.

2. 'Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God.'

襄, we have a narrative bearing some likeness to this account of Mencius, and in which 尹公佗 and 庾公差 figure as famous archers of Wei. It is hardly possible, however, to suppose that the two accounts are of the same thing. 乘, 4th tone, 'a team of four horses,' here used for a set of four-arrows.

25. IT IS ONLY MORAL BEAUTY THAT IS TRULY EXCELLENT AND ACCEPTABLE. 1. Hsi-tsze, or 'Western lady,' was a poor girl of Yüeh, named Shih í (施夷), of surpassing beauty, presented by the king of Yüeh to his enemy the king of Wü, who became devotedly attached to her, and neglected all the duties of his government. She was contemporary with Confucius. The common account is that she was called 'The western lady,' because she lived

on the western bank of a certain stream. If we may receive the works of 管子, however, as having really proceeded from that scholar and statesman, there had been a celebrated beauty named Hsi-tsze, two hundred years before the one of Yüeh. In translating 蒙不潔, I have followed Ch'ao Ch'í. 2. 惡, both by Ch'ao Ch'í and Chü Hsi, is taken in the sense of 'ugly,' in opposition to the beauty of the lady Hsi. I cannot but think Mencius intended it in the sense of 'wicked,' and that his object was to encourage men to repentance and well-doing. 齊—read chái. See Analects, VII. xii, et al. By the laws of China, it was competent for the sovereign only to sacrifice to God. The language of Mencius, in connexion with this fact, very strikingly shows the virtue he attached to penitent purification.

高也、星辰之遠也、苟求
 無事、則智亦大矣、天_二
 事也、如智者亦行其所
 禹之行水也、行其所無
 行水也、則無惡於智矣、
 其鑿也、如智者、若禹之
 利爲本_二所惡於智者、爲
 也、則故而已矣、故者以
 孟子_一曰、天下之言、性
 帝。

CHAP. XXVI. 1. Mencius said, 'All who speak about the natures of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural.'

2. 'What I dislike in your wise men is their boring out *their* conclusions. If those wise men would only act as Yü did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yü conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.'

3. 'There is heaven so high; there are the stars so distant. If

26. HOW KNOWLEDGE OUGHT TO BE PURSUED BY THE CAREFUL STUDY OF PHENOMENA. Mencius here points out correctly the path to knowledge. The rule which he lays down is quite in harmony with that of Bacon. It is to be regretted that in China, more perhaps than in any other part of the world, it has been disregarded.

1. 性 is here to be taken quite generally. Julien finds fault with Noel for translating it by *rerum natura*, which appears to be quite correct. Chü Hsi makes it = 人物所得以生之理, than which nothing could be more general. Possibly Mencius may have had in view the disputes about the nature of man which were rife in his time, but the references to Yü's labours with the waters, and to the studies of astronomers, show that the term is used in its most general signification. 故 = our 'phenomenon,' the nature in its development. The character is often used as synonymous with 事, 'facts.' 則 is more than a simple con-

junction, and is to be taken in close connexion with the 而已; Chao Ch'í explains—則以故而已, 'can only do so by the 故.' And phenomena, to be valuable, must be natural. 利 = 順, 'following easily,' 'unconstrained.'

2. 智者 is the would-be wise = 'your wise men.' 其鑿, 'their chiselling,' or 'boring,' i.e. their forcing things, instead of 'waiting' for them, which is a 行其所事, 'doing that in which they have many affairs, or much to do.' Yü is said 行水, rather than, according to the common phraseology about his labours, 治水, because 行 more appropriately represents the mode of his dealing with the waters, according to their nature, and not by a system of force. 3. 千歲之日至, according to modern scholars, refers to the winter solstice, from the midnight of which, it

其故千歲之日至，可坐而致也。
 公行子有子之喪，右師往弔，入門，有進而與右師言者，有就右師之位而與右師言者。孟子不與右師言，右師不悅，曰：「諸君子皆與驩言，孟子獨不與驩言，是簡驩也。」孟子聞之曰：「禮，朝廷不歷位而相與言，不

we have investigated their phenomena, we may, while sitting in our places, go back to the solstice of a thousand years ago.'

CHAP. XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2. Mencius did not speak with him, so that he was displeased, and said, 'All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me.'

3. Mencius having heard of this remark, said, 'According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to

is supposed, the first calculation of time began; 一致是推致而得之, 'we may calculate up to and get it.' Ch'ao Ch'i, however, makes the meaning to be simply:—'We may sit and determine on what day the solstice occurred a thousand years ago.' See the 四書拓餘說, where this view is approved.

27. HOW MENCIUS WOULD NOT IMITATE OTHERS IN PAYING COURT TO A FAVOURITE. 1. Kung-hang (and tone, 'a rank,' 'a row,' various accounts are given of the way in which the term passed along with 公 into a double surname) was an officer of Ch'i, who 'had the funeral of a son.' Neither Ch'ao Ch'i nor Ch'ü Hsi offers any remark on the phrase, but some scholars of the Sung dynasty, subsequent to Ch'ü Hsi, explained

it as meaning, 有人子之喪, 'had the funeral duty that devolves on a son,' i.e. was occupied with the funeral of one of his parents, and nearly all commentators have since followed that view. The author of the 四書拓餘說, in loc., shows clearly however, that it is incorrect, and that the true interpretation is the more natural one given in the translation. The Master of the Right here was Wang Hwan (see Bk. II. Pt. II. vi), styled Tsze-ao. At the royal court there were the high nobles, called 太師 and 少師, 'Grand Master' and 'Junior Master.' In the courts of the princes, the corresponding nobles were called 左師 and 右師, 'Master of the Left' and 'Master of

物奚宜至哉五節其自反而仁矣
 也我必不仁也必無禮也此
 待我以橫逆則君子必自反
 人者人恆敬之四節有人於此其
 者敬人愛人者人恆愛之敬
 心以禮存心二節仁者愛人有禮
 者以其存心也君子以仁存
 心一節孟子曰君子所以異於人
 敖以我爲簡不亦異乎
 踰階而相揖也我欲行禮子

bow to one another. I was wishing to observe this rule, and Tsze-ão understands it that I was slighting him:—is not this strange?

CHAP. XXVIII. 1. Mencius said, 'That whereby the superior man is distinguished from other men is what he preserves in his heart;—namely, benevolence and propriety.

2. 'The benevolent man loves others. The man of propriety shows respect to others.

3. 'He who loves others is constantly loved by them. He who respects others is constantly respected by them.

4. 'Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—"I must have been wanting in benevolence; I must have been wanting in propriety;—how should this have happened to me?"

5. 'He examines himself, and is *specially* benevolent. He turns

the Right.' 進,—as in Analects, VII. xxx. 2.

It is to be understood that all the condolers made their visit by the prince's order, and were consequently to observe the court rules. This is the explanation of Mencius's conduct. 3. 禮 refers to the established usages of the court; see the Cháu Li, Bk. III. v. 65-67; Bk. IV. iv. 3-14; *et al.* 階, 'steps,' or 'stairs,' but here for the ranks of the officers arranged with reference to the steps leading up to the hall.

28. How THE SUPERIOR MAN IS DISTINGUISHED

BY THE CULTIVATION OF MORAL EXCELLENCE, AND IS PLACED THEREBY BEYOND THE REACH OF CALAMITY. 1. 存心 must not be understood—

'he preserves his heart.' The first definition of 存 in K'ang-hsi's dictionary is 在, 'to be in.'

It is not so much an active verb, 'to preserve,' as = 'to preserve in.'

4. 橫 (4th tone) 逆 presuppose the exercise of love and respect, which are done despite to. 此物=此事. 5. 由

is used for 猶, as often elsewhere. 忠, in

自反而有禮矣。其橫逆由是也。君子必自反也。我必不忠。自反而忠矣。其橫逆由是也。君子曰。此亦妄人也已矣。如此。則與禽獸奚擇哉。於禽獸又何難焉。是故君子有終身之憂。無一朝之患也。乃若所憂。則有之。舜人也。我亦人也。舜爲法於天下。可傳於後世。我由未免爲鄉人也。是則可憂也。憂之如何。如舜而已。

round upon himself, and is *especially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself—"I must have been failing to do my utmost."

6. 'He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, "This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?"

7. 'Thus it is that the superior man has a life-long anxiety and not one morning's calamity. As to what is matter of anxiety to him, that *indeed* he has.—*He says*, "Shun was a man, and I also am a man. *But* Shun became an example to all the kingdom, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager." This indeed is the proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like

the sense of 盡已, 'doing one's utmost.'

6. 難, 4th tone, = 校, 'to compare with.' It is explained in the dictionary, with reference to this passage, by 責, 'to charge,' 'to reprove.'

7. 憂, —proceeding from within; 患,—

coming from without. 一朝之患 must be understood from the expressions below:—There may be calamity, but the superior man is superior to it. 乃, 'but.' We must supply, —'He should be without anxiety, *but* he has anxiety.' 若夫, —夫, and tone. 亡—無.

矣。若夫君子所患，則亡矣。非
 仁無爲也。非禮無行也。如有
 一朝之患，則君子不患矣。
 禹^{一節}稷當平世，三過其門而
 不入。孔子賢之。顏子當亂世，
 居於陋巷，一簞食，一瓢飲，人
 不堪其憂，顏子不改其樂。孔
 子賢之。孟子曰：禹、稷、顏回同
 道。禹思天下有溺者，由己溺
 之也；稷思天下有飢者，由己

Shun :—then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befall him one morning's calamity, the superior man does not account it a calamity.

CHAP. XXIX. 1. Yü and Chî, in an age when the world was being brought back to order, thrice passed their doors without entering them. Confucius praised them.

2. The disciple Yen, in an age of disorder, dwelt in a mean narrow lane, having his single bamboo-cup of rice, and his single gourd-dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3. Mencius said, 'Yü, Chî, and Yen Hûi agreed in the principle of their conduct.

4. 'Yü thought that if any one in the kingdom were drowned, it was as if he drowned him. Chî thought that if any one in the kingdom suffered hunger, it was as if he famished him. It was on this account that they were so earnest.

29. A RECONCILING PRINCIPLE WILL BE FOUND TO UNDERLIE THE OUTWARDLY DIFFERENT CONDUCT OF GREAT AND GOOD MEN;—IN HONOUR OF YEN HÛI, WITH A REFERENCE TO MENCIUS HIMSELF. 1. See Bk. III. Pt. I. iv. 6, 7, 8. The thrice passing his door without entering it was proper to Yü, though it is here attributed also to Chî. 賢,—used as a verb, 'to pronounce a worthy,'

= 'to praise.' 2. See Analects, VI. ix. 平世 and 亂世 are contrasted, but a tranquil age was not a characteristic of Yü and Chî's time. It was an age of tranquillization. 3. 同道—道—埋之當然, 'what was proper in principle.' 4. 由,—used for 猶.

飢之也。是以如是其急也。^{五節}禹稷顏子易地則皆然。^{六節}今有同室之人鬪者，救之，雖被髮纓冠而救之，可也。^{七節}鄉鄰有鬪者，被髮纓冠而往救之，則惑也。雖閉戶可也。

匡章通國，公都子曰：「匡章通國，皆稱不孝焉。夫子與之遊，又從而禮貌之，敢問。」

5. 'If Yü and Chî, and Yen-tsze, had exchanged places, each would have done what the other did.

6. 'Here now in the same apartment with you are people fighting:—*you ought to part them*. Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.

7. 'If the fighting be *only* in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door *in such a case*, your conduct would be allowable.'

CHAP. XXX. 1. The disciple Kung-tû said, 'Throughout the whole kingdom everybody pronounces K'wang Chang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so.'

5. 則皆然, literally, 'then all so,' the meaning being as in the translation. Yen Hui, in the circumstances of Yü and Chî, would have been found labouring with as much energy and self-denial for the public good as they showed; and Yü and Chî, in the circumstances of Hui, would have lived in obscurity, contented as he was, and happy in the pursuit of the truth and in cultivation of themselves. 6. 被—read p'î, and tone. The rules anciently prescribed for dressing were very minute. Much had to be done with the hair before the final act of putting on the cap, and tying its strings (纓) under the chin, could be performed. In the case in the text, all this is neglected. The urgency of the case, and the intimacy of the individual with the parties quarrelling, justify such neglect. 救之, literally, 'to save

them,' i.e. to part them. This was the case of Yü and Chî, in their relation to their times, while that in the next paragraph is supposed to illustrate the case of Yen Hui in relation to his. But Mencius's illustrations are generally happier than these.

30. HOW MENCIUS EXPLAINED HIS FRIENDLY INTERCOURSE WITH A MAN CHARGED WITH BEING UNFILIAL. 1. K'wang Chang was an officer of Ch'î. His name, according to 顧麟士, was Chang, and designation Chang-tsze, so that Kung-tû calls him by his name, and Mencius by his designation. In opposition to this, 蔡虛齋 says that Kung-tû merely drops a part of the designation, just as when Yen Hui is called Yen Yüan, instead of Yen Tsze-yüan. But both these explanations are to be rejected. Chang was the name, and the

何也。^{○二節}孟子曰、世俗所謂不孝者五、惰其四支、不顧父母之養、一不孝也、博奕好飲酒、不顧父母之養、二不孝也、好貨財、私妻子、不顧父母之養、三不孝也、從耳目之欲、以爲父母戮、四不孝也、好勇鬪狠、以危父母、五不孝也、章子有一於是乎。^{○三節}夫章子、子父責善、而不相遇也。^{○四節}責善、朋友之道也、

2. Mencius replied, 'There are five things which are pronounced in the common usage of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is Chang guilty of any one of these things?

3. 'Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.

4. 'To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness, *which should prevail between them.*

子 在 章 子 is simply equivalent to our Mr. 與之遊, 'ramble with him,' i.e. as commonly understood, 'allow him to come about your gate, your school.' 又從, 'and moreover from that,' i.e. in addition to that.

2. 博 奕, may be taken together, simply = 'chess-playing,' or separately, as in the translation; see Analects, XVII. xxii. 私 妻 子,

'selfishly—i.e. partially putting them out of their due place, above his parents, = loving wife and children.' I cannot see why some should give a sensual meaning to 私 here.

The advance of meaning from 戮 to 危 shows that the former is to be taken in the lighter sense of 'disgrace.' 3, 4. Compare Pt. I. xviii. 子 父 責 善, —子 precedes 父 here to show that K'wang Chang had been the aggressor.

父子責善，賊恩之大者。夫章
 子，豈不欲有夫妻子母之屬
 哉？爲得罪於父，不得近，出妻
 屏子，終身不養焉。其設心以
 爲不若是，是則罪之大者，是
 則章子已矣。
 曾子居武城，有越寇。或曰：『
 寇至，盍去諸？』曰：『無寓人於我
 室，毀傷其薪木。寇退，則曰：『脩
 我牆屋，我將反。』寇退，曾子反。

5. 'Moreover, did not Chang wish to have in his family the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.—Such and nothing more is the case of Chang.'

CHAP. XXXI. 1. When the philosopher Tsäng dwelt in Wü-ch'äng, there came a band from Yüeh to plunder it. Some one said to him, 'The plunderers are coming:—why not leave this?' Tsäng on this left the city, saying to the man in charge of the house, 'Do not lodge any persons in my house, lest they break and injure the plants and trees.' When the plunderers withdrew, he sent word to him, saying, 'Repair the walls of my house. I am about to return.'

5. 屏, 3rd tone. Readers not Chinese will think that Chang's treatment of his wife and son was more criminal than his conduct to his father. 是則罪之大者—是, 'this,' embracing the two things, his giving offence to his father, and still continuing to enjoy the comforts of wife and son.

31. HOW MENCIUS EXPLAINED THE DIFFERENT CONDUCT OF TSÄNG-TSZE AND OF TSZE-TSZE IN SIMILAR CIRCUMSTANCES. 1. Wü-ch'äng, as in Analects, VI. xii. It appears below that Tsäng had opened a school or lecture-room in the place. Many understand that he had been invited to

do so,—to be a 賓師, 'guest and teacher,'—by the commandant. Wü-ch'äng is probably to be referred to a place in the district of 嘉祥 in the department of Yen-châu. It was thus in the south of Shan-tung. South from it, and covering the present Chiang-sü and part of Cheh-chiang, were the possessions of Wü (吳) and Yüeh, all in Tsäng-tsze's time subject to Yüeh. See in the 集證, in loc., a somewhat similar incident in Tsäng's life (probably a different version of the same), in

左右曰：待先生如此，其忠且敬也。寇至，則先去以爲民望。寇退，則反，殆於不可。沈猶行曰：是非汝所知也。昔沈猶有負芻之禍，從先生者七十人，未有與焉。子思居於衛，有齊寇，或曰：寇至，盍去諸？子思曰：如伋去，君誰與守？孟子曰：曾子子思同道。曾子師也，父兄也。

When the plunderers retired, the philosopher Tsäng returned *accordingly*. His disciples said, 'Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper.' Ch'än-yü Hsing said, 'You do not understand this matter. Formerly, when Ch'än-yü was exposed to the outbreak of the grass-carriers, there were seventy disciples in our master's following, and none of them took part in the matter.'

2. When Tsze-sze was living in Wei, there came a band from Ch'i to plunder. Some one said to him, 'The plunderers are coming;—why not leave this?' Tsze-sze said, 'If I go away, whom will the prince have to guard *the State* with?'

3. Mencius said, 'The philosophers Tsäng and Tsze-sze agreed in

which the plunderers are from Lü. 曰，無寓，云云，—the translation needs to be supplemented here considerably to bring out the meaning. 薪 is explained in the K'ang-hsi Dictionary, with reference to this passage, by 草, 'grass,' or small plants generally. 寇退，則曰，—this 曰 must = 'sent word to.' 牆屋，—we should rather expect 屋牆; but 屋 perhaps has to be taken in the sense of 'roof.' The two characters, however, = 'house.' 待 be translated actively, we must supply as a nominative—'the governor of the city.'

Ch'än- (沈 is pronounced as 審; so commonly; but the point is doubtful; see the 集證, *in loc.*) yü Hsing is supposed to have been a disciple of Tsäng, and a native of Wü-ch'äng. The Ch'än-yü whom he mentions below was another person of the same surname with whom Tsäng and his disciples (從者 = 左右 above) were living. Perhaps he was the Head of the Ch'än-yü Family or Clan. 與, 4th tone. Ch'än-yü Hsing adduces this other case, as analogous to Tsäng's leaving Wü-ch'äng, intimating that he acted on a certain principle which justified his conduct. 2. 伋 was Tsze-sze's name. 'Was living in Wei,'—i.e. was

子思臣也。微也。曾子子思易地則皆然。
 三章 儲子曰：王使人覘夫子，果有以異於人乎？孟子曰：何以異於人哉？堯舜與人同耳。
 一節 三章 齊人有一妻一妾而處室者，其良人出，則必饜酒肉而後反，其妻問所與飲食者，則盡富貴也。其妻告其妾曰：良人出，則必饜酒肉而後反，問

the principle of their conduct. Tsāng was a teacher ;—in the place of a father or elder brother. Tsze-sze was a minister ;—in a meaner place. If the philosophers Tsāng and Tsze-sze had exchanged places, the one would have done what the other did.'

CHAP. XXXII. The officer Ch'û said to Mencius, 'Master, the king sent persons to spy out whether you were really different from other men.' Mencius said, 'How should I be different from other men? Yâo and Shun were just the same as other men.'

CHAP. XXXIII. 1. A man of Ch'î had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honourable people. The wife informed the concubine, saying, 'When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honourable people. And yet no people

living and sustaining office. But the attack of Wei by Ch'î is not easily verified. 3. The reader can judge how far the defence of Tsāng's conduct is satisfactory.

32. SAGES ARE JUST LIKE OTHER MEN. This Ch'û was a minister of Ch'î. We must suppose that it was the private manners and way of living of Mencius, which the king wanted to spy out, unless the thing occurred on Mencius's

first arrival in Ch'î, and before he had any interview with the king.

33. THE DISGRACEFUL MEANS WHICH SOME MEN TAKE TO SEEK FOR THEIR LIVING, AND FOR WEALTH.

1. As Chû Hsi observes, there ought to be, at the beginning of the chapter, 孟子曰, 'Mencius said.' The phrase 而處 (3rd tone) 室者 is not easily managed in translating.

其與飲食者，盡富貴也，而未嘗有顯者來。吾將矐良人之所之也。蚤起，施從良人之所之，徧國中，無與立談者。卒之東郭墦間之祭者，乞其餘，不足，又顧而之他。此其爲饜足之道也。其妻歸告其妾曰：「良人者，所仰望而終身也，今若此。」與其妾訕其良人，而相泣於中庭。而良人未之知也。施施從外來，驕其妻妾。由君子觀之，則人之所以求富

of distinction ever come here. I will spy out where our good man goes.' Accordingly, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party;—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, 'It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life;—and now these are his ways!' On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the meantime the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

2. In the view of a superior man, as to the ways by which men

The subject of it is the 'man of Ch'i,' and not him as living with them, and being the head of a family,—有刑家之責, as is said in the 備旨, 'having the duty of setting an example to its members.' 良人,—corresponding to the Scottish term of 'goodman' for husband. 所與飲食者,—not 'who

貴利達者，其妾不羞也，而相泣者，幾希矣。

seek for riches, honours, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them*.

gave him to drink and eat,' as Julien makes it. 所之, —之, the verb, as also below, and in 之東, 之他. 施從一施, read 2. 幾希, as in chap. xix. 1, but it is here 2, either 2nd or 4th tone. 國, —plainly used for 'city.' 郭, —see Bk. II. Pt. II. i. 2. 他, 'went to another place,' = 'another party.'

BOOK V.

WAN CHANG. PART I.

萬章章句上
第一節
往于田，號泣于旻天，何爲其號泣也？孟子曰：怨慕也。萬章曰：父母愛之，喜而不忘；父母惡之，勞而不怨。曰：長息問怨乎？

CHAPTER I. 1. Wan Chang asked Mencius, saying, 'When Shun went into the fields, he cried out and wept towards the pitying heavens. Why did he cry out and weep?' Mencius replied, 'He was dissatisfied, and full of earnest desire.'

2. Wan Chang said, 'When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur. Was Shun then murmuring

This Book is named from the chief interlocutor in it, Wan Chang (see Bk. III. Pt. II. v). The tradition is that it was in company with Wan Chang's disciples, that Mencius, baffled in his hopes of doing public service, and having retired into privacy, composed the seven Books, which constitute his Works. The first part of this Book is occupied with discussions about Shun, and other ancient worthies.

1. SHUN'S GREAT FILIAL PIETY:—HOW IT CARRIED HIM INTO THE FIELDS TO WEEP AND DEPLORE HIS INABILITY TO SECURE THE AFFECTION AND SYMPATHY OF HIS PARENTS. 1. 號, 2nd tone, 'to cry out.' It has another signification in the same tone,—'to wail,' which would answer equally well. See the incident related in the Shu-ching, II. ii. 21, from which we learn that

於公明高曰：舜往于田，
則吾既得聞命矣，號泣
于旻天，于父母，則吾不
知也。公明高曰：是非爾
所知也。夫公明高以孝
子之心，爲不若是忍，我
竭力耕田，共爲子職而
已矣。父母之不我愛，於
我何哉？^{三節}帝使其子九男
二女，百官牛羊倉廩備，

against his parents? Mencius answered, 'Ch'ang Hsi asked Kung-ming Kào, saying, "As to Shun's going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents." Kung-ming Kào answered him, "You do not understand that matter." Now, Kung-ming Kào supposed that the heart of the filial son could not be so free of sorrow. *Shun would say*, "I exert my strength to cultivate the fields, but I am thereby only discharging my office as a son. What can there be in me that my parents do not love me?"

3. 'The Tì caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and granaries, all

such behaviour was a characteristic of his earlier life, when he was 'ploughing' at the foot of the Li hill. 旻天, —the name given

to the autumnal sky or heavens. Two meanings have been assigned to 旻: 'the variegated,'

with reference to the beautiful tints (文章) of matured nature; and 'the compassionate,'

as if it were 愍, with reference to the decay of nature. This latter is generally acquiesced

in. I have translated 于 by 'towards,' but the paraphrase in the 日講 is:—'He cried

out and called upon pitying Heaven, that lovingly overshadows and compassionates this lower world, weeping at the same time.' 怨慕, —simply, 'he was murmuring and desir-

ing.' The murmuring was at himself, but this is purposely kept in the background, and Chang supposed that he was murmuring at his parents. 2. 父母... 不怨, —see

Analects, IV. xviii. Kung-ming Kào is generally understood to have been a disciple of Tsang Shān, and Ch'ang Hsi again to have been a disciple of Kào. 吾既得聞命,

'I have received your commands;—'commands,' said deferentially for 'instructions,' as in Bk.

III. Pt. I. v. 5. 于父母 is also from the Shū-ching, though omitted above in par. 1. In translating we must reverse the order of

號泣, 'he wept and cried out,—to heaven, to his parents.' 是非爾所知也,—see

Bk. IV. Pt. II. xxxi. 1. 不若是忍, 'not so without sorrow,' i.e. not so, as common

people would have it, and as Ch'ang Hsi thought would have been right, that he could

refrain from weeping and crying out. 我竭云云 are the thoughts supposed to pass

through Shun's mind. 共=拱, the 1st tone.

3. See the Shū-ching, I. par. 12, but the various incidents of the particular honours conferred

以事舜於畎畝之中，天下之士多就之者，帝將胥天下而遷之焉，爲不順於父母，如窮人無所歸。天下之士悅之，人之所欲也，而不足以解憂，好色，人之所欲，妻帝之二女，而不足以解憂，富人之所欲，富有天下，而不足以解憂，貴人之所欲，貴爲天子，而不足以解憂，人悅之，好色，富貴，無足

to be prepared, to serve Shun amid the channelled fields. Of the scholars of the kingdom there were multitudes who flocked to him. The sovereign designed that *Shun* should superintend the kingdom along with him, and then to transfer it to him entirely. But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

4. 'To be delighted in by all the scholars of the kingdom, is what men desire, but it was not sufficient to remove the sorrow of *Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the Tî, but this was not sufficient to remove his sorrow. Riches are what men desire, and the kingdom was the rich property of *Shun*, but this was not sufficient to remove his sorrow. Honours are what men desire, and *Shun* had the dignity of being sovereign, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, with the

on Shun, and his influence, are to be collected from the general history of him and Yáo. There is, however, an important discrepancy between Mencius's account of Shun, and that in the Shû-ching. There, when he is first recommended to Yáo by the high officers, they base their recommendation on the fact of his having overcome the evil that was in his parents and brother, and brought them to self-government. The Shû-ching, moreover, mentions only one son of Yáo, Tan Chû (丹朱), and says nothing of the nine who are here said to have been put under the command of

Yáo. They are mentioned, however, in the 'Historical Records,' 虞史記. 帝將胥天下 = 將與之胥 (= 相) 視天下. 而遷之 = 自移以與之. 不順於父母, —see Bk. IV. Pt. II. xviii. 1. 4. 色, 一色 is here = our 'a beauty,' 'beauties.' 妻, in 2nd tone, here as a verb, 'to wive,' 'to have for wife.' Observe the force

以解憂者，惟順於父母可
 以解憂人少，則慕父母，知
 好色，則慕少艾，有妻子，則
 慕妻子，仕則慕君，不得於
 君，則熱中，大孝終身慕父
 母，五十而慕者，予於大舜
 見之矣。
 萬章問曰：詩云，娶妻如
 之何，必告父母，信斯言也，
 宜莫如舜，舜之不告而娶，

possession of beauty, riches, and honours were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

5. 'The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them.'

CHAP. II. 1. Wan Chang asked Mencius, saying, 'It is said in the Book of Poetry,

"In marrying a wife, how ought a man to proceed?

He must inform his parents."

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing *his parents*?' Mencius replied, 'If he had informed them, he would not have been able to marry. That

of 者, leading on to what follows as the explanation of the preceding circumstances.

5. 少, 4th tone, 'young,' 'little.' 好色, —the term has a different acceptation from that in the preceding paragraph, though I have translated it in the same way. 艾, —in the sense of 美, 'beautiful.'

2. DEFENCE OF SHUN AGAINST THE CHARGES OF VIOLATING THE PROPER RULE IN THE WAY OF HIS MARRYING, AND OF HYPOCRISY IN HIS CONDUCT TO HIS BROTHER. 1, 2. Compare IV. Part I. xxvi.

詩云, —see the Shih-ching, I. viii. Ode VI.

st. 3. 告, 4th tone, as in Analects, III. xvii.

信 = 誠, 'if indeed.' 以慰父母, —

何也。孟子曰，告則不得娶，男
女居室人之大倫也。如告則
廢人之大倫，以對父母，是以
不告也。^{二節}萬章曰，舜之不告而
娶，則吾既得聞命矣。帝之妻
舜而不告，何也。曰，帝亦知告
焉，則不得妻也。^{三節}萬章曰，父母
使舜完廩，捐階，瞽瞍焚廩，使
浚井，出從而揜之。象曰，謨蓋
都君，咸我績。牛羊父母，倉廩

male and female should dwell together, is the greatest of human relations. If *Shun* had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them.'

2. Wan Chang said, 'As to Shun's marrying without informing his parents, I have heard your instructions; but how was it that the *Ti Yáo* gave him his daughters as wives without informing *Shun's* parents?' *Mencius* said, 'The *Ti* also knew that if he informed them, he could not marry his daughters to him.'

3. Wan Chang said, 'His parents set Shun to repair a granary, to which, the ladder having been removed, *Kû-sâu* set fire. They also made him dig a well. He got out, but they, not knowing that, proceeded to cover him up. Hsiang said, "Of the scheme to cover up the city-forming prince, the merit is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries.

he had not married, then his parents would have had cause to be angry with him, for allowing the line of the family to terminate. This seems to be the meaning of the phrase.

聞命，—as in the last chapter. 帝...而

不告，—告 here is understood as = 'requiring Shun to inform his parents.' 3. Shun's half-brother is understood to have been the instigator in the attempts on his life here mentioned. The incidents, however, are taken from tradition, and not from the *Shu-ching*. 'Shun

covered himself with two bamboo screens, and made his way through the fire. In the second case, he found a hole or passage in the side of the wall, and got away by means of it. 都君，—it is mentioned in the last chapter, how the scholars of the kingdom flocked to Shun. They say that if he lived in one place for a year, he formed a 聚, or 'assemblage'; in two years, he formed a 邑, or 'town,' and in three, a 都, or 'capital.' With reference to this, Hsiang

父母干弋朕琴朕張朕二嫂使
治朕棲象往入舜宮舜在牀琴
象曰鬱陶思君爾忸怩舜曰惟
諸臣庶汝其于予治不識舜不
知象之將殺己與曰奚而不知
也象憂亦憂象喜亦喜四節然則
舜僞喜者與曰否昔者有饋生
魚於鄭子產子產使校人畜之
池校人烹之反命曰始舍之圉
圉焉少則洋洋焉攸然而逝子

His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed." Hsiang then went away into Shun's palace, and there was Shun on his couch playing on his lute. Hsiang said, "I am come simply because I was thinking anxiously about you." *At the same time*, he blushed deeply. Shun said to him, "There are all my officers:—do you undertake the government of them for me." I do not know whether Shun was ignorant of Hsiang's wishing to kill him.' Mencius answered, 'How could he be ignorant of that? But when Hsiang was sorrowful, he was also sorrowful; when Hsiang was joyful, he was also joyful.'

4. *Chang* said, 'In that case, then, did not Shun rejoice hypocritically?' Mencius replied, 'No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Ch'ang. Tsze-ch'an ordered his pond-keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, "When

calls him 都君. 朕, now confined to the imperial we, was anciently used by high and low. 張, 'a carved bow,' said to have been given to Shun by Yao, as a token of his associating him with him on the throne. 二嫂

—literally, 'the two sisters-in-law.' 棲=牀

'a bed,' or 'couch.' 鬱陶思君爾, —'爾=耳, as a final particle, 'only.' The expression literally is,—'with suppressed anxiety thinking of you only.' 4. 校 (read *hsiáo*, 4th tone) 人 is taken by all the commentators as

產曰：「得其所哉，得其所哉。」校人出曰：「孰謂子產智？子既烹而食之，曰：『得其所哉，得其所哉。』故君子可欺以其方，難罔以非其道。彼以愛兄之道來，故誠信而喜之，奚僞焉？」

萬章問曰：「象日以殺舜爲事，立爲天子，則放之，何也？」孟子曰：「封之也，或曰放也。」

I first let it go, it appeared embarrassed. In a little while, it seemed to be somewhat at ease, and then it swam away joyfully." Tsze-ch'an observed, "It had got into its element! It had got into its element!" The pond-keeper then went out and said, "Who calls Tsze-ch'an a wise man? After I had cooked and eaten the fish, he says, "It had got into its element! It had got into its element!" Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Hsiang came in the way in which the love of his elder brother would have made him come; therefore *Shun* sincerely believed him, and rejoiced. What hypocrisy was there?"

CHAP. III. 1. Wan Chang said, 'Hsiang made it his daily business to slay Shun. When *Shun* was made sovereign, how was it that he *only* banished him?' Mencius said, 'He raised him to be a prince. Some supposed that it was banishing him?'

主池沼小吏, 'a small officer over the ponds,' but I do not know that this meaning of the phrase is found elsewhere. 反命, —as

in Bk. III. Pt. I. ii. 3. 故君子可欺

云云, —compare Analects, VI. xxiv. 以

其方, 'by its class,' the meaning being as

in the translation. —Chü Hsi says:—'Mencius says that Shun knew well that Hsiang wished to kill him, but when he saw him sorrowful, he was sorrowful, and when he saw him joyful, he was joyful. The case was that his brotherly feeling could not be repressed. Whether the

things mentioned by Wan Chang really occurred or not, we do not know. But Mencius was able to know and describe the mind of Shun, and that is the only thing here worth discussing about.'

3. EXPLANATION AND DEFENCE OF SHUN'S CONDUCT IN THE CASE OF HIS WICKED BROTHER HSIANG; —HOW HE BOTH DISTINGUISHED HIM, AND KEPT

HIM UNDER RESTRAINT. I. 放 = 置, 'to place,' with the idea of keeping in the place, = 'to banish.' Chang's thought was that Hsiang should have been put to death, and not merely banished. 或曰, —it seems best to understand 曰 as meaning 'supposed,' and not 'said.'

焉。^{〇二節}萬章曰、舜流共工于幽州、放驩兜于崇山、殺三苗于三危、殛鯀于羽山、四罪而天下咸服、誅不仁也。象至不仁、封之有庳、有庳之人奚罪焉。仁人固如是乎、在他人則誅之、在弟則封之。曰、仁人之於弟也、不藏怒焉、不宿怨焉、親愛之而已矣。親之、欲其貴也、愛之、欲其富也。封之有庳、富貴

2. Wan Chang said, 'Shun banished the superintendent of works to Yû-châu; he sent away Hwan-tâu to the mountain Ch'ung; he slew the prince of San-miào in San-wei; and he imprisoned K'wân on the mountain Yü. When the crimes of those four were thus punished, the whole kingdom acquiesced:—it was a cutting off of men who were destitute of benevolence. But Hsiang was of all men the most destitute of benevolence, and Shun raised him to be the prince of Yû-pi;—of what crimes had the people of Yû-pi been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince.' Mencius replied, 'A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love. Regarding him with affection, he wishes him to be honourable: regarding him with love, he wishes him to be rich. The appointment of Hsiang to be the prince of Yû-pi was to enrich and ennoble him. If while Shun himself was sovereign, his

2. The different individuals mentioned here are all spoken of in the Shû-ching, Pt. II. i. 12, which see. 共工 is a name of office. The surname or name of the holder of it is not found in the Shû-ching. Hwan-tâu was the name of the司徒, 'Minister of Instruction.' He appears in the Shû-ching, as the friend of the 共工, recommending him to Yáo; hence in evil. 三苗 is to be understood, in the text, as 'the prince of San-miào,' which was the name of a State, near the Tung t'ing lake, embracing the present department of 岳州, and extending towards Wû-ch'ang. K'wân was the name of the father of Yü. The places mentioned are difficult of identification. Yû-pi is referred to the present 道州, and the district of Ling-ling, in the department of 永州.



咸丘蒙問曰語云盛德

之也。身為天子，弟為匹夫，
可謂親愛之乎？敢問或曰
放者，何謂也？曰：象不得有
為於其國，天子使吏治其
國，而納其貢稅焉，故謂之
放。豈得暴彼民哉？雖然，欲
常常而見之，故源源而來，
不及貢以政接於有庠，此
之謂也。

brother had been a common man, could he have been said to regard him with affection and love?

3. *Wan Chang* said, 'I venture to ask what you mean by saying that some supposed that it was a banishing of Hsiang?' *Mencius* replied, 'Hsiang could do nothing in his State. The Son of Heaven appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How *indeed* could he be allowed the means of oppressing the people? Nevertheless, *Shun* wished to be continually seeing him, and by this arrangement, he came incessantly to court, as is signified in that expression—"He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yü-pí."

CHAP. IV. 1. Hsien-ch'ü Mǎng asked *Mencius*, saying, 'There

is Hū-nan. 殛 is said by Chū Hsi to = 誅, 'to cut off,' but that is too strong. 四罪 = 治此四凶之罪, taking 罪 as meaning 'crimes.' 服, 'submitted,' i.e. acknowledged the justice of the punishments inflicted. 在他人... 誅之 appears to be incomplete, as if *Mencius* had not permitted his disciple to finish what he had to say. 宿怨, 'to lodge, as if for a night, resentment,' compare 宿諾, *Analects*, XII.xii.2. 3. 不得有為, 'did not get to have doing,' i.e. was not allowed to act independently. 其貢

稅 = 其國所賦 (taking 貢 as a verb) 之稅. 源源, 'the uninterrupted flowing of a stream.' 不及貢... 有庠 is a quotation by *Mencius* from some book that is now lost. There were regular seasons for the princes in general to repair to court, and emergencies of government which required their presence, but *Shun* did not wish his brother to wait for such occasions, but to be often with him. The 不 extends over the two clauses, which = 不及貢期而見, 不以政事而見.

4. EXPLANATION OF SHUN'S CONDUCT WITH REFERENCE TO THE SOVEREIGN YAO, AND HIS FATHER

之士，君不得而臣，父不
得而子，舜南面而立，堯
帥諸侯北面而朝之，瞽
瞍亦北面而朝之。舜見
瞽瞍，其容有蹙。孔子曰，
於斯時也，天下殆哉，岌
岌乎！不識此語誠然乎
哉。孟子曰，否，此非君子
之言，齊東野人之語也。
堯老而舜攝也，堯典曰，

is the saying, "A scholar of complete virtue may not be employed as a minister by his sovereign, nor treated as a son by his father. Shun stood with his face to the south, and Yáo, at the head of all the princes, appeared before him at court with his face to the north. Kû-sâu also did the same. When Shun saw Kû-sâu, his countenance became discomposed. Confucius said, At this time, in what a perilous condition was the kingdom! Its state was indeed unsettled."—I do not know whether what is here said really took place.' Mencius replied, 'No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ch'í. When Yáo was old, Shun was associated with him in the government. It is said in the Canon of Yáo, "After twenty and eight years, the Highly Meritorious one deceased. The people acted as if

Kû-sâu. 1. Hsien-ch'ü Máng was a disciple of Mencius. The surname Hsien-ch'ü was derived from a place of that name where his progenitors had resided. The saying which Máng adduces extends to 岌岌乎. Two entirely contrary interpretations of it have been given. One is that given in the translation. It is the view of Ch'ao Ch'í, and is found in the modern Pi-chih (備旨), or 'Complete Digest of Annotations on the Four Books.' Most modern commentaries, however, take an opposite view:—'The scholar of complete virtue cannot employ his sovereign as a minister, or treat his father as a son.' This view is preferred by Julien, who styles the other very bad. I am satisfied, however, that the other is the correct one. If it were not, why should Mencius condemn the sentiment as that of an uninstructed man. 舜南面, 云云, follows as a

direct example of the principle announced. Shun was the scholar of complete virtue, and therefore the sovereign Yáo, and his father, Kû-sâu, both appeared before him as subjects. 舜見云云, and the remarks of Confucius are to be taken as a protest against the arrangements described in the preceding paragraphs. 南面, 北面,—see Analects, VI. i. 野 is to be joined as an adjective with 人, and not as a noun with 東. The passage quoted from the Shû-ching is now found in the canon of Shun, and not that of Yáo;—see II. i. 13. 有, 4th tone. 載, 3rd tone, 'a year.' 放 (3rd tone; see Bk. III. Pt. I. iv. 8) 勳 is not in the classic. 徂 (=殂) 落,—Ch'ü Hsi makes

二十有八載，放勳乃徂落，
 百姓如喪考妣，三年，四海
 遏密八音。孔子曰：天無二
 日，民無二王，舜既爲天子
 矣，又帥天下諸侯以爲堯
 三年喪，是二天子矣。〇二節咸丘
 蒙曰：舜之不臣堯，則吾既
 得聞命矣。詩云：普天之下，
 莫非王土；率土之濱，莫非
 王臣。而舜既爲天子矣，敢

they were mourning for a father or mother for three years, and up to the borders of the four seas every sound of music was hushed." Confucius said, "There are not two suns in the sky, nor two sovereigns over the people." Shun having been sovereign, and, moreover, leading on all the princes to observe the three years' mourning for Yáo, there would have been in this case two sovereigns."

2. Hsien-ch'ü Mǎng said, 'On the point of Shun's not treating Yáo as a minister, I have received your instructions. But it is said in the Book of Poetry,

"Under the whole heaven,

Every spot is the sovereign's ground ;

To the borders of the land,

Every individual is the sovereign's minister ;"

—and Shun had become sovereign. I venture to ask how it was that Kû-sâu was not one of his ministers.' Mencius answered,

殂 = 升, 'to ascend.' The *animus* ascends at death, and the *anima* 落, 'descends';—hence the combination = 'dissolution,' 'decease.' The dictionary, however, makes 殂 simply = 往, and the phrase = 'vanish away.' 百姓 is the people within the royal domain; the 四海 denotes the rest of the kingdom, beyond that. Some, however, approved by the 日講, make 百姓 = 百官, 'the officers,' and 四海 = 'all the people.' 考妣,—the terms for a deceased father and mother. 三年,—for 年 the classic has 載. The 八音, 'eight sounds,' are all instruments of music, formed of metal, stone, cord, bamboo, calabash, earthenware, leather, or wood.—The meaning is that up to the time of Yáo's decease, Shun was only vice-king, and, therefore, Yáo never could have appeared before him in the position of a subject. 2. 舜之不臣堯 is not to be taken with reference to the phrase 君不得而臣, but to the general scope of the preceding para-

問瞽瞍之非臣如何。曰：是詩也，非是之謂也。勞於王事而不得養父母也，曰：此莫非王事，我獨賢勞也。故說詩者，不以文害辭，不以辭害志，以意逆志，是爲得之。如以辭而已矣。雲漢之詩曰：周餘黎民，靡有孑遺。信斯言也，是周無遺民也。孝子之至，莫大乎尊親；尊親之至，莫大乎以天下養。

'That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, *as if the author said*, "This is all the sovereign's business, and *how is it that* I alone am supposed to have ability, and am made to toil in it?" Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called "The Milky Way,"—

"Of the black-haired people of the remnant of Cháu,
There is not half a one left."

If it had been really as thus expressed, then not an individual of the people of Cháu was left.

3. 'Of all which a filial son can attain to, there is nothing greater than his honouring his parents. And of what can be attained to graph, and especially to Mencius's explanation. The restricting it to the former, in opposition to the maxim—不以辭害志, has led to the erroneous view of the whole passage animadverted on above. Măng is now convinced that it was only on Yao's death that Shun became full sovereign, but after that event there still remained the relation between him and Kû-sâu, and how could he be at once sovereign and son to him? How was it that Kû-sâu would be at once father and subject to him? 詩云,—see the Shih-ching, II. vi. Ode I. st. 2. 雲漢之詩,—see the Shih-ching, III. iii. Ode IV. st. 3. 志, 'the scope,' i. e. the mind or aim of the writer. 3. 詩曰,—see the Shih-ching, III. i. Ode IX. st. 3, celebrating the praises of king Wü.—This paragraph shows that Shun, by his exaltation, honoured his father only the more exceedingly. He was the more

爲天子父，尊之至也。以天下養，養之至也。詩曰：永言孝思，孝思維則。此之謂也。書曰：祗載見瞽瞍，夔夔齊栗，瞽瞍亦允若，是爲父不得而子也。

萬章曰：堯以天下與舜，有諸？孟子曰：否，天子不能以天下與人。然則舜有天下也，孰與之？曰：天與之。

in the honouring one's parents, there is nothing greater than the nourishing them with the whole kingdom. Kû-sâu was the father of the sovereign;—this was the height of honour. Shun nourished him with the whole kingdom;—this was the height of nourishing. In this was verified the sentiment in the Book of Poetry,

“Ever cherishing filial thoughts,

Those filial thoughts became an example to after ages.”

4. ‘It is said in the Book of History, “Reverently performing his duties, he waited on Kû-sâu, and was full of veneration and awe. Kû-sâu also believed him and conformed to virtue.”—This is the *true* case of the scholar of complete virtue not being treated as a son by his father.’

CHAP. V. 1. Wan Chang said, ‘Was it the case that Yáo gave the throne to Shun?’ Mencius said, ‘No. The sovereign cannot give the throne to another.’

2. ‘Yes;—but Shun had the throne. Who gave it to him?’ ‘Heaven gave it to him,’ was the answer.

‘a son’ to Kû-sâu. 4. 書曰,—see the Shû-ching, II. ii. 15. 齊 (read *chái*) 栗 (the classic has 慄),—this seems to be a supplement by Mencius, as if he said, ‘There is indeed a meaning in that saying that a scholar of complete virtue cannot be treated as a son by his father, for in the case of Shun and Kû-sâu we see that the father was affected by the son, and not the son by the father.’

5. HOW SHUN GOT THE THRONE BY THE GIFT OF HEAVEN. VOX POPULI VOX DEI. 1. 有諸,—

see Bk. I. Pt. II. ii. = 有之乎. 2. 天與之,—is it not plain that by ‘Heaven’ in this chapter we are to understand God? Many commentators understand by it 理, ‘reason,’ or ‘the truth and fitness of things,’ saving in the expression—故曰天, in par. 7, where they take it as = 數, ‘fate.’ On this the author of the 四書諸儒輯要, ‘A collection of the most important comments of the Learned

與之者、諄諄然命之乎。曰：否。天不言，以行與事，示之而已矣。曰：以行與事，示之者，如之何。曰：天子能薦人於天，不能使天與之天下；諸侯能薦人於天子，不能使天子與之諸侯；大夫能薦人於諸侯，不能使諸侯與之大夫。昔者，堯薦舜於天，而天受之；暴之於民，而

3. "Heaven gave it to him:"—did *Heaven* confer its appointment on him with specific injunctions?

4. *Mencius* replied, 'No. Heaven does not speak. It simply showed its will by his personal conduct and his conduct of affairs.'

5. "It showed its will by his personal conduct and his conduct of affairs:"—how was this? *Mencius's* answer was, 'The sovereign can present a man to Heaven, but he cannot make Heaven give that man the throne. A prince can present a man to the sovereign, but he cannot cause the sovereign to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yáo presented Shun to Heaven, and Heaven accepted him. He presented him to the people, and the people accepted him. Therefore I say, "Heaven does not

on the Four Books,' says—虛齋獨以此

一天字指數言，其餘天字指理言，大謬。此章天字以上帝之主宰言，理與數皆在其中，故曰天。the word Heaven means fate. But this is a great error. In this chapter "Heaven" signifies the government of God, within which are included both reason and fate.

3. 天與之者，一者，='as to what you say.' 諄 (the 1st tone) 諄然，'with repetitions.'—The paraphrase in the 日講 is:—'As to what you

say, Heaven gave it to him, did Heaven indeed express its instructions and commands to him again and again? If it did not do so, where is the ground for what you say?' 4. 行, 4th tone, 'conduct,' as opposed to 事, 'the conduct of affairs.' 示之, 'showed it,' i.e. its will to give him the throne. The character 示 takes here the place of 命, because 命 would require the use of language, whereas 示 is the simple indication of the will. 5. 百神, 'the hundred' (=all the) 'spirits,' is explained as 天地山川之神, 'the spirits of heaven, earth, the mountains, and the rivers,' i.e. all

民受之。故曰：天不言，以行
與事示之而已矣。^{六節}曰：敢問
薦之於天，而天受之，暴之
於民，而民受之，如何？曰：使
之主祭，而百神享之，是天
受之，使之主事，而事治，百
姓安之，是民受之也。天與
之人與之，故曰：天子不能
以天下與人。^{七節}舜相堯，二十
有八載，非人之所能爲也。

speak. It simply indicated its will by his personal conduct and his conduct of affairs.”

6. *Chang* said, ‘I presume to ask how it was that *Yáo* presented *Shun* to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him.’ *Mencius* replied, ‘He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave the throne to him. The people gave it to him. Therefore I said, “The sovereign cannot give the throne to another.”’

7. ‘*Shun* assisted *Yáo* in the government for twenty and eight years;—this was more than man could have done, and was from

spiritual beings, real or supposed. In the *Shü-ching*, II. i. 6, a distinction is made between the 羣神, ‘host of spirits,’ and 上帝, 六宗, and 山川, but the phrase here is to be taken as inclusive of all. The sovereign is 百神之主, and *Shun* entered into all the duties of *Yáo*, even while *Yáo* was alive. How the spirits signified their approbation of the sacrifices, we are not told.—Modern critics take the 百神 here as exclusive of Heaven and subordinate to it, being equivalent to the 鬼神, ‘the energetic operations of Heaven.’ But such views were long subsequent to *Mencius*’s

time. 6. 諸侯 is very plainly in the singular notwithstanding the 諸; = ‘one of the princes.’ I leave the 昔者, ‘formerly,’ out of the translation. 暴,—read *pü*, ‘to manifest,’ ‘to exhibit.’ 7. 相, 4th tone. 載, 2nd tone. 有, 4th tone. In 天地, 天, it is said, 以氣數言, ‘Heaven means destiny. But why suppose a different meaning of the term? Twenty-eight years were, indeed, a long time for *Shun* to occupy the place of vice-sovereign as he did, and showed wonderful gifts. I consider that this is an additional illus-

天也。堯崩三年之喪畢，舜避堯之子於南河之南，天下諸侯朝覲者，不之堯之子而之舜，訟獄者，不之堯之子而之舜，謳歌者，不之堯之子而之舜。故曰：天也。夫然後之中國，踐天子位焉。而居堯之宮，逼堯之子，是篡也，非天與也。泰誓曰：天視自我民視，天聽自我民聽，此之謂也。

Heaven. After the death of Yáo, when the three years' mourning was completed, Shun withdrew from the son of Yáo to the south of South river. The princes of the kingdom, however, repairing to court, went not to the son of Yáo, but they went to Shun. Litigants went not to the son of Yáo, but they went to Shun. Singers sang not the son of Yáo, but they sang Shun. Therefore I said, "Heaven gave him the throne." It was after these things that he went to the Middle Kingdom, and occupied the seat of the Son of Heaven. If he had, *before these things*, taken up his residence in the palace of Yáo, and had applied pressure to the son of Yáo, it would have been an act of usurpation, and not the gift of Heaven.

8. 'This sentiment is expressed in the words of The Great Declaration,—"Heaven sees according as my people see; Heaven hears according as my people hear."

tration of the 行² above, by which Heaven makes no distinction between the terms here, intimated its will about Shun. The south of and explains 訟獄謂獄不決而訟之. 謳歌—these two terms must be taken together. 歌 is the more general name of the two. The 說文 says that 謳 is 齊歌, 'the singing of many together.' The 正字通 makes 謳 to be the several tunes of the singers. 而=若, or 使. 8. 泰誓曰 之堯 之舜 之中國 之往, the verb. —see the Shū-ching, V. i. Sect. II. 7.

萬章問曰、人有言至於禹而
 德衰、不傳於賢、而傳於子、有諸。
 孟子曰、否、不然也。天與賢、則與
 賢、天與子、則與子。昔者、舜薦禹
 於天、十有七年、舜崩、三年之喪
 畢、禹避舜之子、於陽城、天下之
 民從之。若堯崩之後、不從堯之
 子、而從舜也。禹薦益於天、七年、
 禹崩、三年之喪畢、益避禹之子、
 於箕山之陰、朝覲訟獄者、不之

CHAP. VI. 1. Wan Chang asked Mencius, saying, 'People say, "When the disposal of the kingdom came to Yü, his virtue was inferior to that of Yáo and Shun, and he transmitted it not to the worthiest but to his son." Was it so?' Mencius replied, 'No; it was not so. When Heaven gave the kingdom to the worthiest, it was given to the worthiest. When Heaven gave it to the son of the preceding sovereign, it was given to him. Shun presented Yü to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yü withdrew from the son of Shun to Yang-ch'ang. The people of the kingdom followed him just as after the death of Yáo, instead of following his son, they had followed Shun. Yü presented Yi to Heaven. Seven years elapsed, and Yü died. When the three years' mourning was expired, Yi withdrew from the son of Yü to the north of mount Ch'í. The princes, repairing to court, went not to Yi, but they went to Ch'í. Litigants did not go

6. HOW THE THRONE DESCENDED FROM YÜ TO HIS SON, AND NOT TO HIS MINISTER YI; THAT YÜ WAS NOT TO BE CONSIDERED ON THAT ACCOUNT AS INFERIOR IN VIRTUE TO YÁO AND SHUN. 1. 至於,—'coming to; we must understand, 'From Yáo and Shun,' or translate somehow as I have done. Some say that 與賢, 與子 are not to be taken with special reference to Shun and Yü, and to Ch'í, but it seems best to do so.

A general inference may be drawn as well from the special cases. 有諸, 'was it so?' i.e.

was his virtue inferior, and his transmitting the throne to his son a proof that it was so? 昔者,—omitted in translating, as before.

Chü Hsi says, 'Yang-ch'ang and the north of mount Ch'í were both at the foot of the Sung mountains, places fit for retirement, within deep valleys.' By many they are held to have

也。莫之致而至者，命也。匹夫而○三節之所能爲也，莫之爲而爲者，天遠其子之賢不肖，皆天也，非人施澤於民未久，舜禹益相去久繼禹之道，益之相禹也，歷年少，年多，施澤於民久，啟賢能敬承不肖，舜之相堯，禹之相舜也，歷之子也。丹朱之不肖，舜之子亦○三節者，不謳歌益而謳歌啟，曰：吾君益而之啟，曰：吾君之子也。謳歌

to Yì, but they went to Ch'î, saying, "He is the son of our sovereign;" the singers did not sing Yì, but they sang Ch'î, saying, "He is the son of our sovereign."

2. 'That Tan-chû was not equal to his father, and Shun's son not equal to his; that Shun assisted Yâo, and Yü assisted Shun, for many years, conferring benefits on the people for a long time; that thus the length of time during which Shun, Yü, and Yì assisted in the government was so different; that Ch'î was able, as a man of talents and virtue, reverently to pursue the same course as Yü; that Yì assisted Yü only for a few years, and had not long conferred benefits on the people; that the periods of service of the three were so different; and that the sons were one superior, and the other superior:—all this was from Heaven, and what could not be brought about by man. That which is done without man's doing is from Heaven. That which happens without man's causing is from the ordinance of Heaven.

3. 'In the case of a private individual obtaining the throne, there

been the same place, and that 陰 is a mistake for 陽. They were certainly near each other, and are referred to the district of Täng-fāng (登封), in the department of Ho-nan, in Ho-nan. Yì was Yü's great minister, raised to that dignity after the death of Kào-yáo;—see

the Shû-ching, II. iv. Ch'î was Yü's son, who succeeded him on the throne. 2. Tan-chû was the son of Yâo; see the Shû-ching, I. 9. The son of Shun is not mentioned in the classic. His name was Î-chün (義均), and often appears as Shang Chün, he having been appointed to the principality of Shang (商). In 之相,

有天下者，德必若舜禹，而
 又有天子薦之者，故仲尼
 不有天下，^{四節}繼世以有天下，
 天之所廢，必若桀紂者也。
 故益伊尹、周公，不有天下。
^{五節}伊尹相湯，以王於天下，湯
 崩，太丁未立，外丙二年，仲
 壬四年，太甲顛覆湯之典
 刑，伊尹放之於桐，三年，太
 甲悔過，自怨自艾，於桐處

must be in him virtue equal to that of Shun or Yü; and moreover there must be the presenting of him to *Heaven* by the *preceding* sovereign. It was on this account that Confucius did not obtain the throne.

4. 'When the kingdom is possessed by *natural* succession, the sovereign who is displaced by *Heaven* must be like Chieh or Ch'au. It was on this account that Yî, Î Yin, and Ch'au-kung did not obtain the throne.

5. 'Î Yin assisted T'ang so that he became sovereign over the kingdom. After the demise of T'ang, T'ai-ting having died before he could be appointed sovereign, Wai-ping reigned two years, and Chung-z'au four. T'ai-chiâ was then turning upside down the statutes of T'ang, when Î Yin placed him in T'ung for three years. *There* T'ai-chiâ repented of his errors, was contrite, and reformed himself. In T'ung he came to dwell in benevolence and walk in

the 相 is in 4th tone. In this paragraph we have a longer sentence than is commonly found in Chinese composition, the 皆 in 皆天也 resuming all the previous clauses, which are in apposition with one another:—'Tan Ch'ü's not being like his father, Shun's son's not being like him,' &c. 相去久遠=歷年久遠之相去 莫之爲而爲=人莫 (=不)爲之而爲 the first 爲 is active; implying the purpose of man, the second is passive; so, as is indicated by the terms, with 致 and 至 in the next sentence. 4. Î Yin was the chief minister of T'ang (see Analects, XII. xxii. 6), and Ch'au-kung or the duke of Ch'au, the well-known assistant of his brother, king Wü. 5. 相, in 4th tone. 王, in 3rd tone. 太丁...四年,—I have translated here according to Ch'ao Ch'î. One of the Ch'ängs gives a different view:—'On the death of T'ang, Wai-ping was only two years old, and Chung-z'au was but four. T'ai was somewhat older, and therefore was put on the throne;' and between this view and the other, Ch'ü Hsi professes himself unable to decide. The first view appears to me much the more natural, and is founded moreover on the account in the 'Historical Records,' though the histories have been arranged according to the other, and T'ai-chiâ appears as the successor of T'ang. This arrange-

仁遷義三年以聽
伊尹之訓已也復
歸于亳周公之不
有天下猶益之於
夏伊尹之於殷也
孔子曰唐虞禪夏
后殷周繼其義一
也。
萬章問曰人有
言伊尹以割烹要

righteousness, during those three years, listening to the lessons given to him by Î Yin. Then Î Yin again returned *with him* to Po.

6. 'Châu-kung's not getting the throne was like the case of Yi and the throne of Hsiâ, or like that of Î Yin and the throne of Yin.

7. 'Confucius said, "T'ang and Yü resigned the throne to their worthy ministers. The sovereign of Hsiâ and those of Yin and Châu transmitted it to their sons. The principle of righteousness was the same in all the cases."

CHAP. VII. I. Wan Chang asked Mencius, saying, 'People say that Î Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?'

ment of the chronology seems indeed required by the statements in the Shû-ching, IV. iv, which do not admit of any reign or reigns being interposed between Tang and T'ai-chia. The author of the 四書拓餘說 proposes the following solution:—'Ch'ao Ch'î's view is inadmissible, being inconsistent with the Shû-ching. The scholar Ch'ang's view is also to be rejected. For how can we suppose that T'ang, dying over a hundred years old, would leave children of two and four years? And, moreover, on this view Chung-zân was the elder brother, and Mencius would have mentioned him first. But there is a solution which meets all the difficulties of the case. First, we assume, with the old explanation, that Wai-ping and Chung-zân were both dead when T'ai-chia succeeded to the throne. Then, with Ch'ang, we take

年 in the sense of 歲, years of life, and not of reign;—and the meaning thus comes out, that T'ai-ting died before his father, and his brothers Wai-ping and Chung-zân died also, the one at the age of two, and the other of four years. 刑,—in the sense of laws. T'ung was the place where T'ang had been buried, and Po the name of his capital. There is some controversy about the time of T'ai-chia's detention in T'ung, whether the three years are to be reckoned from his accession, or from the con-

clusion of the three years of mourning. The 'Historical Records' sanction the latter view, but the former is generally received, as more in accordance with the Shû-ching. 7. We must understand Confucius's saying,—the second clause of it,—as referring to the first sovereigns of the dynasties mentioned, and 繼, opposed to 禪, = 傳, 'to transmit to,' i.e. their sons.

唐 and 虞 are Yao and Shun; see the Shû-ching, I, II. 夏后,—see Analects, III. xxxi. 1. Yü originally was the 伯, or Baron, of Hsiâ, a district in the present department of K'ai-fang. The one principle of righteousness was accordance with the will of Heaven, as expressed in par. 1, 天與賢, 則與賢, 天與子, 則與子.

7. VINDICATION OF Î YIN FROM THE CHARGE OF INTRODUCING HIMSELF TO THE SERVICE OF T'ANG BY AN UNWORTHY ARTIFICE. I. 要, the 1st tone, = 求, or 干, 'to seek,' i.e. an introduction to, or the favour of. Î (伊 is the surname) Yin (尹, the 'regulator,' is the designation) was the chief minister of T'ang. The popular account (found also in the 'Historical Records')

湯有諸。孟子曰。否。不然。伊尹
耕於有莘之野。而樂堯舜之
道焉。非其義也。非其道也。祿
之以天下。弗顧也。繫馬千駟。
弗視也。非其義也。非其道也。
一介不以與人。一介不以取
諸人。湯使人以幣聘之。囂囂
然曰。我何以湯之聘幣爲哉。
我豈若處畎畝之中。由是以
樂堯舜之道哉。湯三使往聘

2. Mencius replied, 'No, it was not so. Í Yin was a farmer in the lands of the prince of Hsin, delighting in the principles of Yáo and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the throne, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. 'T'ang sent persons with presents of silk to entreat him to enter his service. With an air of indifference and self-satisfaction he said, "What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channelled fields, and so delight myself with the principles of Yáo and Shun?"

4. 'T'ang thrice sent messengers to invite him. After this, with

in the times of Mencius was, that Í Yin came to Po in the train of a daughter of the prince of Hsin, whom T'ang was marrying, carrying his cooking-instruments with him, that by 'cutting and boiling,' he might recommend himself to favour. 2. 有莘之野, —Í Yin was a native of Hsin, the same territory which under the Cháu dynasty was called Kwo, the present Shen-cháu (陝州) of Ho-nan. It was not far distant from T'ang's original seat of Po, also in the present

Ho-nan. 有莘=有莘氏, 'the surname, i.e. the prince, holding Hsin.' 非其義也, 非其道也 are in apposition, the one explanatory of the other. 祿之, —literally, 'emolument him.' 駟, 'a team of four horses.' 介=芥. 3. 聘, 'to ask,' often used for 'to ask in marriage;' here, 'to ask to be minister.' 4. 改曰 may be 改

之、既而幡然改曰、與我處畎畝之中、由是以樂堯舜之道、吾豈若使是君爲堯舜之君哉、吾豈若使是民爲堯舜之民哉、○五節吾豈若於吾身親見之哉、天之生此民也、使先知覺後知、使先覺覺後覺也、予、天民之先覺者也、予將以斯道覺斯民也、非予覺之而誰也、○六節思天下之民、匹夫匹婦、有不被堯舜之澤者、若已推而

the change of resolution displayed in his countenance, he spoke in a different style,—“Instead of abiding in the channelled fields and thereby delighting myself with the principles of Yáo and Shun, had I not better make this prince a prince like Yáo or Shun, and this people like the people of Yáo or Shun? Had I not better in my own person see these things for myself?”

5. “Heaven’s plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven’s people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?”

6. ‘He thought that among all the people of the kingdom, even the private men and women, if there were any who did not enjoy

其計曰, ‘changed his plan, and said,’ or 改其言曰, ‘changed his words, and said.’ 堯舜之君, ‘a prince of, = like to, Yáo and Shun.’ I do not see exactly the force of 於吾身 in the last sentence, and have therefore simply translated the phrase literally. 5. This paragraph is to be understood as spoken

by Í Yin. The meaning of 覺, ‘to apprehend,’ ‘to understand,’ is an advance on that of 知, simply ‘to know.’ The student will observe also that it is used actively three times, = ‘to instruct.’ In 生此民, the 此民, ‘this people,’ = ‘mankind.’ 6. 內,—read as, and = 納. 說,—read shuoy, in and tone, ‘to advise,’

內之溝中，其自任以天下之重如此，故就湯而說之，以伐夏救民。^{○七節}吾未聞枉己而正人者也。況辱己以正天下者乎？聖人之行，不同也。或遠或近，或去或不去，歸潔其身而已矣。^{○八節}吾聞其以堯舜之道要湯，^{○九節}未聞以割烹也。伊訓曰：天誅造攻自牧宮，朕載自亳。

such benefits as Yáo and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the kingdom in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hsiâ and saving the people.

7. 'I have not heard of one who bent himself, and at the same time made others straight;—how much less could one disgrace himself, and thereby rectify the whole kingdom? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to it*; some have left their offices, and some have not done so:—that to which those different courses all agree is simply the keeping of their persons pure.

8. 'I have heard that Í Yin sought an introduction to T'ang by the doctrines of Yáo and Shun. I have not heard that he did so by his knowledge of cookery.

9. 'In the "Instructions of Í," it is said, "Heaven destroying Chieh commenced attacking him in the palace of Mù. I commenced in Po."

'to persuade.' 說之以，'advised him about.' 7. Compare Bk. III. Pt. II. i. 1, 5. 歸要歸，'if we seek where they came to, where they centered.' 8. 要，—as in paragraph 1. 9. See the Shû-ching, IV. iv. 2, but the classic and this text are so different that

many suppose Mencius to quote from some form of the book referred to which Confucius disallowed. The meaning is that Chieh's atrocities in his palace in Mù led Heaven to destroy him, while Í Yin, in accordance with the will of Heaven, advised T'ang in Po to take action against him. 造 and 載, both = 始, 'to begin.'

得曰有命而主癰疽與侍
子進以禮退以義得之不
子路以告孔子曰有命孔
曰孔子主我衛卿可得也
之妻兄弟也彌子謂子路
顏讐由彌子之妻與子路
也好事者爲之也於衛主
環有諸乎孟子曰否不然
衛主癰疽於齊主侍人瘠
萬章問曰或謂孔子於

CHAP. VIII. 1. Wan Chang asked *Mencius*, saying, 'Some say that Confucius, when he was in Wei, lived with the ulcer-doctor, and when he was in Ch'i, with the attendant, Ch'i Hwan;—was it so?' Mencius replied, 'No; it was not so. Those are the inventions of men fond of strange things.

2. 'When he was in Wei, he lived with Yen Ch'au-yü. The wives of the officer Mi and Tsze-lü were sisters, and Mi told Tsze-lü, "If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei." Tsze-lü informed Confucius of this, and he said, "That is as ordered by Heaven." Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, "That is as ordered." But if he had lodged with the attendant

8. VINDICATION OF CONFUCIUS FROM THE CHARGE OF LODGING WITH UNWORTHY CHARACTERS. 1.

癰, 'a swelling,' 'an ulcer,' and 疽 (read tsü, in 1st tone), 'a deep-seated ulcer.' Chü Hsi, after Ch'ao Ch'i, takes the two terms as in the translation. Some, however, take the characters as a man's name, called also 雍渠, 雍雎, and 雍錐. They are probably right. The 'Historical Records' make 雍渠 to have been the eunuch in attendance on the duke of Wei, when he rode through the marketplace with the duchess, followed by the sage,—to his great disgust. 侍人—奄人, 'the eunuch.' Eunuchs were employed during the Ch'au dynasty. Both the men referred to were

unworthy favourites of their respective princes.

好 (in 3rd tone) 事者, 'one who is fond of raising trouble,' and in a lighter sense, as here, 'one who is fond of saying, and doing, strange things.' 主=舍於其家, 'lodged in his house,' literally, 'hosted him.' In par. 4, 以其所爲主, 'by those of whom they are hosts;' 以其所主, 'by those whom they host,' i. e. make their hosts. 2. Yen Ch'au-yü, called also 顏濁鄒, was a worthy officer of Wei. One account has it, that he was brother to Tsze-lü's wife, but this is probably incorrect. Mi, with the name Hsiä (瑕), was an unworthy

人瘠環，是無義無命也。^{三節}孔
子不悅於魯衛，遭宋桓司
馬，將要而殺之，微服而過
宋。是時，孔子當阨，主司城
貞子爲陳侯周臣。^{四節}吾聞觀
近臣，以其所爲主，觀遠臣，
以其所主。若孔子主癰疽，
與侍人瘠環，何以爲孔子。
^{九章}萬章問曰：或曰，百里奚，
自鬻於秦養牲者，五羊之

Chî Hwan, that would neither have been according to righteousness, nor any ordering of Heaven.

3. 'When Confucius, being dissatisfied in Lû and Wei, had left those States, he met with the attempt of Hwan, the Master of the Horse, of Sung, to intercept and kill him. He assumed, however, the dress of a common man, and passed by Sung. At that time, though he was in circumstances of distress, he lodged with the city-master Ch'ang, who was then a minister of Ch'au, the marquis of Ch'ân.

4. 'I have heard that the characters of ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer-doctor, and with the attendant Chî Hwan, how could he have been Confucius?'

CHAP. IX. 1. Wan Chang asked Mencius, 'Some say that Pâi-lî Hsi sold himself to a cattle-keeper of Ch'in for the skins of

favourite of the duke Ling. 3. Compare Analects, VII. xxii; Hwan is the Hwan T'ui there.

要, in 1st tone, = 攔截, 'to intercept.'

微服, 'small clothes,' i.e. the dress of a common man. 貞, 'the Pure,' is the honorary

epithet of the officer who was Confucius's host, and 周 was the proper name of the prince of Ch'ân, with whom indeed the independence of the State terminated. Ch'ang, it is said, afterwards became 'city-master' in Sung, and was known as such;—hence he is so styled here at an earlier period of his life. 4. 近遠 here

have a different application from what belongs to them in the last chapter, par. 7.

9. VINDICATION OF PÂI-LÎ HSI FROM THE CHARGE OF SELLING HIMSELF AS A STEP TO HIS ADVANCEMENT. 1. Pâi-lî Hsi was chief minister to the duke Mû (穆 = 'the diffuser of virtue, and maintainer of integrity'), B.C. 659-620. His history will be found interestingly detailed in the twenty-fifth and some subsequent Books of the 'History of the Several States' (列國志), though the incidents there are, some of them, different from Mencius's statements about him. With regard to that in this paragraph, it is not easy to understand the popular

皮食牛，以要秦穆公，信乎。
 孟子曰：否，不然。好事者爲
 之也。百里奚，虞人也。晉人
 以垂棘之璧與屈產之乘，
 假道於虞以伐虢。宮之奇
 諫，百里奚不諫。^{三節}知虞公之
 不可諫而去之秦，年已七
 十矣。曾不知以食牛干秦
 穆公之爲汙也，可謂智乎。
 不可諫而不諫，可謂不智。

five rams, and fed his oxen, in order to find an introduction to the duke Mû of Ch'in;—was this the case?' Mencius said, 'No; it was not so. This story was invented by men fond of strange things.

2. 'Pâi-lî Hsî was a man of Yü. The people of Tsin, by the inducement of a round piece of jade from Ch'ü-chî, and four horses of the Ch'ü breed, borrowed a passage through Yü to attack Kwo. On that occasion, Kung Chih-ch'î remonstrated against granting their request, and Pâi-lî Hsî did not remonstrate.

3. 'When he knew that the duke of Yü was not to be remonstrated with, and, leaving that State, went to Ch'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Mû of Ch'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be

account referred to. The account in the 'Historical Records,' 秦本記, is, that, after the subversion of Yü, Hsî followed its captive duke to Tsin, refusing to take service in that State, and was afterwards sent to Ch'in in a menial capacity, in the train of the eldest daughter of the house of Tsin, who was to become the wife of the duke Mû. Disgusted at being in such a position, Hsî absconded on the road, and fleeing to Ch'ü, he became noted for his skill in rearing cattle. The duke Mû somehow heard of his great capacity, and sent to Ch'ü, to reclaim him as a runaway servant, offering also to pay for his ransom five rams' skins. He was afraid to offer a more valuable ransom, lest he should awaken suspicions in Ch'ü that he wanted to get Hsî

on account of his ability; and on obtaining him, he at once made him his chief minister. 食,—read tsze, 4th tone, = 飼, 'to feed.' 要,—as in chap. 7, the 1st tone. 好事者,—as in last chapter. 2. Ch'ü-chî and Ch'ü were the names of places in Tsin, the one famous for its jade, the other for its horses. 乘, 4th tone, 'a team of four horses.' Kwo and Yü were small States, adjoining each other, and only safe against the attacks of their more powerful neighbour, Tsin, by their mutual union. Both the officers of Yü, Kung Chih-ch'î and Pâi-lî Hsî, saw this, but Hsî saw also that no remonstrances would prevail with the duke of Yü against the bribes of Tsin. 3. 去

乎。知虞公之將亡，而先去之，不可謂不智也。時舉於秦，知穆公之可與有行也，而相之，可謂不智乎？相秦而顯其君於天下，可傳於後世，不賢而能之乎？自鬻以成其君，鄉黨自好者不爲，而謂賢者爲之乎。

wise? Knowing that the duke of Yü would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ch'in, he knew that the duke Mû was one with whom he would enjoy a field for action, and became minister to him;—could he, *acting thus*, be said not to be wise? Having become chief minister of Ch'in, he made his prince distinguished throughout the kingdom, and worthy of being handed down to future ages;—could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing; and shall we say that a man of talents and virtue did it?

之秦，—之=往，the verb. 而先去之，—this may have been prudent, but was not honourable. It is contrary to other accounts of Hsi's conduct. He is said to have urged

Chih-ch'i to leave Yü after his remonstrance, while he remained himself to be with the duke in the evil day which he saw approaching. 鄉黨 are to be taken together.

WAN CHANG. PART II.

萬章章句下
 孟子曰伯夷目不視惡
 色耳不聽惡聲非其君不
 事非其民不使治則進亂
 則退橫政之所出橫民之
 所止不忍居也思與鄉人
 處如以朝衣朝冠坐於塗
 炭也當紂之時居北海之
 濱以待天下之清也故聞
 伯夷之風者頑夫廉懦夫

CHAPTER I. 1. Mencius said, 'Po-î would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in a court from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap. In the time of Châu he dwelt on the shores of the North sea, waiting the purification of the kingdom. Therefore when men now hear the character of Po-î, the corrupt become pure, and the weak acquire determination.

1. HOW CONFUCIUS DIFFERED FROM AND WAS SUPERIOR TO ALL OTHER SAGES. 1. Compare Bk. II. Pt. I. ii. 22, and ix; Bk. IV. Pt. I. xiii. 1. 橫政之所出, 'the place whence perverse government issues,' i.e. a court. 橫民之所止, 'the place where perverse people stop.' 頑 is properly 'stupid,' 'obstinate,' but here as opposed to 廉, we must take it in the sense of 'corrupt.' Julien, indeed, takes 廉 in the sense of 'habere vim discernendi.' But it is better to retain its proper signification, and to alter that of 頑, with the gloss in the

有立志。^{三節}伊尹曰、何事非君、何使
 非民、治亦進、亂亦進、曰、天之生
 斯民也、使先知覺後知、使先覺
 覺後覺、予、天民之先覺者也、予
 將以此道覺此民也、思天下之
 民、匹夫匹婦、有不與被堯舜之
 澤者、若已推而內之溝中、其自
 任以天下之重也。^{三節}柳下惠、不羞
 汙君、不辭小官、進不隱賢、必以
 其道遺佚而不怨、阨窮而不憫、

2. 'Î Yin said, "Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people." In a time of good government he took office, and when confusion prevailed, he also took office. He said, "Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower in doing so. I am the one of Heaven's people who has first apprehended;—I will take these principles and instruct the people in them." He thought that among all the people of the kingdom, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yáo and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the kingdom.

3. 'Hûi of Liû-hsiâ was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to

備旨、頑夫無知覺、必貪昧
 嗜利、故與廉反。

2. Compare Bk. II. Pt. I. ii. 22; and Bk. V. Pt. I. vii. 2-6

Observe that here instead of 有不被...

澤者, we have 有不與被...澤者,

= 'if there were any who did not have part in the enjoyment,' &c. 3. Compare Bk. II. Pt. I.

ix. 2. The clause 與鄉人, 云云, which

與鄉人處，由由然不忍去也。爾爲爾，我爲我，雖袒裼裸裎於我側，爾焉能浼我哉？故聞柳惠之風者，鄙夫寬，薄夫敦。孔子之去齊，接淅而行，去魯，曰：「遲遲吾行也。」去父母國之道也。可以速而速，可以久而久，可以處而處，可以仕而仕。孔子也。孟子曰：「伯夷，聖之清者也；伊尹，聖之任者也；柳

carry out his principles. When dismissed and left without office, he did not murmur. When straitened by poverty, he did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *He had a saying,* "You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?" Therefore when men now hear the character of Hûi of Liu-hsiâ, the mean become generous, and the niggardly become liberal.

4. 'When Confucius was leaving Ch'î, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Lû, he said, "I will set out by-and-by:"—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so:—this was Confucius.'

5. Mencius said, 'Po-î among the sages was the pure one; I Yin is wanting there, makes the 故曰 of that place more plain. 袒 is 'to have the arms bare,' and 裼, 'to put off all the upper garment,' 裸裎 together, is 'to have the body naked.' Here and in par. 1, 風 is expressed more nearly by 'character,' than by any other English term. 4. 淅, 'to rinse or wash rice,' 'the water in which rice is washed.' The latter is the sense here. 遲遲吾行 was the answer given by Confucius to Tsze-lû, who wished to hurry him away. 5. I have invented the adjective

下惠聖之和者也。孔子聖之
六節時者也。孔子之謂集大成。集
大成也者，金聲而玉振之也。
金聲也者，始條理也。玉振之
也者，終條理也。始條理者，智
七節之事也。終條理者，聖之事也。
智譬則巧也。聖譬則力也。由
射於百步之外也。其至，爾力
也。其中，非爾力也。

was the one most inclined to take office; Hûi of Liû-hsiâ was the accommodating one; and Confucius was the timeous one.

6. 'In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. 'As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength;—as in the case of shooting at a mark a hundred paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength.'

'timeous' to translate the 時 here, meaning that Confucius did at every time what the circumstances of it required, possessing the qualities of all other sages, and displaying them, at the proper time and place. 6. The illustration of Confucius here is from a grand performance of music, in which all the eight kinds of musical instruments are united. One instrument would make a 小成, 'small performance.' Joined, they make a 集大成, 'a collected great performance,' = 'a concert.' 聲始, and 終 are all used as verbs. 條理, 'discriminated rules,' indicates the separate music of the various instruments blended together. 金聲 and 振之 are not parts of the concert, but the signals of its commencement and close, the 之 referring to 集大聲. 7. Observe the comma after 智 and 聖. 由-猶 'The other three worthies,' it is observed, 'carried one point to an extreme, but Confucius was complete in everything. We may compare each of them to one of the seasons, but Con-

 北宮錡問曰。周室班
 爵祿也。如之何。孟子曰。
  三。
 位。中士一位。下士一位。
 一位。大夫一位。上士一
 位。凡五等也。君一位。卿
 一位。伯一位。子男同一
 也。天子一位。公一位。侯
 一位。然。而。軻也。嘗聞其畧
 籍。然。而。軻也。嘗聞其畧
 惡其害已也。而皆去其
 其詳。不可得聞也。諸侯

CHAP. II. 1. Pêi-kung Î asked Mencius, saying, 'What was the arrangement of dignities and emoluments determined by the House of Châu?'

2. Mencius replied, 'The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.'

3. 'The SON OF HEAVEN constituted one dignity; the KUNG one; the HÂU one; the PÂI one; and the TSZE and the NAN each one of equal rank:—altogether making five degrees of rank. The RULER again constituted one dignity; the CHIEF MINISTER one; the GREAT OFFICERS one; the SCHOLARS OF THE FIRST CLASS one; THOSE OF THE MIDDLE CLASS one; and THOSE OF THE LOWEST CLASS one:—altogether making six degrees of dignity.'

fucius was the grand, harmonious air of heaven, flowing through all the seasons.'

2. THE ARRANGEMENT OF DIGNITIES AND EMOLUMENTS ACCORDING TO THE DYNASTY OF CHÂU.

1. Pêi-kung Î was an officer of the State of Wei. The double surname, 'Northern-palace,' had probably been given to the founder of the family from his residence. 2. Many passages might be quoted from the Li Chi, the Châu Li, and the Shû-ching, illustrating, more or less, the dignities of the kingdom and their emoluments, but it would be of little use to adduce them after Mencius's declaration that only the general outline of them could be ascertained. It is an important fact which he mentions, that the princes had destroyed (去, 3rd tone)

many of the records before his time. The founder of the Ch'in dynasty had had predecessors and patterns. 惡, 4th tone, 'to hate.'

3. 公侯伯子男 have been rendered 'duke, marquis, earl, viscount, and baron,' and also 'duke, prince, count, marquis, and baron,' but they by no means severally correspond to those dignities. It is better to retain the Chinese designations, which, no doubt, were originally meant to indicate certain qualities of those bearing them. 公 = 'just, correct, without selfishness.' 侯, 'taking care of,' = 侯, in the sense of 'guarding the borders and important places against banditti; possessed of the power to govern.' 伯 conveys the idea of 'elder and intelligent,' 'one capable of presiding over others.' 子 = 孳, 'to nourish,' 'one who genially cherishes the people.' 男 (from 田, 'field,' and 力, 'strength'), 'one adequate to

凡六等天子之制地^{○四節}
 方千里公侯皆方百
 里伯七十里子男五
 十里凡四等不能五
 十里不達於天子附^{○五節}
 於諸侯曰附庸天子
 之卿受地視侯大夫
 受地視伯元士受地
 視子男大國地方百
 里君十卿祿卿祿四

4. 'To the Son of Heaven there was allotted a territory of a thousand *li* square. A Kung and a Hâu had each a hundred *li* square. A Pâi had seventy *li*, and a Tsze and a Nan had each fifty *li*. The assignments altogether were of four amounts. Where the territory did not amount to fifty *li*, the chief could not have access himself to the Son of Heaven. His land was attached to some Hâu-ship, and was called a Fû-YUNG.

5. 'The Chief ministers of the Son of Heaven received an amount of territory equal to that of a Hâu; a Great officer received as much as a Pâi; and a scholar of the first class as much as a Tsze or a Nan.

6. 'In a great State, where the territory was a hundred *li* square, the ruler had ten times as much income as his Chief ministers;

office and labour.' The name of 君, 'ruler,' 'sovereign,' is applicable to all the dignities enumerated, and under each of them are the secondary or ministerial dignities. 卿 = 彰, 'one who can illustrate what is good and right.' 夫 = 扶, 'to support,' 'to sustain;' — 大夫, 'a great sustainer.' 士, 'a scholar,' 'an officer;' — 任事之稱, 'the designation of one entrusted with business.' 4. 地方千里, — this means, according to the commentator 彭綵, 橫千里, 直千里, 共一百萬里也, '1,000 *li* in breadth, and 1,000 *li* in length, making an area of 1,000,000 *li*.' On this, however, the following judgment is given by the editors of the imperial edition of the five *Ching* of the present dynasty: — 'Where we find the word square (方) we are not to think of an exact square, but simply that, on a calculation, the amount of territory is equal to so many square *li*. For instance, we

are told by the minister Tsan that, at the western capital of Cháu, the territory was 800 *li* square. The meaning is that there were 8 × 8 squares of 100 *li*. At the eastern capital again, the territory was 600 *li* square, or 6 × 6 squares of 100 *li*. Putting these two together, we get the total of 1,000 *li* square. So in regard to the various States of the princes, we are to understand that, however their form might be varied by the hills and rivers, their area, in round numbers, amounted to so much;' — see in the *Lî Chi*, III. 1, 2, where the text, however, is not at all perspicuous. 附, 'attached;' 庸, 'meritoriousness.' These States were too small to bear the expenses of appearing before the sovereign, and therefore, the names and surnames of their chiefs were sent into court by the great princes to whom they were attached, or perhaps they appeared in their train; — see on *Analects*, XVI. i. 1. 5. 元士, 'Head scholar,' could only be applied to the scholars of the first class in the sovereign's immediate government. 6. 庶人在官 would be runners, clerks, and other subor-

十卿祿，卿祿二大夫，大夫
 耕也。小國地方五十里，君
 在官者同祿，祿足以代其
 中士倍下士，下士與庶人
 大夫倍上士，上士倍中士，
 里君十卿祿，卿祿三大夫，
 代其耕也。次國地方七十
 庶人在官者同祿，祿足以
 中士，中士倍下士，下士與
 大夫，大夫倍上士，上士倍

a Chief minister four times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

7. 'In a State of the next order, where the territory was seventy *li* square, the ruler had ten times as much revenue as his Chief minister; a Chief minister three times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest: the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

8. 'In a small State, where the territory was fifty *li* square, the ruler had ten times as much revenue as his Chief minister; a Chief minister had twice as much as a Great officer; a Great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of

dinates, which appear in the Cháu Li, as all who had lands received their incomes from them; as cultivated on the system of mutual aid, while the landless scholars and other subordinates received according to the income

府史胥，and 徒。

Chü Hsi gives his opinion, that, from the sovereign downwards,

倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿。祿足以代其耕也。耕者之所獲，一夫百畝，百畝之糞，土農夫食九人，上次食八人，中食七人，中次食六人，下食五人，庶人在官者，其祿以是爲差。

the middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

9. 'As to those who tilled the fields, each husbandman received a hundred *mâu*. When those *mâu* were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.'

CHAP. III. 1. Wan Chang asked Mencius, saying, 'I venture to ask the principles of friendship.' Mencius replied, 'Friendship should be maintained without any presumption on the ground of one's superior age, or station, or the circumstances of his relatives. Friendship with a man is friendship with his virtue, and does not admit of assumptions of superiority.'

from the land. 食,—read *tsze*. 差,—read *ts'ze*, 'uneven,' 'different.'

3. FRIENDSHIP MUST HAVE REFERENCE TO THE VIRTUE OF THE FRIEND. THERE MAY BE NO ASSUMPTION ON THE GROUND OF ONE'S OWN ADVAN-

TAGES. I. 問友 = 問交友之道. 長, 3rd tone, having reference to age. 兄弟, 'one's brethren,' in the widest acceptation of that term. 也者 takes up

孟獻子百乘之家也。有友五人焉。樂正裘、牧仲。其三人則予忘之矣。獻子之與此五人者，友也。無獻子之家者也。此五人者，亦有獻子之家，則不與之友矣。非○三節惟百乘之家爲然也。雖小國之君亦有之。費惠公曰：吾於子思則師之矣。吾於顏般則友之矣。○四節王順長息則事我者也。非惟小國之君爲然也。雖大國之君亦

2. 'There was Măng Hsien, *chief* of a family of a hundred chariots. He had five friends, namely, Yǎo-chăng Chiú, Mù Chung, and three others *whose names* I have forgotten. With those five men Hsien maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3. 'Not only has the *chief* of a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small State. The duke Hui of Pi said, "I treat Tsze-sze as my Teacher, and Yen Pan as my Friend. As to Wang Shun and Chiang Hsi, they serve me."

4. 'Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State.

the preceding 友, and goes on to its explanation. 其 refers to the individual who is the object of the 友; friendship with him as virtuous will tend to help our virtue. 有挾,

'to have presumptions,' with reference of course to the three points mentioned, but as of those the second most readily comes into collision with friendship, it alone is dwelt upon in the sequel. 2. Mäng Hsien,—see 'Great Learning,'

Comm. x. 22. 3. 費, read Pi,—see Analects,

VI. vii. We must suppose that, after the time of Confucius, some chief had held this place and district with the title of Kung. 'The Kind (惠)' is the honorary epithet. Tsze-sze is Confucius's grandson. 般, read pan. Yen Pan appears to have been the son of the sage's favourite disciple. 4. P'ing ('The Pacificator') was the honorary epithet of the duke 彪, b. c. 556-531. Hai T'ang was a famous worthy of his State. 入云, 'enter being said.' 疏

有之。晉平公之於亥唐也，入
 云則入，坐云則坐，食云則食。
 雖疏食菜羹，未嘗不飽。蓋不
 敢不飽也。然終於此而已矣。
 弗與共天位也。弗與治天職
 也。弗與食天祿也。士之尊賢
 者也。非王公之尊賢也。^{五節}舜尚
 見帝，帝館甥于貳室，亦饗舜。
 迭爲賓主，是天子而友匹夫

There was the duke P'ing of Tsin with Hâi T'ang:—when T'ang told him to come into his house, he came; when he told him to be seated, he sat; when he told him to eat, he ate. There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments. His conduct was but a scholar's honouring virtue and talents, not the honouring them proper to a king or a duke.

5. 'Shun went up to court and saw the sovereign, who lodged him as his son-in-law in the second palace. The sovereign also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the sovereign maintaining friendship with a private man.

食，一食；read *tsze*, 4th tone. The 之 after 平公 and 王公 is wanting in many copies. 與其天位云云， would seem to be a complaint that the duke did not share with the scholar his own rank, &c., but the meaning in the translation, which is that given by the commentator, is perhaps the correct one. Rank, station, and revenue are said to be Heaven's, as entrusted to the ruler to be conferred on individuals able to occupy in them for the public good. 5. In this paragraph, Mencius advances another step, and exemplifies the highest style of friendship. Chü Hsi, after

Chão Ch'i, explains 尚 by 上, as if it were 'to go up to,' i.e. to court. 貳室 = 副宮, 'attached or supplemental palace.' 饗是就舜宮而饗其食, '饗 means that he went to Shun's palace, and partook of his food.' The more common meaning of 饗, however, is 'to entertain.' 迭爲—the subject is only Yáo. 賓, 'made a guest' of Shun, was the host. 主, 'made a host' of Shun,

也。用^{六節}下敬上，謂之貴貴。用上敬下，謂之尊賢。貴貴尊賢，其義一也。

萬章問曰：敢問交際，何心也？孟子曰：恭也。曰：卻之卻之，爲不恭，何哉？曰：尊者賜之，曰：其所取之者義乎，不義乎，而後受之，以是爲不恭，故弗卻也。曰：請無以辭卻之，以心卻之，曰：其取

6. 'Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honour to talents and virtue. The rightness in each case is the same.'

CHAP. IV. 1. Wan Chang asked Mencius, saying, 'I venture to ask what *feeling of the mind* is expressed in the presents of friendship?' Mencius replied, '*The feeling of respect.*'

2. 'How is it,' pursued Chang, 'that the declining a present is accounted disrespectful?' The answer was, 'When one of honourable rank presents a gift, to say *in the mind*, "Was the way in which he got this righteous or not? I must know this before I can receive it;"—this is deemed disrespectful, and therefore presents are not declined.'

3. Wan Chang asked again, 'When one does not take on him in so many express words to refuse the gift, but having declined it

was the guest. 6. 用=以, 'for.' 義=事之宜, 'the rightness or propriety of things.'

4. HOW MENCIUS DEFENDED THE ACCEPTING PRESENTS FROM THE PRINCES, OPPRESSORS OF THE PEOPLE. 1. 際 is explained by 接, but that term is not to be taken in the sense of 'to receive,' but as a synonym of 交. If we distinguish the two words, we may take 交 as = the 友 of the last chapter, and 際 the gift, expressive of the friendship. 2. Chü Hsi says he does not understand the repetition of 却之. It has probably crept into the text through the oversight of a transcriber, unless we suppose, with the 合講, that the repetition indicates the firmness and decision with which the gift is refused, but the introduction of that element seems out of place. 曰, 其 (referring to 尊者) 所 (所以) 取之, —曰 is the reflection passing in the mind, as in the next paragraph also. We must suppose 人 as the nominative in 以是爲不恭. 3. 請 is not to be understood of Wan Chang, but as indicating the hesitancy and delicacy of the scholar to whom a gift is offered.

諸民之不義也。而以他辭
 無受不可乎。曰：其交也以
 道，其接也以禮，斯孔子受
 之矣。^{四節}萬章曰：今有禦人於
 國門之外者，其交也以道，
 其餽也以禮，斯可受禦與？
 曰：不可。康誥曰：殺越人於
 貨，閔不畏死，凡民罔不讞。
 是不待教而誅者也。殷受
 夏，周受殷，所不辭也。於今

in his heart, saying, "It was taken by him unrighteously from the people," and then assigns some other reason for not receiving it;—is not this a proper course?" Mencius said, 'When the donor offers it on a ground of reason, and his manner of doing so is according to propriety;—in such a case Confucius would have received it.'

4. Wan Chang said, 'Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety;—would the reception of it so acquired by robbery be proper?' Mencius replied, 'It would not be proper. In "The Announcement to K'ang" it is said, "When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them:"—thus, such characters are to be put to death, without waiting to give them warning. Yin received *this rule* from Hsiâ, and Châu received it from Yin. It cannot

其交也，以道，—其 still referring to
 尊者，and 道 to the deservingness of the
 scholar, or something in his circumstances
 which renders the gift proper and seasonable.
 Compare Bk. II. Pt. II. iii. 3, 4. The meaning
 of 接 is determined (contrary to Châo Ch'i)
 by the 餽, which takes its place in the next
 paragraph. 4. 國門之外，—國 as in Bk.
 IV. Pt. II. xxxiii. 1. 斯可受之與，—
 斯, as in the last paragraph, adverbially, =

'in this case.' 康誥曰, see the Shû-ching,
 Bk. V. x. 15, though the text is somewhat altered
 in the quotation, and 閔 and 讞 take the
 place of 警 and 懲. 于 = 'for the sake of,'
 i. e. to take. 殷... 烈 is a passage of which
 the meaning is much disputed. Chû Hsi sup-
 poses it a gloss that has crept into the text.
 I have given it what seemed the most likely
 translation. 其受之，—其 is the party
 to whom the gift is offered, and 之, the fruit

爲烈如之何其受之曰今之
諸侯取之於民也猶禦也苟
善其禮際矣斯君子受之敢
問何說也曰子以爲有王者
作將比今之諸侯而誅之乎
其教之不改而後誅之乎夫
謂非其有而取之者盜也充
類至義之盡也孔子之仕於
魯也魯人獵較孔子亦獵較
獵較猶可而況受其賜乎曰

五節

六節

be questioned, and to the present day is clearly acknowledged. How can the gift of a robber be received ?'

5. Chang said, 'The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this.' Mencius answered, 'Do you think that, if there should arise a truly royal sovereign, he would collect the princes of the present day, and put them all to death ? Or would he admonish them, and then, on their not changing their ways, put them to death ? Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Lû, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received !'

6. Chang urged, 'Then are we to suppose that when Confucius

of robbery. 5. 斯,—as above. By 君子 Chang alludes to Mencius himself. 比,—4th tone, 'to take together.' 充類至義之盡,—literally, 'filling up a resemblance to the extremity of righteousness ;' the meaning is as in the translation. 獵較 (chiao) is unin-

telligible to Chû Hsi. I have given the not unlikely explanation of Châo Ch'î. But to get rid of the declaration that Confucius himself joined in the struggling, the critics all say it only means that he allowed the custom.—The introduction of this yielding on the part of Confucius to a vulgar practice is an adroit manoeuvre by Mencius. The offence of the people against propriety in struggling for the game,

然則孔子之仕也，非事道與？曰：「事道也。事道，奚獵較也？」曰：「孔子先簿正祭器，不以四方之食供簿正。」曰：「奚不去也？」曰：「爲之兆也。兆足，以行矣，而不行，而後去，是以未嘗有所終三年淹也。」孔子有見行可之仕，有際可之仕，有公養之仕，於季桓子，見行可之仕也，於衛

held office, it was not with the view to carry his doctrines into practice?' 'It was with that view,' Mencius replied, and *Chang rejoined*, 'If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?' Mencius said, 'Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter.' 'But why did he not go away?' 'He wished to make a trial of carrying his doctrines into practice. When that trial was sufficient to show that they could be practised and they were still not practised, then he went away, and thus it was that he never completed in any State a residence of three years.'

7. 'Confucius took office when he saw that the practice of his doctrines was likely; he took office when his reception was proper; he took office when he was supported by the State. In the case of his relation to Ch'í Hwan, he took office, seeing that the practice of

and the offence of the princes in robbing their people, were things of a different class. Yet Mencius's defence of himself in the preceding part of the paragraph is ingenious. It shows that he was eminently a practical man, acting in the way of expediency. How far that way may be pursued will always depend on circumstances. 6. 非事道與 (2nd tone, in-

terrogative) = 非以行道爲事與。事道奚獵較 is evidently a question of *Chang*. 先簿正祭器 is unintelligible to Ch'ü Hsi. The translation is after the commentator Hsü (徐氏). 'Food gathered

from every quarter,'—i. e. gathered without discrimination. It would appear that the practice of 獵較 had some connexion with the offering of sacrifices, and that Confucius thought that if he only rectified the rules for sacrifice, the practice would fall into disuse. But the whole passage and its bearing on the struggling for game is obscure. 兆,—'a prognostic,' 'an omen,' used figuratively. 7. See the 'Life of Confucius,' though it is only here that we have mention of the sage's connexion with the duke Hsiào. Indeed no duke appears in the annals of Wei with such a posthumous title. Ch'ü Hsi supposes that the duke Ch'ü (see Analects, VII. xiv, note) is intended, in which the author of

嘗爲委吏矣。曰：會計
 宜乎。抱關擊柝。孔子
 居卑，辭富居貧。惡乎
 居卑，辭富居貧。辭尊
 乎爲養爲貧者。辭尊
 妻，非爲養也。而有時
 也。而有時乎爲貧娶。
 孟子曰：仕，非爲貧
 衛孝公，公養之仕也。於
 靈公，際可之仕也。於

his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Hsião of Wei he took office, because he was maintained by the State.'

CHAP. V. I. Mencius said, 'Office is not sought on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.'

2. 'He who takes office on account of his poverty must decline an honourable situation and occupy a low one; he must decline riches and prefer to be poor.'

3. 'What office will be in harmony with this declining an honourable situation and occupying a low one, this declining riches and preferring to be poor? Such an one as that of guarding the gates, or beating the watchman's stick.'

4. 'Confucius was once keeper of stores, and he then said, "My calculations must be all right. That is all I have to care about."

the 四書拓餘說 acquiesces. The text mentions Chi Hwan, and not duke Ting, because the duke and his government were under the control of that nobleman.

5. HOW OFFICE MAY BE TAKEN ON ACCOUNT OF POVERTY, BUT ONLY ON CERTAIN CONDITIONS. I. 仕

and 娶妻—it is as well to translate here abstractly, 'office,' and 'marriage.' 爲, 4th tone, 'for,' 'on account of.' The proper motive for taking office is supposed to be the carrying principles—the truth, and the right—into practice, and the proper motive for marriage is the begetting of children, or rather of a son, to continue one's line. 乎,—not interrogative, but serving as a pause for the voice. 養, 4th tone, 'the being supported,' but we may take it

generally, as in the translation. 2. 尊,—i. e.

尊位, 'an honourable situation,' and 富—富祿, 'rich emolument.' 3. 惡, the 1st tone, 'how.' The first 乎 as above, and helping the rhythm of the sentence. 抱關 (going round the barrier-gates, 'embracing' them, as it were) and 擊柝 are to be taken together, and not as two things, or offices; see the Yi-ching, App. III. Sect. II. 18. 4. In Sze-ma Ch'ien's History of Confucius, for 委 (4th tone) 吏 we have 季氏史, but in a case of this kind the authority of Mencius is to be followed. 會,—read kwái, 3rd tone, 'entries in a book.' Annual calculations of accounts are denomin-

當而已矣。嘗爲乘田矣。曰：牛羊茁壯長而已矣。位卑而言高，罪也。立乎人之本朝，而道不行，恥也。

萬章曰：士之不託諸侯，何也？孟子曰：不敢也。諸侯失國，而後託於諸侯，禮也。士之託於諸侯，非禮也。萬

He was once in charge of the public fields, and he then said, "The oxen and sheep must be fat and strong, and superior. That is all I have to care about."

5. 'When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him.'

CHAP. VI. 1. Wan Chang said, 'What is the reason that a scholar does not accept a stated support from a prince?' Mencius replied, 'He does not presume to do so. When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety.'

2. Wan Chang said, 'If the prince send him a present of grain,

ated 會, and monthly, 計, when a distinction is made between the terms. 當, 4th tone.

乘 (4th tone) 田 = 主苑囿芻牧之吏, but I do not understand the use of 乘 in this sense. Here again the history has 爲司

職 (yí = 楫) 吏. These were the first offices Confucius took, before the death of his mother, and while they were yet struggling with poverty.

5. 立乎 (= 于) 人之本朝 (ch'āu, 2nd tone),—it is difficult to express the force of the 本; 'to stand in a man's proper court,' i.e. the court of the prince who has called him to office, and where he ought to develop and carry out his principles. It is said that this paragraph gives the reasons why he who takes office for poverty must be content with a low situation and small emolument, but the connexion is somewhat difficult to trace. The 四

書味根錄 says:—'Why did Confucius confine himself to having his calculations exact, and his cattle sleek and fat? Because in his humble position he had nothing to do with business of the State, and he would not incur the crime of usurping a higher office. If, making a pretence of poverty, a man keep long clinging to high office, he stands in his prince's court, but carries not principles into practice:—can he lay his hand on his heart, and not feel the shame of making his office of none effect?' This is true, but it is not necessary that he who takes office because he is poor should continue to occupy it simply with the desire to get rich.

6. HOW A SCHOLAR MAY NOT BECOME A DEPENDENT BY ACCEPTING PAY WITHOUT OFFICE, AND HOW THE REPEATED PRESENTS OF A PRINCE TO A SCHOLAR MUST BE MADE. 1. 士 is here the scholar, the candidate for public office and use, still unemployed. 不託, 'does not depend on,' i.e. assure himself of a regular support by receiving regular pay though not in office. On one prince,

章曰。君餽之粟。則受之乎。
曰。受之。受之何義也。曰。君
之於氓也。固周之。三節曰。周之
則受。賜之則不受。何也。曰。
不敢也。曰。敢問其不敢。何
也。曰。抱關擊柝者。皆有常
職。以食於上。無常職而賜
於上者。以爲不恭也。曰。君
餽之。則受之。不識可常繼
乎。曰。繆公之於子思也。亟

i. e. 賜之祿, 'give him pay.' This brings out all the meaning that is in 託. 賜於上, — 賜 is passive, or = 'to receive pay.' 不恭, 'disrespectful,' is to be taken in its implication of a want of humility in the scholar, who is only one of the people having no office, and yet is content to take pay, as if he had.

4. 亟, — read *ch'í*, 4th tone (below, the same, 'frequently.' 鼎肉, 'caldron flesh,' i. e. flesh cooked. 標, — *piáo*, the 1st tone, 'to motion with the hand.' 使者, — 使, 4th tone. 伋 was Tsze-sze's name. To bow, raising the

問、亟餽鼎肉、子思不悅於
 卒也、標使者出諸大門之
 外、北面稽首再拜而不受、
 曰、今而後知君之犬馬畜
 伋、蓋自是臺無餽也、悅賢
 不能舉、又不能養也、可謂
 悅賢乎、○五節、曰、敢問國君欲養
 君子如何、斯可謂養矣、曰、
 以君命將之、再拜稽首而
 受、其後廩人繼粟、庖人繼

Mû to Tsze-sze—He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat. Tsze-sze was displeased; and at length, having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, "From this time forth I shall know that the prince supports me as a dog or a horse." And so from that time a servant was no more sent with the presents. When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him *in the proper way*, can he be said to be pleased with him?

5. Chang said, 'I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?' Mencius answered, 'At first, the present must be offered with the prince's commission, and the scholar, making obeisance twice with his head bowed to the ground, will receive it. But after this the storekeeper will continue

hands to the bent forehead, was called 拜手; lowering the hands in the first place to the ground, and then raising them to the forehead, was called 拜; bowing the head to the earth was called 稽首. Tsze-sze appears on this

occasion to have first performed the most profound expression of homage, as if in the prince's presence, and then to have bowed twice, with his hands to the ground, in addition. All this he did, outside the gate, which was the appropriate place in the case of declining the gifts.

If they were received, the party performed his obeisances inside. To bring out the meaning of 'for,' that properly belongs to 蓋, we must translate it here by 'and so.' 臺,—the designation of an officer or servant of a very low class.

5. 以君命將之、—將=奉、君命, 'a message from the prince,' reminding of course the scholar of his obligation. 僕僕爾,—an adverb, 'the appearance of being troubled.'

肉不以君命將之，子思以爲
鼎肉，使已僕僕爾亟拜也，非
養君子之道也。^{六節}堯之於舜也，
使其子九男事之，二女女焉，
百官牛羊倉廩備，以養舜於
畎畝之中，後舉而加諸上位，
故曰：王公之尊賢者也。
^{一節}萬章曰：敢問不見諸侯，何
義也？孟子曰：在國曰市井之
臣，在野曰草莽之臣，皆謂庶

to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission. Tsze-sze considered that the meat from the prince's caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6. 'There was Yao's conduct to Shun:—He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared to support Shun amid the channelled fields, and then he raised him to the most exalted situation. From this we have the expression—"The honouring of virtue and talents proper to a king or a duke."

CHAP. VII. 1. Wan Chang said, 'I venture to ask what principle of righteousness is involved in a scholar's not going to see the princes?' Mencius replied, 'A scholar residing in the city is called "a minister of the market-place and well," and one residing in the country is called "a minister of the grass and plants." In both cases he is a common man, and it is the rule of propriety that common

6. See Pt. I. i. 3. 二女女焉,—the second 女 is read zù, in 4th tone. characters; Wan Chang evidently intends Mencius himself. 國, 'city,' as in chap. iv. par. 4.

7. WHY A SCHOLAR SHOULD DECLINE GOING TO SEE THE PRINCES, WHEN CALLED BY THEM. Compare Bk. III. Pt. II. i, et al. 1. We supply 草莽. 臣 in 市井, 草莽之臣 is different from the 爲臣 below. Every in-

人，庶人不傳質爲臣，不敢見
 於諸侯禮也。^{二節}萬章曰：庶人召
 之役，則往役；君欲見之，召之，
 則不往見之，何也？曰：往役，義
 也；往見，不義也。^{三節}且君之欲見
 之也，何爲也哉？曰：爲其多聞
 也，爲其賢也。曰：爲其多聞也，
 則天子不召師，而況諸侯乎？
 爲其賢也，則吾未聞欲見賢
 而召之也。^{四節}繆公亟見於子思

men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince.'

2. Wan Chang said, 'If a common man is called to perform any service, he goes and performs it;—how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?' Mencius replied, 'It is right to go and perform the service; it would not be right to go and see the prince.'

3. 'And,' *added Mencius*, 'on what account is it that the prince wishes to see *the scholar*?' 'Because of his extensive information, or because of his talents and virtue,' was the reply. 'If because of his extensive information,' said Mencius, 'such a person is a teacher, and the sovereign would not call him;—how much less may any of the princes do so? If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.'

4. 'During the frequent interviews of the duke Mû with Tsze-sze,

dividual may be called a 臣, as being a subject, and bound to serve the sovereign, and this is the meaning of the term in those two phrases. In the other case it denotes one who is officially 'a minister.' 傳=通 質, —chi, in 3rd tone; see Bk. III. Pt. II. iii. 1, and notes. There is a force in the 於, in 見於諸侯, which it is difficult to indicate in another language. 2. 'It is right to go and perform the service,'

i. e. it is right in the common man, to perform service being his 職, or office. And so with the scholar. He will go when called as a scholar should be called, but only then. 3. The 爲 are all in the 4th tone. It must be borne in mind that the conversation is all about a scholar who is not in office; compare par. 2. 4. 千 乘 (in 4th tone) 之國=千乘之君

曰、古千乘之國、以友士、何如。子
思不悅、曰、古之人有言曰、事之
云乎、豈曰友之云乎。子思之不
悅也、豈不曰、以位、則子君也、我
臣也、何敢與君友也、以德、則子
事我者也、奚可以與我友、千乘
之君、求與之友、而不可得也、而
況可召與齊景公田、招虞人以
旌、不至、將殺之、志士不忘在溝
壑、勇士不忘喪其元、孔子奚取

he one day said to him, "Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars;—what do you think of *such an intercourse*?" Tsze-sze was displeased, and said, "The ancients have said, 'The scholar should be served:' how should they have merely said that *he should be made a friend of*?" When Tsze-sze was thus displeased, did he not say *within himself*,—"With regard to our stations, you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign? With regard to our virtue, you ought to make me your master. How can you be on terms of friendship with me?" Thus, when a ruler of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish:—how much less could he call him to his presence!

5. 'The duke Ching of Ch'i, once, when he was hunting, called his forester to him by a flag. The forester would not come, and the duke was going to kill him. With reference to this incident, Confucius said, "The determined officer never forgets that his end

below; 以 = with all his dignity, 'yet.' 云 乎 = 云爾, Bk. IV. Pt. II. xxiv. 1, et al., but the second 乎 also responds to 豈. The paraphrase in the 日講 is: 一古之人	有言,人君於士,當師事之, 豈但如君所言友之云乎。 5. See Bk. III. Pt. II. i. 2. 6. The explanation of the various flags here is from Chû Hsi, after
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焉取非其招不往也。曰：敢問招虞人，何以？曰：以皮冠。庶人以旃，士以旂，大夫以旌。以大夫之招招虞人，虞人死不敢往；以士之招招庶人，庶人豈敢往哉？況乎以不賢人之招招賢人乎？欲見賢人，而不以其道，猶欲其入而閉之門也。夫義，路也；禮，門也。惟君子能由

may be in a ditch or a stream; the brave officer never forgets that he may lose his head." What was it *in the forester* that Confucius thus approved? He approved his not going to the duke, when summoned by the article which was not appropriate to him.'

6. Chang said, 'May I ask with what a forester should be summoned?' Mencius replied, 'With a skin cap. A common man should be summoned with a plain banner; a scholar *who has taken office*, with one having dragons embroidered on it; and a Great officer, with one having feathers suspended from the top of the staff.'

7. 'When the forester was summoned with the article appropriate to the summoning of a Great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!'

8. 'When a prince wishes to see a man of talents and virtue, and does not take the proper course to *get his wish*, it is as if he wished him to enter *his palace*, and shut the door against him.'

the Cháu Lî. The dictionary may be consulted about them. 何以 = 何用. 7. A man of talents and virtue ought not to be called at all; the prince ought to go to him. 8. 閉之門, —this is another case of a verb followed by the pronoun and another objective;—literally; 'shut him the door.' 詩云, —see the Shih-

ching, II. v. Ode IX. st. 1. Julien condemns the translating 周道 by 'the way to Cháu,' but that is the meaning of the terms in the ode; and, as the royal highway, it is used to indicate figuratively the great way of righteousness. 底—in the ode 砥 (*chih*), the 3rd tone. The ode is attributed to an officer of one of the

是路出入是門也。詩云：周
道如底，其直如矢。君子所
履，小人所視。九節萬章曰：孔子
君命召，不俟駕而行，然則
孔子非與？曰：孔子當仕有
官職，而以其官召之也。
孟子孟子謂萬章曰：一鄉之
善士，斯友一鄉之善士；一
國之善士，斯友一國之善
士；天下之善士，斯友天下

Now, righteousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the Book of Poetry,

"The way to Cháu is level like a whetstone,
And straight as an arrow.
The officers tread it,
And the lower people see it."

9. Wan Chang said, 'When Confucius received the prince's message calling him, he went without waiting for his carriage. Doing so, did Confucius do wrong?' Mencius replied, 'Confucius was in office, and had to observe its appropriate duties. And moreover, he was summoned on the business of his office.'

CHAP. VIII. 1. Mencius said to Wan Chang, 'The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the kingdom shall make friends of all the virtuous scholars of the kingdom.'

eastern States, mourning over the oppressive and exhausting labours which were required from the people. The 'royal highway' presents itself to him, formerly crowded by officers hastening to and from the capital, and the people hurrying to their labours, but now toiled slowly and painfully along. 9. See Analects, X. xiii. 4.

8. THE REALIZATION OF THE GREATEST ADVAN-

TAGES OF FRIENDSHIP, AND THAT IT IS DEPENDENT ON ONE'S SELF. 1. 'The virtuous scholar of one village,—he shall make friends of the virtuous scholars of (that) one village:—the first 善 is in the superlative degree, and 友 is not only 'to be friends with,' but also 'to realize the uses of friendship.' The eminence attained by the individual attracts all the others to him

之善士^{。二節}以友天下之善士，爲未足，又尙論古之人，頌其詩，讀其書，不知其人可乎？是以論其世也，是尙友也。
 齊宣王問卿。孟子曰：王何卿之問也？王曰：卿不同乎？曰：不同，有貴戚之卿，有異姓之卿。王曰：請問貴戚之卿。曰：君有大過，則諫，反覆之而不聽，則易位。^{。二節}王勃然變乎色，曰：王

2. 'When a scholar feels that his friendship with all the virtuous scholars of the kingdom is not sufficient to *satisfy him*, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends of the men of antiquity.'

CHAP. IX. 1. The king Hsüan of Ch'i asked about the office of high ministers. Mencius said, 'Which high ministers is your Majesty asking about?' 'Are there differences among them?' inquired the king. 'There are,' was the reply. 'There are the high ministers who are noble and relatives of the prince, and there are those who are of a different surname.' The king said, 'I beg to ask about the high ministers who are noble and relatives of the prince.' Mencius answered, 'If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.'

2. The king on this looked moved, and changed countenance.

and he has thus the opportunity of learning from them, which no inflation because of his own general superiority prevents him from doing. 2. 尙 = 上. 又尙, 'he proceeds

and ascends.' 頌 = 誦, 'to repeat,' 'croon over.' 可乎 = 可否, 'proper or not?'

其世, 'their age,' i.e. what they were in

their age.—We are hardly to understand the poetry and books here generally. Mencius seems to have had in his eye the Book of Poetry, and the Book of History.

9. THE DUTIES OF THE DIFFERENT CLASSES OF HIGH MINISTERS. 1. 君有大過,—such ministers will overlook small faults. To animadvert on them would be inconsistent with

則去。之而不聽。則諫反覆。曰君有過。異姓之卿。然後請問。對王色定。敢不以正。問臣臣不。勿異也。王

3. Mencius said, 'Let not your Majesty be offended. You asked me, and I dare not answer but according to truth.'

4. The king's countenance became composed, and he then begged to ask about high ministers who were of a different surname *from the prince*. Mencius said, 'When the prince has faults, they ought to remonstrate with him; and if he do not listen to them after they have done this again and again, they ought to leave *the State*.'

their consanguinity. No distinction is made of faults, as great or small, when the other class of ministers is spoken of. 'Great faults' are such as endanger the safety of the State.

3. 勿異, 'don't think it strange,' but = 'don't be offended.'—We may not wonder that duke Hsüan should have been moved and surprised by the doctrines of Mencius as announced in this chapter. It is true that the members of the family of which the ruler is the Head have the nearest interest in his ruling well, but to teach them that it belongs to them, in case of his not taking their advice, to proceed to dethrone him, is likely to produce the most disastrous

effects. Chü Hsi notices that the able and virtuous relatives of the tyrant Cháu (紂) were not able to do their duty as here laid down, while Ho Kwang, a minister of another surname, was able to do it in the case of the king of Ch'ang-yi (昌邑王), whom he placed in B.C. 74, though not the proper heir, on the throne in succession to the emperor Cháu. His nominee, however, proved unequal to his position. See the Memoir of Ho Kwang in the Thirty-eighth Book of the Biographies of the first Han dynasty.

BOOK VI.

KÃO TSZE. PART I.

而後以爲杞櫨 乎將戕賊杞柳 性而以爲杞櫨 子能順杞柳之 爲杞櫨孟子曰 仁義猶以杞柳 櫨也以人性爲 杞柳也義猶杞 第三
告子章句上 告子曰性猶

CHAPTER I. 1. The philosopher Kão said, 'Man's nature is like the *ch'i*-willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ch'i*-willow.'

2. Mencius replied, 'Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with

Kão, from whom this Book is named, is the same who is referred to in Bk. II. Pt. I. ii. His name was Pü-hai (不害), a speculatist of Mencius's day, who is said to have given himself equally to the study of the orthodox doctrines and those of the heresiarch Mo (Bk. III. Pt. I. v; Pt. II. ix). See the 四書拓餘說, on Mencius, Vol. I. Art. xxix. He appears from this Book to have been much perplexed respecting the real character of human nature in its relations to good and evil. This is the principal subject discussed in this Book. For his views of human nature as here developed, Mencius is mainly indebted for his place among the Sages of his country. 'In the first Part,' says the 四書味根錄, 'he treats first of the nature, then of the heart, and then of instruction, the whole being analogous to the lessons in the Doctrine of the Mean. The second Part continues to treat of the same subject, and a resemblance will generally be found between the views of the parties there combated, and those of the scholar Kão.'

1. THAT BENEVOLENCE AND RIGHTEOUSNESS ARE NO UNNATURAL PRODUCTS OF HUMAN NATURE. There underlies the words of Kão here, says Chü Hsi,

the view of the philosopher Hsün (荀) that human nature is evil (性惡). This is putting the case too strongly. It is an induction from his words, which Kão would probably have disallowed. Hsün (see the *prolegomena*, and Morrison under the character 子), accounted by many the most distinguished scholar of the Confucian school, appears to have maintained positively that all good was foreign to the nature of man; 人之性惡, 其善者僞也, 'man's nature is bad; his good is artificial.' 1. The 杞 and the 柳 are taken by some as two trees, but it is better to take them together, the first character giving the species of the other. It is described as 'growing by the water-side, like a common willow, the leaf coarse and white, with the veins small and reddish.' 2. 順, 'according with,' 'following,' i.e. 'leaving untouched,' 'doing no violence to.' 戕賊人, 一人 = 人性, 'man's nature, humanity. Kão had said that man's nature could be made into benevolence and righteousness, and Mencius exposes the error

也。如將戕賊杞柳而以為
 栲栳，則亦將戕賊人以爲
 仁義與？率天下之人而禍
 仁義者，必子之言夫。
 告子曰：性猶湍水也，決
 諸東方則東流，決諸西方
 則西流。人性之無分於善
 不善也，猶水之無分於東
 西也。孟子曰：水信無分於
 東西，無分於上下乎？人性

it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities.'

CHAP. II. 1. The philosopher Kào said, '*Man's nature is like water whirling round in a corner.* Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.'

2. Mencius replied, 'Water indeed *will flow* indifferently to the east or west, but will it flow indifferently up or down? The

by here substituting 戕賊 for 爲, in doing which he is justified by the nature of the action that has to be put forth on the wood of the willow. 禍仁義, 'calamitize benevolence and righteousness.' I take the meaning to be as in the translation. If their nature must be hacked and bent to bring those virtues from it, men would certainly account them to be calamities.

2. MAN'S NATURE IS NOT INDIFFERENT TO GOOD AND EVIL. ITS PROPER TENDENCY IS TO GOOD. That man is indifferent to good and evil, or that the tendencies to these are both blended in his nature, was the doctrine of Yang Hsiung (楊雄), a philosopher about the beginning of our

era (B.C. 53-A.D. 18). We have the following sentence from him:—'In the nature of man good and evil are mixed. The cultivation of the good in it makes a good man; the cultivation of the evil makes a bad man. The passion-nature in its movements may be called the horse of good or evil.' (十子全書, 楊子修身篇) 人無有不善 is the sum of the chapter on Mencius's part. His opponent's views were wrong, but did he himself have the whole truth? 1. 湍水, as explained in the dictionary, 'water flowing rapidly,' and 'water rippling over the sand.' Ch'ao Ch'i, followed by Ch'ü Hsi, explains it as in the translation, which is certainly better adapted to the passage. 2. 信,—as an adverb, 'truly.' 人性之善,

之善也。猶水之就下也。人
無有不善。水無有不下。今
夫水搏而躍之。可使過鵲。
激而行之。可使在山。是豈
水之性哉。其勢則然也。人
之可使爲不善。其性亦猶
是也。
告子曰。生之謂性。孟子
曰。生之謂性也。猶白之謂
白與。曰。然。白羽之白也。猶

tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards.

3. 'Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.'

CHAP. III. 1. The philosopher Kào said, 'Life is what we call nature.'

2. Mencius asked him, 'Do you say that by nature you mean life, just as you say that white is white?' 'Yes, I do,' was the reply. Mencius added, 'Is the whiteness of a white feather like that of

—literally, 'the goodness of man's nature,' but we must take 善 as = 'tendency to good.' 3.

激, to provoke, 'to fret,' the consequence of a dam. 激而行之, 'dam and walk it,'

i.e. by gradually leading it from dam to dam. Chü Hsi says:—'This chapter tells us that the nature is properly good, and if we accord with it, we shall do nothing which is not good; that it is properly without evil, and we must violate it therefore, before we can do evil. It shows that the nature is properly not without a decided character, or that it may do good or evil indifferently.'

3. THE NATURE IS NOT TO BE CONFOUNDED WITH

THE PHENOMENA OF LIFE. 1. 'By 生,' says Chü Hsi, 'is intended that whereby men and animals perceive and move,' and the sentiment, he adds, is analogous to that of the Buddhists, who make 作用, 'doing and using,' to be the nature.

We must understand by the term, I think, the phenomena of life, and Kào's idea led to the ridiculous conclusion that wherever there were the phenomena of life, the nature of the subjects must be the same. At any rate, Mencius here makes him allow this. 2, 3. The 與, 4th tone, all interrogative, and = 'you allow this, I suppose.'—We find it difficult to place ourselves in sympathy with Kào in this conversation, or to

白雪之白，白雪之白，猶白
玉之白與。曰：然，然則犬之
性，猶牛之性，牛之性，猶人
之性與。
告子曰：食色，性也；仁，內
也，非外也；義，外也，非內也。
孟子曰：何以謂仁內義外
也？曰：彼長而我長之，非有
長於我也，猶彼白而我白
之，從其白於外也，故謂之

white snow, and the whiteness of white snow like that of white jade?' Káo again said 'Yes.'

3. 'Very well,' pursued Mencius. 'Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?'

CHAP. IV. 1. The philosopher Káo said, 'To enjoy food and delight in colours is nature. Benevolence is internal and not external; righteousness is external and not internal.'

2. Mencius asked him, 'What is the ground of your saying that benevolence is internal and righteousness external?' He replied, 'There is a man older than I, and I give honour to his age. It is not that there is first in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce of righteousness that it is external.'

follow Mencius in passing from the second paragraph to the third. His questions in paragraph 2 all refer to qualities, and then he jumps to others about the nature.

4. THAT THE BENEVOLENT AFFECTIONS AND THE DISCRIMINATIONS OF WHAT IS RIGHT ARE EQUALLY INTERNAL. 1. 食色 = 甘食悅色. We might suppose that 色 here denoted 'the appetite of sex.' But another view is preferred. Thus the commentator 熙周 observes:— 'The infant knows to drink the breast, and to look at fire, which illustrates the text 食色

性.' It is important to observe that by 義 is denoted 事物之宜, 'the determining what conduct in reference to them is required by men and things external to us, and giving it to them.' Káo contends that as we are moved by our own internal impulse to food and colours, so we are also in the exercise of benevolence, but not in that of righteousness. 2. 長, always 3rd tone. In 彼長 it is the adjective, but in the other cases it is the verb. 非有長於我 - 非先有長之之心在我. The second 白 is also a verb.

外也。曰：異於白馬之白也。無以異於白人之白也。不識長馬之長也。無以異於長人之長。與且謂長者義乎？長之者義乎？曰：吾弟則愛之，秦人之弟則不愛也。是以我爲悅者也。故謂之內。長楚人之長，亦長吾之長，是以長爲悅者也。故謂

3. *Mencius* said, 'There is no difference between our pronouncing a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness?—the fact of a man's being old? or the fact of our giving honour to his age?'

4. *Káo* said, 'There is my younger brother;—I love him. But the younger brother of a man of Ch'in I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal. On the other hand, I give honour to an old man of Ch'ü, and I also give honour to an old man of my own people: that is, the feeling is determined by the age, and therefore I say that righteousness is external.'

3. 異於, at the commencement, have crept by some oversight into the text. They must be disregarded. 白馬, 白人, 長馬, 長人, —白 and 長 are the verbs, = the 長之 below. 且謂云云, 'and do you say? &c.', but the meaning comes out better by expanding the words a little. The 日講 says:—'The recognition of the whiteness of a horse is not different from the recognition of the whiteness of a man. So indeed it is. But when we acknowledge the age of a horse, we simply with the mouth pronounce that it is old. In acknowledging, however, the age of a man, there is at the same time the feeling of respect in the mind. The case is different from our recognition of the age of a horse.' 4. 秦人, 楚人, = indifferent people, strangers. 以我爲悅, 以長爲悅, —the meaning is, no doubt, as in the translation, but the use of 悅 in both cases occasions some difficulty. Here again I may translate from the 日講, which attempts to bring out the meaning of 悅:—'I love my younger brother and do not love the younger brother of a man of Ch'in; that is, the love depends on me. Him with whom my heart is pleased, I love (悅乎我之心, 則愛之), and him with whom my heart is not pleased, I do not love. But the reverence is in both cases determined by the age. Wherever we meet with age, there we

之外也。^{五節}曰：耆秦人之炙，無以異於耆吾炙。夫物則亦有然者也。然則耆炙亦有外與？

孟子季子問公都子曰：何^{一節}以謂義內也？^{二節}曰：行吾敬，故謂之內也。^{三節}鄉人長於伯兄一歲，則誰敬？曰：敬兄。酌則誰先？曰：先酌鄉人。所敬在此，所長在彼，果在外，非由

5. *Mencius* answered him, 'Our enjoyment of meat roasted by a man of Ch'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?'

CHAP. V. 1. The disciple Măng Chî asked Kung-tû, saying, 'On what ground is it said that righteousness is internal?'

2. Kung-tû replied, 'We *therein* act out our feeling of respect, and therefore it is said to be internal.'

3. *The other objected*, 'Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?' 'To my brother,' was the reply. 'But for which of them would you first pour out wine *at a feast*?' 'For the villager.' *Măng Chî argued*, 'Now your feeling of reverence rests on the one, and *now* the honour due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within.'

have the feeling of complacency (凡遇長皆在所悅), and it does not necessarily proceed from our own mind.' After reading all this, a perplexity is still felt to attach to the use of 悅. 5. 耆=嗜.—*Mencius* silences his opponent by showing that the same difficulty would attach to the principle with which he himself started; namely, that the enjoyment of food was internal, and sprang from the inner springs of our being.

5. THE SAME SUBJECT;—THE DISCRIMINATIONS OF WHAT IS RIGHT ARE FROM WITHIN. 1. Măng Chî was a younger brother of Măng Chung, mentioned in Bk. II. Pt. II. ii. 3. Their relation to each other in point of age is determined by the characters 仲 and 季. Măng Chî had heard the previous conversation with Káo, or heard of it, and feeling some doubts on the subject he applied to Kung-tû (Bk. II. Pt. II. v. 4) for their solution. 'On what ground is it said?'—i.e. by our master, by *Mencius*. 3. The questions here are evidently by Măng Chî.

內也。^四公都子不能答，以告孟子。孟子曰：「敬叔父乎？敬弟乎？」彼將曰：「敬叔父。」曰：「弟爲尸，則誰敬？」彼將曰：「敬弟。」子曰：「惡在其敬叔父也？」彼將曰：「在位。」故也。其敬叔父也。彼將曰：「在位，故也。」子亦曰：「在位，故也。」庸敬在兄？斯須之敬，在鄉人。^五季子聞之，曰：「敬叔父則敬，敬弟則敬，果在外，非由內也。」公都子曰：「冬日則飲湯，夏日則飲水，然

4. Kung-tû was unable to reply, and told the conversation to Mencius. Mencius said, 'You should ask him, "Which do you respect most,—your uncle, or your younger brother?" He will answer, "My uncle." Ask him again, "If your younger brother be personating a dead ancestor, to which do you show the greater respect,—to him or to your uncle?" He will say, "To my younger brother." You can go on, "But where is the respect due, as you said, to your uncle?" He will reply to this, "I show the respect to my younger brother, because of the position which he occupies," and you can likewise say, "So my respect to the villager is because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, on occasion, it is rendered to the villager."'

5. Măng Chî heard this and observed, 'When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him;—the thing is certainly determined by what is without, and does not proceed from within.' Kung-tû replied, 'In winter we drink things hot, in summer we drink things cold; and

伯 is in the general sense of 長, 'elder.' the descendants, if possible—was made the 尸, 4. The translation needs to be supplemented, or 'personator of the dead,' into whom the spirit of the other was supposed to descend to receive the worship. 惡在其敬,—the 其—'as 叔父, 'a father's younger brother,' but used you said.' 斯須=暫時; compare the generally for 'an uncle.' 弟爲尸,—insacri- 5. 湯水, 'hot ficing to the departed, some one—a certain one of 'Doctrine of the Mean,' i. a.

則飲食亦在外也。
 善無不善也。或曰：性可以爲善，可以爲不善，是故文
 武興，則民好善；幽厲興，則
 民好暴。或曰：有性善，有性
 不善，是故以堯爲君，而有
 象，以瞽瞍爲父，而有舜，以
 紂爲兄之子，且以爲君，而
 有微子啓，王子比干，今曰：

so, on your principle, eating and drinking also depend on what is external!

CHAP. VI. 1. The disciple Kung-tū said, 'The philosopher Kào says, "Man's nature is neither good nor bad."

2. 'Some say, "Man's nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wăn and Wû, the people loved what was good, while under Yü and Lî, they loved what was cruel."

3. 'Some say, "The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yáo there yet appeared Hsiang; that with such a father as Kû-sâu there yet appeared Shun; and that with Cháu for their sovereign, and the son of their elder brother besides, there were found Ch'î, the viscount of Wei, and the prince Pî-kan.

4. 'And now you say, "The nature is good." Then are all those wrong?'

water,' or 'soup,' and 'water;' 水 must be taken as 'cold' water. Kung-tū answers after the example of his master in the last paragraph of the preceding chapter.

6. EXPLANATION OF MENCIUS'S OWN DOCTRINE THAT MAN'S NATURE IS GOOD. 1. Chü Hsi says that the view of Kào, as here affirmed, had been advocated by Sû Tung-p'o (東坡) and Hû, styled Wăn-ting Kung (胡文定公), near to his own times. 2. This is the view propounded by Kào in the second chapter.

is explained by 習, and 可以爲 = 可以 以使爲. 3. 啓 was the name of the viscount of Wei; see Analects, XVIII. i. Both he and Pî-kan are here made to be uncles of Cháu, while Ch'î, according to the Shü-ching, was his half-brother. Chü Hsi supposes some error to have crept into the text. For convenience in translating, I have changed the order of 爲兄之子, 且以爲君. 王子, —as the sons of the princes of States were called 公子. —This view of human nature found

性善。然則彼皆非與？^{五節}孟子曰：「乃若其情，則可以爲善矣，乃所謂善也。若夫爲不善，非才之罪也。」^{七節}惻隱之心，人皆有之；羞惡之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。惻隱之心，仁也；羞惡之心，義也；恭敬之心，禮也；是非之心，知也。心之官則思，心之官則思，思則得之，不思則不得也。此天之所與我者也，先立其大者，則其小者不能奪也。此天之所與我者也，先立其大者，則其小者不能奪也。此天之所與我者也，先立其大者，則其小者不能奪也。

5. Mencius said, 'From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good.'

6. 'If men do what is not good, the blame cannot be imputed to their natural powers.'

7. 'The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration implies the principle of benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly

an advocate afterwards in the famous Han Wän-kung (韓文公) of the T'ang dynasty.

4, 5. 乃若, = 'as to,' 'looking at.' Chü Hsi calls them an initial particle. The 其, of course, refers to 性 or 'nature,' which is the subject of the next clause—可以爲善. This being the amount of Mencius's doctrine, that by the study of our nature we may see that it is formed for goodness, there seems nothing to object to in it. By 情 is denoted 性之動, 'the movements of the nature,' i.e. the inward feelings and tendencies, 'stirred up.'—Cháo Ch'í takes 若 here in the sense of 順, 'to obey,' 'to accord with,' on which the translation would be—'If it act in accordance with its feelings, or emotional tendencies.' The mean-

ing, however, is the same on the whole. 可以爲善 is not so definite as we could wish.

Chü Hsi expands it:—人之情本但可以爲善, 而不可以爲惡, 'the feelings of man may properly be used only to do good, and may not be used to do evil.'

This seems to be the meaning. 6. 才=材質, 人之能也, 'man's ability,' 'his natural powers.'

若夫 (in 2nd tone),—'as to,' 'in the case of.' 7. Compare Bk. II. Pt. I. vi. 4, 5. 恭敬之心, however, takes the place of 辭讓之心 there.

弗思耳 is the *apodosis* of a sentence, and the *protasis* must be supplied as in the translation. 舍

智也、仁、義、禮、智、非由外鑠我
也、我固有之也、弗思耳矣、故
曰、求則得之、舍則失之、或相
倍蓰、而無算者、不能盡其才
者也。^{八節}詩曰、天生蒸民、有物有
則、民之秉夷、好是懿德。孔子
曰、爲此詩者、其知道乎。故有
物、必有則、民之秉夷也、故好
是懿德。

furnished with them. And a different view is simply owing to want of reflection. Hence it is said, "Seek and you will find them. Neglect and you will lose them." Men differ from one another in regard to them;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their *natural* powers.

8. 'It is said in the Book of Poetry,

"Heaven in producing mankind,

Gave them their *various* faculties and relations with *their specific* laws.

These are the invariable rules of nature for all to hold,

And *all* love this admirable virtue."

Confucius said, "The maker of this ode knew indeed the principle of our nature!" We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue.'

-捨, 3rd tone. 或相倍云云, -與
善相去, 或一倍云云, 'they
lose them so that they depart from what is good,
some as far again as others, &c.' 8. 詩曰,
see the Shih-ching, III. Pt. III. Ode VI. st. 1,
where we have 蒸 for 蒸, and 彝 for 夷.
有物有則, - 'have things, have laws,'

but the things specially intended are our con-
stitution with reference to the world of sense,
and the various circles of relationship. The
quotation is designed specially to illustrate par. 5,
but the conclusion drawn is stronger than the
statement there. It is said the people actually
love (好, 4th tone), and are not merely con-
stituted to love, the admirable virtue.

一節

孟子曰富歲子弟多賴

凶歲子弟多暴非天之降

才爾殊也其所以陷溺其

心者然也今夫粳麥播種

而耰之其地同樹之時又

同淳然而生至於日至之

時皆熟矣雖有不同則地

有肥磽雨露之養人事之

不齊也故凡同類者舉相

二節

二節

CHAP. VII. 1. Mencius said, 'In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to any difference of their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned in evil.'

2. 'There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and, when the full time is come, it is all found to be ripe. Although there may be inequalities of produce, that is owing to the difference of the soil, as rich or poor, to the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business in reference to it.'

3. 'Thus all things which are the same in kind are like to one

7. ALL MEN ARE THE SAME IN MIND;—SAGES AND OTHERS. IT FOLLOWS THAT THE NATURE OF ALL MEN, LIKE THAT OF THE SAGES, IS GOOD.

1. 富歲, 'rich years,' = 豐年, 'plentiful years.' 賴 is given by Cháo, Ch'í as = 善, 'good,' and 暴 = 惡, 'evil.' But 暴 = the Mencian phrase—自暴, 'self-abandonment,' and there is the proper meaning of 賴, 'to depend on,' also in that term. 'In rich years, 子弟 (sons and brothers, i.e. the young whose characters are plastic) depend on the plenty and are good.' Temptations do not lead them from their natural bent. 爾殊

也,—the use of 爾 here is peculiar. Most take it as = 如此, 'thus;'—see Wang Yán-chih, in voc. Some take it in its proper pronominal meaning, as if Mencius in a lively manner turned to the young:—'It is not from the powers conferred by Heaven that you are different.' 然, 'so,' referring specially to the self-abandonment. 2. 粳麥 go together = 'barley.' 播種 (3rd tone, the noun), 'sow the seeds.' 耰, properly, 'a kind of harrow.' 日至, not 'the solstice,' but 'the days (i.e. the time, harvest-time) are come.' 3. 舉 =

似也。何獨至於人而疑之？聖
 人與我同類者。四節故龍子曰：不
 知足而爲屨，我知其不爲蕢
 也。五節屨之相似，天下之足同也。
 口之於味，有同耆也。易牙先
 得我口之所耆者也。如使口
 之於味也，其性與人殊，若犬
 馬之與我不同類也，則天下
 何耆皆從易牙之於味也？至
 於味，天下期於易牙，是天下

another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. 'In accordance with this the scholar Lung said, "If a man make hempen sandals without knowing *the size of people's feet*, yet I know that he will not make *them like baskets*." Sandals are all like one another, because all men's feet are like one another.

5. 'So with the mouth and flavours;—all mouths have the same relishes. Yî-yâ *only* apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yî-yâ in their relishes? In the matter of tastes all the people model themselves after Yî-yâ; that is, the mouths of all men are like one another.

皆，'all.' 何獨云云，'why only come to man and doubt it?'

4. 故，illustrating, not inferring. So, below; except perhaps in the last instance of its use. Of the Lung who is quoted nothing seems to be known;—see Bk. III. Pt. I. iii. 7. 屨，see Bk. III. Pt. I. iv. 1.

5. 耆=嗜。口之於味有同耆也，literally, 'The relation of mouths to tastes is that they have the same relishes.' Yî-yâ was the cook of the famous duke Hwan of Ch'i (B.C.

684-642), a worthless man, but great in his art.

先得云云，is better translated 'apprehended before me,' than 'was the first to apprehend,' &c., and *only* is evidently to be supplied.

如使口之於味，—the 口 here is to be understood with reference to Yî-yâ. 其

性，'its nature,' i. e. its likings and dislikings in the matter of tastes. 天下期於易

牙，一期，'to fix a limit,' or 'to aim at.'

之口相似也。惟耳亦然。至於
 聲，天下期於師曠，是天下之
 耳相似也。惟目亦然。至於
 都，天下莫不知其姣也。不知
 子都之姣者，無目者也。故曰，
 口之於味也，有同嗜焉；耳之
 於聲也，有同聽焉；目之於色
 也，有同美焉。至於心，獨無所
 同然乎？心之所同然者，何也？
 謂理也。義也。聖人先得我心

6. 'And so also it is with the ear. In the matter of sounds, the whole people model themselves after the music-master K'wang; that is, the ears of all men are like one another.

7. 'And so also it is with the eye. In the case of Tsze-tu, there is no man but would recognise that he was beautiful. Any one who would not recognise the beauty of Tsze-tû must have no eyes.

8. 'Therefore I say,—Men's mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognising the same beauty:—shall their minds alone be without that which they similarly approve? What is it then of which they similarly approve? It is, I say, the principles of our nature, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the deter-

6. 惟耳亦然。—惟 is here in the sense of our *but*, from *butan*, the connective particle, though it often corresponds to our other *but*, a disjunctive, or exceptive, = 'only.' 師曠, see Bk. IV. Pt. I. i. r. 7. Tsze-tû was the designation of Kung-sun O (公孫闕), an officer of Ch'ang about B.C. 700, distinguished for his beauty. See his villainy and death in the seventh chapter of the 'History of the Several States.' 8. 無所同然乎。—然 is to

be taken as a verb, 'to approve.' 謂 merely indicates the answers to the preceding question. It is not so much as 'I say' in the translation. 理 = 心之體, 'the mental constitution,' the moral nature, and 義 = 心之用, that constitution or nature, acting outwardly. 芻, 'hay,' 'fodder,' used for 'grass-fed animals,' such as sheep and oxen. 豢 = 'corn or rice-fed animals,' such as dogs and pigs.

之所同然耳。故理義之悅我心，猶芻豢之悅我口。

孟子

一節

子曰：牛山之木，嘗美矣，以

其郊於大國也。斧斤伐之，可以爲美乎？是其日夜之所息，雨露之所潤，非無萌蘖之生焉。牛羊又從而牧之，是以若彼濯濯也。人見其濯濯也，以爲未嘗有材焉。此豈山之性也哉？雖存乎人者，豈無仁義之心哉？其所以放

minations of righteousness are agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth.

CHAP. VIII. 1. Mencius said, 'The trees of the Niû mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, and when people now see it, they think it was never finely wooded. But is this the nature of the mountain?

2. 'And so also of what properly belongs to man;—shall it be said that the mind of any man was without benevolence and righteous-

8. HOW IT IS THAT THE NATURE PROPERLY GOOD COMES TO APPEAR AS IF IT WERE NOT SO;—FROM NOT RECEIVING ITS PROPER NOURISHMENT. 1. The Niû mountain was in the south-east of Ch'i. It is referred to the present district of Lin-tsze (臨淄) in the department of Ch'ing-châu.

以其郊於大國—以其所生之郊在于大國。可以爲美乎，—'could they be beautiful?' i.e. 'could

they retain their beauty?' 是其日夜之所息—the 是 is difficult;—'there is what they grow day and night,' the 息 referring to the 氣化生物, what we may call 'vegetative life.' The use of 濯濯 here is peculiar. 材=材木, 'trees of materials,' fine trees. 2. The connexion indicated by 雖,

其良心者，亦猶斧斤之於木也。旦而伐之，可以爲美乎？其日夜之所息，平旦之氣，其好惡與人相近也者，幾希，則其旦晝之所爲，有梏亡之矣。梏之反覆，則其夜氣不足以存；夜氣不足以存，則其違禽獸不遠矣。人見其禽獸也，而以爲未嘗有才焉者，是豈人

ness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—the *mind*—retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again, the restorative influence of the night is not sufficient to preserve the *proper goodness of the mind*; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, and when people *now* see it, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity?

although,' may be thus traced:—'Not only is such the case of the Niü mountain. Although we speak of what properly belongs to man (存=在), we shall find that the same thing obtains.' The next clause is to be translated in the past tense, the question having reference to a mind or nature, which has been allowed to run to waste. 其, 'he,' = 'a man.' 放=失. 良心, 'the good mental constitution or nature.' 平, 'even,' indicates the time that lies *evenly* between the night and day: It

is difficult to catch the exact idea conveyed by 氣, in this clause, and where it occurs below, the calm of the air, the corresponding calm of the spirit, and the moral invigoration from the repose of the night, being blended in it. The next clause is difficult. Ch'ao Ch'i makes it:—'The mind is not far removed in its likings and dislikings (好, 惡, both in 4th tone) from those which are proper to humanity.' The more common interpretation is that which I have given. 幾希, —see Bk. IV. Pt. II.

之情也哉。^{三節}苟得其養，無物不長。^{四節}苟失其養，無物不消。孔子曰：操則存，舍則亡，出入無時，莫知其鄉。惟心之謂與。^{一節}孟子曰：無或乎王之不智也。^{二節}雖有天下易生之物也，一日暴之，十日寒之，未有能生者也。吾見亦罕矣。吾退而寒之

3. 'Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.'

4. 'Confucius said, "Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place." It is the mind of which this is said!'

CHAP. IX. 1. Mencius said, 'It is not to be wondered at that the king is not wise!'

2. 'Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come

xix. 1. 旦晝—日間。3. 無物—物 embraces both things in nature, and the nature of man. 4. This is a remark of Confucius for which we are indebted to Mencius. 舍—捨。

出入云云，—its outgoing and incoming have no set time; no one knows its direction. 與，and tone, = 'is it not?' or an exclamation. This paragraph is thus expanded by Chü Hsi:—'Confucius said of the mind, "If you hold it fast, it is here; if you let it go, it is lost and gone: so without determinate time is its outgoing and incoming, and also without determinate place." Mencius quoted his words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and how it may not be left unnourished for an instant. Learners ought constantly to be exerting their strength to insure the pureness of its spirit, and the

settledness of its passion-nature, as in the calm of the morning, then will the mind always be preserved, and everywhere and in all circumstances its manifestations will be those of benevolence and righteousness.'

9. ILLUSTRATING THE LAST CHAPTER.—HOW THE KING OF CH'I'S WANT OF WISDOM WAS OWING TO NEGLECT AND BAD ASSOCIATIONS. 1. 或 is used for 惑, 'to be perplexed.' 乎 is an exclamation. The king is understood to be the king Hsüan of Ch'i; see I. ii. 2. 暴，^一 often written 曝, 'to dry in the sun,' here = 溫, 'to warm genially.' 未有云云，—the 未, 'not yet,' 'never,' puts the general truth as an inference from the past. 見，—the 4th tone, *hsien*. Chü Hsi points the last clause—吾，如有萌焉，何哉，'though there

者至矣。吾如有萌焉，何哉？^{○三節}
 夫弈之爲數，小數也。不專心
 致志，則不得也。弈秋，通國之
 善弈者也。使弈秋誨二人弈，
 其一人專心致志，惟弈秋之
 爲聽；一人雖聽之，一心以爲
 有鴻鵠將至，思援弓繳而射
 之，雖與之俱學，弗若之矣。爲
 是其智弗若與？曰：非然也。

all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it?

3. 'Now chess-playing is but a small art, but without his whole mind being given, and his will bent, to it, a man cannot succeed at it. Chess Ch'iu is the best chess-player in all the kingdom. Suppose that he is teaching two men to play.—The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ch'iu. The other, although *he seems to be* listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so.'

may be sprouts of goodness, what can I do?' In this way, 吾 and 何哉 are connected, and there is the intermediate clause between them, which is an unusual thing in Chinese. Feeling this difficulty, Ch'ao Ch'i makes 吾 the nominative to 有萌 and interprets,—'Although I wish to encourage the sprouting of his goodness, how can I do so?' I have followed this construction, taking the force of the terms, however, differently. 3. 今夫 (2nd tone), 云云,—now the character of chess-playing

as an art, is that it is a small art.' 奕秋,—Ch'iu was the man's name, and he was called Chess Ch'iu from his skill at the game. 鴻鵠, 'a great *ku*,' which is also called 'the heavenly goose' = the swan. 繳 (cho) 而射 (shih) 之;—see Analects, VII. xxvi. 爲 (4th tone) 是其智弗若與 (2nd tone),—'Is it because of this, the inferiority of his (natural) intelligence?' 是 and the following words being in apposition.

孟子^{一節}曰：魚，我所欲也；熊掌，亦我所欲也；二者不可得兼，舍魚而取熊掌者也。生，亦我所欲也；義，亦我所欲也；二者不可得兼，舍生而取義者也。生亦我所欲，所欲有甚於生者，故不為苟得也。死亦我所惡，所惡有甚於死者，故患有所不辟也。如使人之所欲莫甚於生，則凡可以得生者，何

CHAP. X. 1. Mencius said, 'I like fish, and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness.'

2. 'I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.'

3. 'If among the things which man likes there were nothing which he liked more than life, why should he not use every means

10. THAT IT IS PROPER TO MAN'S NATURE TO LOVE RIGHTEOUSNESS MORE THAN LIFE, AND HOW IT IS THAT MANY ACT AS IF IT WERE NOT SO. 1. 'Bear's palms' have been a delicacy in China from the earliest times. They require a long time, it seems, to cook them thoroughly. The king Ch'ang of Ch'ü, B.C. 625, being besieged in his palace, requested that he might have a dish of bear's palms before he was put to death, hoping that help would come while they were being cooked. 2. 生亦我所欲—the *亦* is retained from the preceding paragraph. We may render it by 'indeed.' 所欲, 云云, is to be translated indicatively. It is explanatory of the conclusion of the last paragraph,—舍生而取義 不為 (emphatic) 苟得, 'I won't do improper getting,' i. e. of life. The paraphrasts mostly say—不為苟且以得生, 'I will not act improperly to get life.' 患, 'sorrow,' 'calamity,' = danger of death. 辟 = 避. It seems better to construe as I have done, making 患 governed by 辟, than to make 患 = a clause by itself, and suppose 死 as the object of 辟.

不用也。使人之所惡莫甚於死者，則凡可以辟患者，何不爲也？由是則生，而有不用也；由是則可以辟患，而有不爲也。是故所欲有甚於生者，所惡有甚於死者，非獨賢者有是心也，人皆有之，賢者能勿喪耳。^{六節}一簞食，一豆羹，得之則生，弗得則死，噍爾而與之，行道

by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?

4. 'There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

5. 'Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. 'Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;—if they are offered with an insulting

4. I translate here differently both from Ch'ao Ch'i and Ch'ü Hsi. They take 由是 to be = 'From this righteousness-loving nature so displayed,' as if the paragraph were merely an inference from the two preceding. I understand the paragraph to be a repetition of the two preceding, and introductory to the one which follows. 由是則生, 'by this course (any particular course) there is life,' 而有不用, 'and yet in cases it is not used.' This gives a much easier and more legitimate construction. 5. 能勿喪 (4th tone),—stress must not be laid on the

能. 勿 is simply negative, not prohibitive. 6. 噍, 4th tone. 噍爾 is explained 咄咄之貌, 'the appearance of reproachful clamour,' but the 蹴爾 shows that more than the idea of 'appearance,' or demonstration is intended. 行道之人—乞人, below, and not simply 'any ordinary man upon the way,' as Ch'ü Hsi makes it. 不屑, see Bk. II. Pt. I. ix. 1.—This paragraph is intended to illustrate the 人皆有之 of the preceding. Even in the poorest and most distressed of men,

身死而不受，今爲所識窮
 今爲妻妾之奉爲之，鄉爲
 美爲之，鄉爲身死而不受，
 身死而不受，今爲宮室之
 所識窮乏者得我與鄉爲
 焉，爲宮室之美，妻妾之奉，
 義而受之，萬鍾於我何加
 人不屑也。萬鍾則不辨禮
 之人弗受，蹴爾而與之，乞

voice, even a tramper will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

7. 'And yet a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. 'In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the service of wives and concubines. The bounty that would

the 羞惡之心 will show itself. 7. 萬鍾—see Bk. II. Pt. II. x. 3. 萬鍾於我何加焉，—'what do they add to me?'

There is here a contrast with the case in the former paragraph, which was one of life or death. The large emolument was not an absolute necessity. But also there is the lofty, and true, idea, that a man's personality is something independent of, and higher than, all external advantages. The meaning is better brought out in English by changing the person from the first to the third. 爲妻妾之奉, 'because of the services of wives and concubines.' 妻妾 is plural as well as 妾, though according to

the law of China there could be only one wife, however many concubines there might be. 所

識窮乏者得我=所知識窮乏者感我之惠, 'that the poor of his acquaintance may be grateful for his kindness.

A gloss in the 四書味根錄 says:—'The thinking of the poor would seem to be a thought of kindly feeling, but the true nature of it is shown in the 得我, may get ME. The idea is not of benevolence, but selfishness.' 8. 鄉, the 4th tone, = 向. 爲, (th tone) 身死, 'for the body dying,' i.e. to save from dying. 是亦不可以已乎, —是 is

三節 孟子曰：「仁，人心也；義，人
 路也。舍其路而弗由，放其
 心而不知求，哀哉！人有雞
 犬放，則知求之；有放心而
 不知求，學問之道無他，求
 其放心而已矣。」
 三節 孟子曰：「今有無名之指，

have saved from death was not received, and *the emolument* is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—"Losing the proper nature of one's mind."

CHAP. XI. 1. Mencius said, 'Benevolence is man's mind, and righteousness is man's path.

2. 'How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. 'When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. 'The great end of learning is nothing else but to seek for the lost mind.'

CHAP. XII. 1. Mencius said, 'Here is a *man whose fourth finger* is bent and cannot be stretched out straight. It is not painful, nor

emphatic, = this large emolument, taken for such purposes.—For an example in point to illustrate par. 6, see the *Lî-chî*, II. Sect. II. iii. 17.

11. HOW MEN HAVING LOST THE PROPER QUALITIES OF THEIR NATURE SHOULD SEEK TO RECOVER THEM.

1. 'Benevolence is man's mind, or heart,' i.e. it is the proper and universal characteristic of man's nature, as the 正義 on Ch'ao Ch'î

says, 人人有之, 'all men have it.' 'Benevolence' would seem to include here all the other moral qualities of humanity. Ch'ü

Hsi says 仁者心之德; yet we have the usual Mencian specification of 'righteousness' along with it. 4. 學問之道, 一道 = 切

要, 'that which is most important in.'—The Chinese sages always end with the recovery of 'the old heart'; the idea of 'a new heart' is unknown to them. One of the Ch'ang says:—'The thousand words and ten thousand sayings of the sages and worthies are simply designed to lead men to get hold of their lost minds, and make them again enter their bodies. This accomplished, they can push their inquiries upwards, and from the lowest studies acquire the highest knowledge.'

12. HOW MEN ARE SENSIBLE OF BODILY, AND NOT OF MENTAL OR MORAL, DEFECTS. 1. 無名之指, 'the nameless finger,' i.e. the fourth, reckoning from the thumb as the first. It is

屈而不信，非疾痛害事也。如有能信之者，則不遠秦楚之路，爲指之不若人也。指不若人，則知惡之心，不若人，則不知惡，此之謂不知類也。

孟子曰：拱把之桐梓，人苟欲生之，皆知所以養之者，至於身而不知所以養之者，豈愛身不若桐梓哉？

does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ch'in to Ch'ü far to go to him; because his finger is not like the finger of other people.

2. 'When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—'Ignorance of the relative importance of things.''

CHAP. XIII. Mencius said, 'Anybody who wishes to cultivate the *t'ung* or the *tsze*, which may be grasped with both hands, perhaps with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *t'ung* or *tsze*? Their want of reflection is extreme.'

so styled, as of less use than the others, and less needing a name. 信—read as, and with the meaning of, 伸 (*shin*). 不遠秦楚之路—雖越秦楚相去之路，不以爲遠，'though he should pass over all the way between Ch'in and Ch'ü, he will not think it far.' 2. 不知類—'not knowing kinds,' or degrees. 類=等。

13. MEN'S EXTREME WANT OF THOUGHT IN REGARD TO THE CULTIVATION OF THEMSELVES. The *t'ung* and *tsze* resemble each other. The

latter is called by the Chinese 'the king of trees,' and its wood is well adapted for their block-engraving. Of the *t'ung* there are various arrangements, some making three kinds of it, some four, and some seven. The wood of the first kind, or white *t'ung* (白桐), is the best for making musical instruments like the lute. Breitschneider makes the *t'ung* to be the *paulownia*; and the *tsze*, the *rottlera Japonica*, or the *catalpa*. 至於身，一身，'the body,' but here 'the person,' the whole human being. 豈...哉—'is it to be supposed?' A supplementary note in the 備旨 says that 'by

弗思甚也。^{一節}孟子曰、人之於身也、兼所愛、兼所愛、則兼所養也、無尺寸之膚、不愛焉、則無尺寸之膚、不養也、所以考其善不善者、豈有他哉、於已取之而已矣。^{二節}體有貴賤、有大小、無以小害大、無以賤害貴、養其小者、爲小人、養其大者、爲大人。^{三節}今有場師、舍其梧櫟、養其櫟棘、

CHAP. XIV. 1. Mencius said, 'There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on* himself where it should be applied?

2. 'Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3. 'Here is a plantation-keeper, who neglects his *wú* and *chíd*, and cultivates his sour jujube-trees;—he is a poor plantation-keeper.

nourishing the 身 here is intended the ruling of the mind, to nourish our inner man, and paying careful attention to the body, to nourish our outer man.'

14. THE ATTENTION GIVEN BY MEN TO THE NOURISHMENT OF THE DIFFERENT PARTS OF THEIR NATURE MUST BE REGULATED BY THE RELATIVE IMPORTANCE OF THOSE PARTS. 1. 身,—as in the last chapter, but with more special reference to the body. 兼所愛, 'unites what he loves,'

i.e. loves all. 尺寸, 'a cubit or an inch,' but the meaning is—the least bit of,—our 'an inch.' 所以考, 云云, requires to be

supplemented a good deal in translating. The meaning is plain:—A man is to determine for himself, by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last paragraphs of *Analects*, VI. xxviii. 2. 體, 'the members of the body,' but the character, like 身, is to be understood with a tacit reference to the mental part of our constitution as well. 3. The 場人 was an officer under the Cháu dynasty, who had the superintendence of the ruler's plantations and orchards;—see the Cháu Li, II. Pt. XVI. xxiii. 1. The *wú* (the *sterculia plataniifolia*, according to Bretschneider) and the

則爲賤場師焉。養其一指而失其肩背，而不知也，則爲狼疾人也。飲食之人，則人賤之矣。爲其養小以失大也。飲食之人，無有失也，則口腹豈適爲尺寸之膚哉？

一節
 公都子問曰：鈞是人也，或爲大人，或爲小人，何也？孟子曰：從其大體爲大人，從其小體爲小人。鈞是人也，或從

二節
 三節
 四節
 五節
 六節

4. 'He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing *that he is doing so*, is a man *who resembles* a hurried wolf.

5. 'A man who *only* eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.

6. 'If a man, *fond of his eating and drinking*, were not to neglect *what is of more importance*, how should his mouth and belly be considered as no more than an inch of skin?'

CHAP. XV. 1. The disciple Kung-tû said, 'All are equally men, but some are great men, and some are little men;—how is this?' Mencius replied, 'Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men.'

2. Kung-tû pursued, 'All are equally men, but some follow

chia are used like *t'ung* and *tsze* in the last chapter; or, as some make out, the *sterculia platanifolia* and the *catalpa japonica*. Two valuable trees are evidently intended by them.

棘 棘 *go* together, 棘 indicating the species. 棘 is generally used with the general meaning of thorns;—but it here indicates a kind of small wild date-tree. The date-tree proper is 棗; this wild tree, 棘; the different forms indicating the *high* tree and the *low bushy* shrub respectively. See the 集證, in loc. 4. 失 =

遺. 狼疾, 'a wolf hurried,' i. e. chased, and so unable to exercise the quick sight for which it is famous. 6. The meaning is that the parts considered small and ignoble may have their due share of attention, if the more important parts are first cared for, as they ought to be.

15. HOW SOME ARE GREAT MEN, LORDS OF REASON, AND SOME ARE LITTLE MEN, SLAVES OF SENSE. 1. 鈞 = 均, 'all equally.' 體, 'the members,' but here, more evidently than in the last chapter, it is spoken of our whole constitution—mental as well as physical. 2. 耳目之官, 'the offices of the ears and eyes.' We might

其大體或從其小體，何也？曰：耳目之官不思，而蔽於物；物交物，則引之而已矣。心之官則思，思則得之，不思則不得也。此天之所與我者，先立乎其大者，則其小者不能奪也。此爲大人而已矣。

孟子曰：有天爵者，有

that part of themselves which is great, and some follow that part which is little;—how is this?’ Mencius answered, ‘The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things*; by neglecting to think, it fails to do this. These—the senses and the mind—are what Heaven has given to us. Let a man first stand fast in *the supremacy* of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.’

CHAP. XVI. 1. Mencius said, ‘There is a nobility of Heaven,

suppose that the senses are so styled, as being conceived to be subject to the control of the ruling mind. We have below, however, the expression 心之官, and 官 is to be taken in both cases as = ‘prerogative,’ ‘business.’ Ch’ao Ch’i and his glossarist do not take 耳目之官 as the subject of 思 in 不思, but interpret thus:—‘The senses, if there be not the exercise of thought by the mind, are obscured by external things.’ But the view of Ch’ü Hsi, as in the translation, is preferable. It is very evident that 心 indicates our whole mental constitution. 物交物.—the first 物 is the external objects, what is heard and seen; the second denotes the senses themselves, which are only things. 引之而已.—而已 = ‘as a matter of course.’ 得之.—之 = 事物之理, ‘the mind apprehends the true nature of the

objects of sense,’ and of course can guard against their deluding influence. 其大者, ‘his what is great,’ the nobler part of his constitution, i.e. the mind.—Kung-tü might have gone on to inquire,—‘All are equally men. Some stand fast in the nobler part of their constitution, and some allow its supremacy to be snatched away by the inferior part. How is this?’ and Mencius would have tried to carry the difficulty a step farther back, and after all have left it where it originally was. His saying that the nature of man is good may be reconciled with the doctrines of evangelical Christianity, but his views of human nature as a whole are open to the three objections stated in the note to the twenty-first chapter of the *Chung Yung*.

16. THERE IS A NOBILITY THAT IS OF HEAVEN, AND A NOBILITY THAT IS OF MAN. THE NEGLECT OF THE FORMER LEADS TO THE LOSS OF THE LATTER.

1. 忠 is the heart true in itself, loyal to benevolence and righteousness, and 信 is the conduct

人爵者仁義忠信樂善
不倦此天爵也公卿大
夫此人爵也古之人修
其天爵而人爵從之今
之人修其天爵以要人
爵既得人爵而棄其天
爵則惑之甚者也終亦
必亡而已矣。
孟子曰欲貴者人之
同心也人人有貴於己

and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in *these* virtues;—these constitute the nobility of Heaven. To be a kung, a ch'ing, or a tâ-fû;—this constitutes the nobility of man.

2. 'The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. 'The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw away the other:—their delusion is extreme. The issue is simply this, that they must lose *that nobility of man* as well.'

CHAP. XVII. 1. Mencius said, 'To desire to be honoured is the common mind of men. And all men have in themselves that which is *truly* honourable. Only they do not think of it.

true to them. 公卿大夫.—see Bk. V.

Pt. II. ii. 3-7. 3. 要, the 1st tone, = 求;

'their delusion is extreme,'—this is well set forth in the 日講:—夫修天爵以

要人爵是脩之之日原先有

棄之之心已不免於惑矣

至得人爵而棄天爵是得

之之後並不及要之之時

則惑之甚者也 'Now when the

nobility of Heaven is cultivated in order to

seek for the nobility of man, at the very time

it is cultivated, there is a previous mind to

throw it away;—showing the existence of

delusion. Then when the nobility of man has

been got, to throw away the nobility of Heaven, exhibits conduct after attainment not equal to that in the time of search, so that the delusion is extreme.' 終亦必亡而已矣—

亡 has reference to the nobility of man, and

is best translated as an active verb, to which the

亦 also points.—Many commentators observe

that facts may be referred to, apparently inconsistent with the assertions in this chapter, and

then go on to say that such inconsistency is but a lucky accident; the issue *should* always be as

Mencius says. Yes; but all moral teachings must be imperfect where the thoughts are

bounded by what is seen and temporal.

17. THE TRUE HONOUR WHICH MEN SHOULD

DESIRE. 1. 爵 in the last chapter is the

material dignity; 貴 in this is the honour,

者弗思耳。人之所貴者，非良貴也。趙孟之所貴，趙孟能賤之。詩云：『既醉以酒，既飽以德，言飽乎仁義也，所以不願人之膏粱之味也。』令聞廣譽施於身，所以不願人之文繡也。
 孟子曰：『仁之勝不仁也，猶水勝火。今之爲仁者，猶以一杯水，救一車薪之火。』

2. 'The honour which men confer is not good honour. Those whom Chão the Great ennobles he can make mean again.'

3. 'It is said in the Book of Poetry,

"He has filled us with his wine,

He has satiated us with his goodness."

"Satiated us with his goodness," that is, satiated us with benevolence and righteousness, and he who is so satiated, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men.'

CHAP. XVIII. 1. Mencius said, 'Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practise benevolence *do it* as if with one cup of water they could save a whole waggon-load of fuel which was on fire, and when

such as springs from such dignity. 2. 人之

所貴，一人 here and in the next paragraph refers to those who confer dignities. It is not to be understood—'what men consider honour.'

趙孟，'Chão, the chief.' This title was borne by four ministers of the family of Chão, who at different times held the chief sway in Tsin. They were a sort of 'king-making War-wicks.' In the time of Mencius, the title had become associated with the name of the house.

3. 詩云，—see the Shih-ching, III. ii. Ode

III. st. i. The ode is one responsive from 'his fathers and brethren' to the sovereign who has

entertained them. Mencius's application of it is a mere accommodation.

18. IT IS NECESSARY TO PRACTISE BENEVOLENCE WITH ALL ONE'S MIGHT. THIS ONLY WILL PRESERVE

IT. 1. 不熄，則謂之，一謂之 = 'were to say of it.' 與 is said by Chû Hsi to = 助，

'to aid.' The 甚 is joined to 與， and not to 不仁. Bad men seeing the ineffectiveness

of feeble endeavours to do good are only encouraged in their own course. This mean-

ing of 與 is found elsewhere. Chão Ch'i

interprets:—'This also is worse than the case of those who practise what is not benevolent.'

But both the sentiment and construction of

也。不熄，則謂之水不勝火。此又與於不仁之甚者也。亦終必亡而已矣。^{二節}
 孟子曰：五穀者，種之美者也。苟爲不熟，不如荑稗。夫仁亦在乎熟之而已矣。^{一節}
 孟子曰：羿之教人射，必至於穀，學者亦必志於穀。大匠誨人，必以規矩，學者亦必以規矩。

the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. 'The final issue will simply be this—the loss of *that small amount of benevolence.*'

CHAP. XIX. Mencius said, 'Of all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *t'í* or the *pái*. So, the value of benevolence depends entirely on its being brought to maturity.'

CHAP. XX. 1. Mencius said, 'Î, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.'

2. 'A master-workman, in teaching others, uses the compass and square, and his pupils do the same.'

this are more difficult than the other. 2. Compare chapter xvi. 3.

19. BENEVOLENCE MUST BE MATURED. 1. 'The five kinds of grain;'—see Bk. III. Pt. I. iv. 7. The *t'í* and *pái* are two plants closely resembling one another. They are a kind of spurious grain, 'yielding a rice-like seed, but small. They are to be found at all times, in wet situations and dry, and when crushed and roasted, may satisfy the hunger in a time of famine.' Mencius's vivacity of mind and readiness at illustration lead him at times to broad unguarded statements, of which this seems to be one.

20. LEARNING MUST NOT BE BY HALVES. 1. Î,—see Bk. IV. Pt. II. xxiv. 1. 志—used as 期, in chap. vii. 5. 必志, 'found it necessary to,' or simply the past tense emphatic. So, in the next paragraph. 2. 大匠=工師, 'a master-workman.' Chü Hsi says:—'This chapter shows that affairs must be proceeded with according to their laws, and then they can be completed. But if a master neglect these, he cannot teach; and if a pupil neglect these, he cannot learn. In small arts it is so:—how much more with the principles of the sages!'

KAO TSZE. PART II.

告子章句下
 第一章 一節 任人有問屋廬
 子曰禮與食孰重。
 曰禮重。色^{二節}與禮孰
 重。曰禮重。曰以禮
 食則飢而死不以
 禮食則得食必以
 禮乎親迎則不得
 妻不親迎則得妻。
 必親迎乎屋廬子^{四節}

CHAPTER I. 1. A man of Zǎn asked the disciple Wú-lú, saying, 'Is an observance of the rules of propriety in regard to eating, or eating merely, the more important?' The answer was, 'The observance of the rules of propriety is the more important.'

2. 'Is the gratifying the appetite of sex, or the doing so only according to the rules of propriety, the more important?' The answer again was, 'The observance of the rules of propriety in the matter is the more important.'

3. The man pursued, 'If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they still be observed in such a case? If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he still observe the rule in such a case?'

4. Wú-lú was unable to reply to these questions, and the next

1. THE IMPORTANCE OF OBSERVING THE RULES OF PROPRIETY, AND, WHEN THEY MAY BE DISREGARDED, THE EXCEPTION WILL BE FOUND TO PROVE THE RULE. EXTREME CASES MAY NOT BE PRESSED TO INVALIDATE THE PRINCIPLE. 1. 任 (in 2nd tone) was a small State, referred to the present Tsi-ning (濟寧) ch'au, of the department of Yen-ch'au, in Shan-tung. It was not far from Mencius's native State of Ts'au, the distance being only between twenty and thirty li. The disciple Wú-lú, who is said to have published books on the doctrines of Láo-tsze, was a native of the State of Tsin. His name was

Lien (連). His questions are not to be understood of propriety in the abstract, but of the rules of propriety understood to regulate the other things which he mentions. 2. 色 is to be understood as in the translation, and this is its common signification in Mencius. I include the 曰禮重, in this paragraph. 3. 以禮食,—see the Li Ch'í, XXVII. 26, et al. 親迎 (4th tone),—see the Li Ch'í, XXVII. 38. 4. 之鄒,—之=往. Ch'ao Ch'í

不能對明日之鄒以告孟子。孟子曰：於答是也何有？^{五節}不揣其本而齊其末，方寸之木，可使高於岑樓。^{六節}金重於羽者，豈謂一鈞金與一輿羽之謂哉？^{七節}取食之重者，與禮之輕者，而比之，奚翅食重，取色之重者，與禮之輕者，而比之，奚翅色重。^{八節}往應之曰：紵兄之臂而奪之

lay he went to Tsâu, and told them to Mencius. Mencius said, 'What difficulty is there in answering these inquiries?'

5. 'If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.'

6. 'Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon-load of feathers?'

7. 'If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? So, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?'

8. 'Go and answer him thus, "If, by twisting your elder brother's

reads 於 as 烏 (*wú*, 1st tone), making it an exclamation—'oh!' 5. 揣 'to measure, or feel with the hand.' 本 and 末 are used for 下 and 上. 岑 (*ch'ân*), 'a high and pointed small hill.' Ch'ao Ch'i takes 岑樓 together as meaning 'a peaked ridge of a hill,' and the dictionary gives this signification to the phrase. The view of Ch'ü Hsi, which I have followed,

is better. 6. 金...者, 一者 indicates the clause to be a common saying, and carries us on to some explanation of it. 豈謂...之謂, 'How does it say (mean) the saying (meaning) of the gold of one hook, and the feathers of one waggon?' Compare Bk. I. Pt. I. vii. 10. 7. 奚翅 (= 啻) = 何但. 8. 紵 (read *ch'ân*, 3rd tone), both by Ch'ao Ch'i and Ch'ü Hsi, is explained by 戾, 'to bend.' I prefer

食則得食，不糝，則不得食，則將糝之乎？踰東家牆而摟其處子，則得妻，不摟，則不得妻，則將摟之乎？

曹交問曰：人皆可以爲堯舜，有諸？孟子曰：然。交聞文王十尺，湯九尺，今交九尺四寸，以長，食粟而已，如何則可？曰：奚

arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get anything to eat, will you so twist his arm? If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?"

CHAP. II. 1. Chiào of Tsão asked Mencius, saying, 'It is said, "All men may be Yâos and Shuns;"—is it so?' Mencius replied, 'It is.'

2. Chiào went on, 'I have heard that king Wăn was ten cubits high, and T'ang nine. Now I am nine cubits four inches in height. But I can do nothing but eat my millet. What am I to do to realize that saying?'

3. Mencius answered him, 'What has this—the question of size—

the first meaning of the character given in the dictionary,—that of 轉, 'to turn,' here

= 'to twist.' 而奪之食,—here 奪 is followed by two objectives, 之 being = 'from him.' Julien errs strangely in rendering 'Si, rumpens fratris majoris brachium, rapias illud comedendum.' 東家牆, 'the wall of the house on the east,' i.e. a neighbour's wall. 東家

is a common designation for the master of a house; and I do not know of any instance of its use by a writer earlier than Mencius.

處 (3rd tone) 子, 'a virgin daughter,' one dwelling in the harem. 子, as sometimes elsewhere, is feminine.

2. ALL MAY BECOME YÂOS AND SHUNS, AND TO

BECOME SO, THEY HAVE ONLY SINCERELY, AND IN THEMSELVES, TO CULTIVATE YÂO AND SHUN'S PRINCIPLES AND WAYS. 1. Chão Ch'i says that Chiào was a brother of the prince of Ts'ao, but the principality of Ts'ao had been extinguished before the time of Mencius. The descendants of the ruling house had probably taken their surname from their ancient patrimony. Ts'ao is referred to the present district of Ting-t'ao (定陶) in the department of Tsão-châu, in Shan-tung.

有諸,—compare Bk. I. Pt. II. ii. 1, et al. 2. On the heights mentioned here, see Analects, VIII. vi. 以長, 'for my height.'

The 以, however, may be taken as simply euphonic. Chiào's idea is, that physically he was between Wăn and T'ang, who might be considered as having become Yâos or Shuns, and therefore he also might become such, if he

有於是亦爲之而已矣。有
人於此力不能勝一匹雛。
則爲無力人矣。今日舉百
鈞則爲有力人矣。然則舉
烏獲之任是亦爲烏獲而
已矣。夫人豈以不勝爲患
哉。弗爲耳。徐行後長者謂
之弟。疾行先長者謂之不
弟。夫徐行者豈人所不能
哉。所不爲也。堯舜之道孝

to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was *then* a man of no strength. But to-day he says, "I can lift 3,000 catties' weight," and he is a man of strength. And so, he who can lift the weight which Wû Hwo lifted is just another Wû Hwo. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. 'To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do. The course of Yáo and Shun was simply that of filial piety and fraternal duty.

were shown the right way. 3. 於是,—是 referring to the height, or body generally. 爲之,—之 referring to Yáo and Shun. 匹, is said to be an abbreviation for 鷓鴣, = 鷓, 'a wild duck.' I do not see why it should not be taken simply as a numeral or classifier, and 一匹雛 = 'a chicken.' Wû Hwo was a man noted for his strength. He is mentioned in connexion with the king Wû of Ts'in (B.C. 309–306). Accounts go that he made light of 30,000 catties! 4. 後 and 先 (4th tone) are verbs; 弟 = 悌. Chû Hsi here quotes from

the commentator Ch'ân (陳氏):—'Filial piety and fraternal duty are the natural outgoings of the nature, of which men have an intuitive knowledge, and for which they have an intuitive ability (良知良能). Yáo and Shun showed the perfection of the human relations, but yet they simply acted in accordance with this nature. How could they add a hair's point to it?' He also quotes another (陽氏), who says:—'The way of Yáo and Shun was great, but the pursuit of it lay simply in the rapidity or slowness of their walking and stopping, and not in things that were very high and difficult. It is present to the common people in their daily usages, but they do not

弟而已矣。^{五節}子服堯之服，誦堯之言，行堯之行，是堯而已矣。子服桀之服，誦桀之言，行桀之行，是桀而已矣。^{六節}曰：交得見於鄒君，可以假館，願留而受業於門。^{七節}曰：夫道若大路然，豈難知哉？人病不求耳。子歸而求之，有餘師。^{一節}公孫丑問曰：高子曰：小弁，小人之詩也。孟子曰：何以言

5. 'Wear the clothes of Yáo, repeat the words of Yáo, and do the actions of Yáo, and you will just be a Yáo. And, if you wear the clothes of Chieh, repeat the words of Chieh, and do the actions of Chieh, you will just be a Chieh.'

6. Chiáo said, 'I shall be having an interview with the prince of Tsáu, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.'

7. Mencius replied, 'The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers.'

CHAP. III. 1. Kung-sun Ch'áu asked *about an opinion of the scholar Káo*, saying, 'Káo observed, "The Hsiao P'ân is the ode of a little man."' Mencius asked, 'Why did he say so?' 'Because of the murmuring *which it expresses*,' was the reply.

know it.' 5. The meaning is simply—Imitate the men, do what they did, and you will be such as they were. 6. 交得見 (4th tone), —it is better not to translate this conditionally, as it shows how Chiáo was presuming on his nobility. 7. 夫道, 'Now, the way'—i.e. the way of Yáo and Shun, or generally 'of truth.'

3. EXPLANATION OF THE ODES HSLÃO P'ÂN AND K'AI FANG. DISSATISFACTION WITH A PARENT IS NOT NECESSARILY UNFILIAL. 1. Káo appears to

have been a disciple of Tsze-hsiâ, and lived to Mencius's time. From the expression 高叟 in par. 2, it is plain, he is not to be confounded with Mencius's own disciple of the same surname, mentioned in Bk. II. Pt. II. xii. 2. 小弁,—see the Shih-ching, II. v. Ode III. 3. The ode is commonly understood to have been written by the master of î-ch'ü (宜白), the son and heir-apparent of the sovereign Yü (B.C. 780-770). Led away by the arts of a

怨^{四節}曰凱風親之過小者
 爲詩也^{〇三節}曰凱風何以不
 親仁也固矣夫高叟之
 也小弁之怨親親也親
 涕泣而道之無他戚之
 兄關弓而射之則已垂
 而道之無他疏之也其
 關弓而射之則已談笑
 爲詩也有人於此越人
 之曰怨^{二節}曰固哉高叟之

2. Mencius answered, 'How stupid was that old Kào in dealing with the ode! There is a man here, and a native of Yüeh bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly,—for no other reason but that he is not related to me. But if my own brother be bending his bow to shoot the man, then I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaction expressed in the Hsiao P'ân is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kào's criticism on the ode.'

3. Ch'âu then said, 'How is it that there is no dissatisfaction expressed in the K'ai Fäng?'

4. Mencius replied, 'The parent's fault referred to in the K'ai

mistress, the sovereign degraded Î-ch'ü and his mother, and the ode expresses the sorrow and dissatisfaction which the son could not but feel in such circumstances. Chão Ch'î, however, assigns it another authorship, but on this and other questions, connected with it, see the Shih-ching, *in loc.* 2. 固 is explained by Chão Ch'î by 陋, 'narrow,' and by Chü Hsi by 執滯不通, 'bigoted and not penetrating.'

爲詩=治詩 有人...戚之,— here 已 is to be understood of the speaker or beholder, and 其兄 of his—the speaker's—brother. In 道 (=言, the verb) 之, 疏之, 戚之, 之 refers to the shooter. 關 read wan, = 彎. The paraphrast of Chão Ch'î

points, however, and understands differently—'Here is a man of Yüeh, who is about to be shot by another man. I see it and advise the man not to shoot, but coolly and smilingly, because I am not related to the man of Yüeh. But if my brother is about to be shot, &c.' This is ingenious, but not so apt to the subject of the Hsiao P'ân. When native scholars can construe a passage so differently, we may be sure it is not very definitely expressed. 3. 凱風,—see the Shih-ching, I. iii. Ode VII. The ode is supposed to be the production of seven sons, bewailing the conduct of their widowed mother, who could not live quietly and chastely at home, but they take all the blame to themselves, and express no dissatisfaction with her. 4. We must think there was room enough for dissatisfaction in both cases. And indeed, many commentators say that the received account of the subject of the K'ai Fäng must be wrong, or that Mencius's decision on it is

也。小弁，親之過大者也。親之過大，而不怨，是愈疏也。親之過小，而怨，是不可磯也。愈疏，不孝也。不可磯，亦不孝也。孔子曰：舜其至孝矣，五十而慕。

宋^{一節} 桎將之楚，孟子遇於石丘^{二節}。曰：先生將何之？曰：吾聞秦楚構兵，我將見楚王，說而罷之。楚王不悅，我將

Fāng is small; that referred to in the Hsiào P'ân is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5. 'Confucius said, "Shun was indeed perfectly filial! And yet, when he was fifty, he was full of longing desire about his parents."'

CHAP. IV. 1. Sung K'ang being about to go to Ch'û, Mencius met him in Shih-ch'û.

2. 'Master, where are you going?' asked *Mencius*.

3. K'ang replied, 'I have heard that Ch'in and Ch'û are fighting together, and I am going to see the king of Ch'û and persuade him to cease hostilities. If he shall not be pleased *with my advice*,

absurd. But here again, see the Shih-ching, *in loc.* 愈疏, 'mores' (if we had such a verb), 'the distance.' The father's act was unkind; if the son responded to it with indifference, that would increase the distance and alienation between them.

是不可磯也, —the three characters 是不可磯 are to be taken together. The mother is compared to a rock or stone in a stream, and the sons to the water fretting about it. But the case in the text is one where the children's affections should flow on undisturbed. 5. Compare Bk. V. Pt. I. i.

4. MENCIUS'S WARNINGS TO SUNG K'ANG ON THE ERROR AND DANGER OF COUNSELLING THE PRINCES FROM THE GROUND OF PROFIT, THE PROPER GROUND BEING THAT OF BENEVOLENCE AND RIGHTEOUSNESS. Compare Bk. I. Pt. I. i, *et al.* 1. K'ang was one of the travelling scholars of the times, who went from State to State, making it their business to counsel (說, *shiu*, 4th tone) the princes, with a view for the most part, though not apparently with him, to exalt themselves. Shih-ch'û was in the State of Sung. Here, and also in the next paragraph, 之 is the verb.

3. 構(-戰)兵 = 'battling weapons.' 罷

見秦王說而罷之。二王我將有
四節所遇焉。曰：軻也。請無問其詳。願
聞其指。說之。將何如。曰：我將言
其不利也。曰：先生之志則大矣。
五節先生之號則不可。先生以利說
秦楚之王，秦楚之王悅於利，以
罷三軍之師，是三軍之士樂罷
而悅於利也。為人臣者，懷利以
事其君，為人子者，懷利以事其
父，為人弟者，懷利以事其兄，是

I shall go to see the king of Ch'in, and persuade him in the same way. Of the two kings I shall *surely* find that I can succeed with one of them.'

4. Mencius said, 'I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?' K'ang answered, 'I will tell them how unprofitable their course is to them.' 'Master,' said Mencius, 'your aim is great, but your argument is not good.'

5. 'If you, starting from the point of profit, offer your persuasive counsels to the kings of Ch'in and Ch'ü, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation of war, and find their pleasure in the pursuit of profit. Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration:—and the issue will be, that, abandoning benevolence and

之, 'make an end of it.' 所遇—see Bk. I. the two States. 號—I take the word 'argu-
Pt. II. xv. 3. 4. 請=our 'if you'll allow me.' ment' from Julien. The gloss in the 備旨
Then follows—'not asking the particulars, I is—號是不利之名號, '號 is the
should like,' &c. 其不利—其 refers to name and title of *unprofitable*. 5. 三軍之

君臣、父子、兄弟、終去仁義、懷利以相接、然而不亡者、未之有也。^{六節}先生以仁義說秦楚之王、秦楚之王、悅於仁義、而罷三軍之師、是三軍之士、樂罷而悅於仁義也、爲人臣者、懷仁義以事其君、爲人子者、懷仁義以事其父、爲人弟者、懷仁義以事其兄、是君臣、父子、兄弟、去利、懷仁義以相接也、然而不王者、未之有也、何

righteousness, sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state of society, without ruin being the result of it.

6. 'If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ch'in and Ch'ü, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping from war, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way:—and so, sovereign and minister, father and son, elder brother and younger, abandoning the thought of profit, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state of society, without the State where it prevailed rising to the royal sway. Why must you use that word "profit?"'

師, 'the multitudes of the three armies;' (4th tone) 者未之有,—here the translation needs to be supplemented considerably. 士 embraces both 'officers and soldiers.' 6. 然而不王

必曰利。
 孟子居鄒，季任爲任處
 守，以幣交，受之而不報。
 於平陸，儲子爲相，以幣交，
 受之而不報。他日，由鄒之
 任，見季子，由平陸之齊，不
 見儲子。屋廬子喜曰：「連得
 閒矣。」問曰：「夫子之任，見季
 子之齊，不見儲子，爲其爲
 相與？」曰：「非也。書曰：『享多儀。』」

CHAP. V. 1. When Mencius was residing in Tsâu, the younger brother of the chief of Zǎn, who was guardian of Zǎn at the time, paid his respects to him by a *present* of silks, which Mencius received, not *going* to acknowledge it. When he was sojourning in P'ing-lû, Ch'û, who was prime minister of the State, sent him a similar present, which he received in the same way.

2. Subsequently, going from Tsâu to Zǎn, he visited the guardian; but when he went from P'ing-lû to the capital of Ch'î, he did not visit the minister Ch'û. The disciple Wû-lû was glad, and said, 'I have got an opportunity to obtain some instruction.'

3. He asked accordingly, 'Master, when you went to Zǎn, you visited the chief's brother; and when you went to Ch'î, you did not visit Ch'û. Was it not because he is *only* the minister?'

4. Mencius replied, 'No. It is said in the Book of History, "In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal

5. HOW MENCIUS REGULATED HIMSELF IN DIFFERENTLY ACKNOWLEDGING FAVOURS WHICH HE RECEIVED. 1. 季任, and 季子 below, look much as if the former were the surname and name of the individual spoken of, yet Ch'ao Ch'î's explanation of the terms, which is that followed in the translation, is no doubt correct. 任,—see chap. i. 以幣交,—see Bk. V. Pt. II. iv. 不報=不往報. 平陸, —see Bk. II. Pt. II. vi. i. 2. The two 之 here, and in the next paragraph=往之齊, 'went to Ch'î,' i.e. to the capital of the State, as P'ing-lû was in Ch'î. 閒,—chien, 3rd tone. 連 (Wû-lû's name) 得閒=連得其閒隙而問, 'I have got an opportunity' (literally, crevice), 'to ask.' 4. 書曰,—see the Shû-ching, V. xii. 12, but in the classic the last clause 惟不役志于享 is not explanatory of the preceding, but is itself the first clause of a new sentence. See the Shû-

儀不及物曰不享惟不役
志于享爲其不成享也屋^{六節}
盧子悅或問之屋盧子曰
季子不得之鄒儲子得之
平陸^{一節}。
淳于髡曰先名實者爲
人也後名實者自爲也夫
子在三卿之中名實未加
於上下而去之仁者固如
此乎孟子曰居下位不以

to the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering."

5. 'This is because the things so offered do not constitute an offering to a superior.'

6. Wû-lû was pleased, and when some one asked him *what Mencius meant*, he said, 'The younger of Zǎn could not go to Tsâu, but the minister Ch'û might have gone to P'ing-lû.'

CHAP. VI. 1. Shun-yü K'wân said, 'He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers of the State, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?'

2. Mencius replied, 'There was Po-î;—he abode in an inferior

ching, in loc. 5. This is Mencius's explanation of the passage quoted. 6. The guardian of a State could not leave it to pay a visit in another. There was no reason, however, why Ch'û should not have paid his respects to Mencius in person.

6. How MENCIUS REPLIED TO THE INSINUATIONS OF SHUN-YÜ K'WÂN, CONDEMNING HIM FOR LEAVING OFFICE WITHOUT ACCOMPLISHING ANYTHING. 1. Shun-yü K'wân,—see Bk. IV. Pt. I. xvii. That chapter and the notes should be read along with this. 名 and 實 are not here opposed to each other, as often,—'name' and 'reality.' The 'name' here is the fame of the 'reality.' 爲人, 'with a regard to others,' i.e. such a man's motive in public life is to benefit others.

自爲—爲己, 'with a regard to himself,' i.e. such a man's motive is to cultivate his own good and excellence. 上 refers to the prince;

下 refers to the people. 仁者,—it is assumed that the fact of Mencius's being among the high ministers of State took him out of the category of those who made themselves their aim in life, and the 仁者 therefore is a hit of the questioner. Throughout the chapter, 仁 has perhaps more the idea of perfect virtue, free from all selfishness, than of benevolence. 2. Po-î, &c., see Bk. V. Pt. II. i, with the other references there given. That Í Yin went five

賢事不肖者，伯夷也。五就湯，
五就桀者，伊尹也。不惡汙君，
不辭小官者，柳下惠也。三子
者，不同道，其趨一也。一者，何
也？曰：仁也。君子亦仁而已矣，
何必同？曰：魯繆公之時，公儀
子爲政，子柳子思爲臣，魯之
削也，滋甚。若是乎，賢者之無
益於國也？曰：虞不用百里奚
而亡，秦穆公用之而霸，不用

situation, and would not, with his virtue, serve a degenerate prince. There was Í Yin;—he five times went to T'ang, and five times went to Chieh. There was Húi of Liú-hsiâ;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—"To be perfectly virtuous." And so it is simply after this that superior men strive. Why must they all *pursue* the same *course*?"

3. K'wán pursued, 'In the time of the duke Mû of Lû, the government was in the hands of Kung-i, while Tsze-liú and Tsze-sze were ministers. And yet, the dismemberment of Lû then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!'

4. Mencius said, 'The prince of Yü did not use Pâi-lî Hsí, and thereby lost his State. The duke Mû of Chin used him, and became chief of all the princes. Ruin is the consequence of not employing

times to T'ang, and five times to Chieh is only mentioned here, however. He went to T'ang, it is said, in consequence of the pressing urgency of his solicitations, and then T'ang sent him to the tyrant to warn and advise him. Nothing could be farther at first from the wish of them both than to dethrone Chieh. 趨, 'to run,' used figuratively, 4th tone. 3. In this paragraph, K'wán advances in his condemnation of Mencius. At first he charged him with having left his office before he had

accomplished anything. Here he insinuates that though he had remained, he would not have served the State. Tsze-liú is the Hsieh Liú of Bk. II. Pt. II. xi; compare that chapter with this. Kung-i (named 休) was prime minister of Lû, a man of merit and principle. Mencius might have denied the fact alleged by K'wán, of the increased dismemberment of Lû under duke Mû. 4. Pâi-lî Hsí,—see Bk. V. Pt. I. ix. 用, 不用,—the 'using' means follow-

賢則亡、削、何可得與。曰：昔者王豹處於淇，而河西善謳；驪駒處於高唐，而齊右善歌。華周杞梁之妻，善哭其夫，而變國俗。有諸內，必形諸外，爲其事，而無其功者，髡未嘗覩之也。是故無賢者也。有則髡必識之。曰：孔子爲魯司寇，不用，從而祭，燔肉不至，不稅冕而行。

men of virtue and talents;—how can it rest with dismemberment *merely*?

5. K'wăn urged *again*, 'Formerly, when Wang P'áo dwelt on the Ch'î, the people on the west of the Yellow River all became skilful at singing in *his* abrupt manner. When Mien Ch'ü lived in Kào-t'ang, the people in the parts of Ch'î on the west became skilful at singing in *his* prolonged manner. The wives of Hwa Cháu and Ch'î Liang bewailed their husbands so skilfully, that they changed the manners of the State. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds of a *worthy*, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them.'

6. Mencius answered, 'When Confucius was chief minister of Justice in Lû, the prince came not to follow *his counsels*. Soon after there was the *solstitial* sacrifice, and when a part of the flesh presented

ing the minister's counsels and plans. 削, 鄙而言, i.e. 'The Right of Ch'î denotes all about the western borders of the State.' Hwa (4th tone) Cháu and Ch'î Liang were officers slain in battle, whose wives bewailed their loss in so pitiful a manner as to affect the whole State. Their cries, it is said, even rent the wall of the capital of Ch'î. See the 集證 and the 四書拓餘說, *in loc.*—The object of K'wăn is simply to insinuate that Mencius was a pretender, for that wherever ability was it was sure to come out. 6. Mencius shields himself behind Confucius, implying that he was beyond

何可得與 (2nd tone),—before 削, we must understand 求, 'If you seek for dismemberment merely, as the consequence,' &c.
5. The individuals named here all belonged to Ch'î, excepting the first, who was of Wei.
歌 is the general name for singing, and 謳, a particular style, said to be 短聲, 'short,' 'abrupt.' 齊右, it is said, 概指齊西

子適諸侯曰巡狩諸侯
 今之諸侯之罪人也二節
 霸之罪人也今之大夫
 之罪人也今之諸侯五
 霸者三王三節
 孟子曰五霸者三王
 衆人固不識也
 欲爲苟去君子之所爲
 孔子則欲以微罪行不
 知者以爲爲無禮也乃
 不知者以爲爲肉也其

in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account of the neglect of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause. All men cannot be expected to understand the conduct of a superior man.'

CHAP. VII. 1. Mencius said, 'The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The Great officers of the present day are sinners against the princes.'

2. 'The sovereign visited the princes, which was called "A tour of Inspection." The princes attended at the court of the sovereign,

the knowledge of K'wăn.—The State of Ch'i, afraid of the influence of Confucius, who was acting as prime minister of Lü, sent to the duke a present of beautiful singing-girls and horses. The duke accepted them, and abandoned himself to dissipation. Confucius determined to leave the State, but not wishing to expose the bad conduct of his prince, looked about for some other reason which he might assign for going away, and found it in the matter mentioned. The 祭 is the 郊祭. 稅 is used for 脫. 爲苟去, 'to do a disorderly going away.'

7. THE PROGRESS AND MANNER OF DEGENERACY FROM THE THREE KINGS TO THE FIVE CHIEFS OF THE PRINCES, AND FROM THE FIVE CHIEFS TO THE PRINCES AND OFFICERS OF MENCIUS'S TIME. 1. The 'three kings' are the founders of the three dynasties of Hsia, Shang, and Cháu. The 'five

chiefs of the princes' were the duke Hwan of Ch'i (B. C. 684-642), the duke Wăn of Tsin (636-629), the duke Mũ of Ch'in (659-620), the duke Hsiang of Sung (651-636), and the king Chwang of Ch'u (613-591). There are two enumerations of the 'five leading princes,' one called 三代之五伯, or chiefs of the three dynasties, and the other 春秋之五伯, or chiefs of the Ch'un-ch'ü. Only Hwan of Ch'i and Wăn of Tsin are common to the two. But Mencius is speaking only of those included in the second enumeration, and though there is some difference of opinion in regard to some of the individuals in it, the above list is probably that which he held. 'Sinners against,'—i.e. violating their principles and ways. 2. 天子... 不給,—see 3k. I. Pt. II. iv. 5. 辟=闕; see

朝於天子，曰述職。春省耕而
補不足，秋省斂而助不給，入
其疆，土地辟，田野治，養老尊
賢，俊傑在位，則有慶。慶以地，
入其疆，土地荒蕪，遺老失賢，
掊克在位，則有讓。一不朝，則
貶其爵，再不朝，則削其地，三
不朝，則六師移之。是故天子
討而不伐，諸侯伐而不討，五
霸者，撻諸侯以伐諸侯者也。

which was called "Giving a report of office." It was a custom in the spring to examine the ploughing, and supply any deficiency of seed; and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the sovereign* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office: then *the prince* was rewarded,—rewarded with an addition to his territory. *On the other hand*, if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonoured; and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If a *prince* once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the royal forces *were set in motion*, and he was removed *from his government*. Thus the sovereign commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five

Bk. I. Pt. I. vii. 16. 俊傑在位,—see

Bk. II. Pt. I. v. 1. 慶=賞, 'to reward.' 掊

克=聚斂臣, 'impost-collecting ministers;' literally, perhaps, 'grasping and able men.' Down to 讓 is explicatory of 巡狩.

What follows belongs to 述職. 六師

(=軍),—see Analects, VII. x. 是故= 'in

harmony with these things,' all power being lodged with the sovereign, and the princes being dependent on him. 討=治, 'to super-

故曰、五霸者、三王之罪人也。^{〇三節}五霸桓公爲盛、葵丘之會、諸侯束牲載書而不歆血。初命曰、誅不孝、無易樹子、無以妾爲妻、再命曰、尊賢育才、以彰有德、三命曰、敬老慈幼、無忘賓旅、四命曰、士無世官、官事無攝、取士必得、無專殺大夫、五命曰、無曲防、無遏糴、無有封

chiefs, *however*, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. 'Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-ch'ü, he bound the victim and placed the writing upon it, but did not *slay it* to smear their mouths with the blood. The first injunction in their agreement was,—“Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to be the wife.” The second was,—“Honour the worthy, and maintain the talented, to give distinction to the virtuous.” The third was,—“Respect the old, and be kind to the young. Be not forgetful of strangers and travellers.” The fourth was,—“Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it on himself to put to death a Great officer.” The

intend, or order, punishment; 伐, 'to inflict the punishment.' 3. The duke Hwan nine times brought together an assembly of the princes, the chief gathering being at K'wei-ch'ü, B.C. 650. At those meetings, the usual custom was first to dig a square pit, over which the victim was slain. Its left ear was cut off, and its blood received in an ornamented vessel. The president then read the articles of agreement, with his face to the north, as in the presence of the spirits of the sun and moon, after which all the members of the meeting took the blood, and smeared the sides of their mouths with it. This was called 歆 (shā) 血. The victim was then placed in the pit, the articles of agreement placed upon it, and the

whole covered up. This was called 載書. See the 集證, in loc. On the occasion in the text, Hwan dispensed with some of those ceremonies. 命 was the term appropriated to the articles of agreement at such solemn assemblies, indicating that they were enjoined by the sovereign. 樹子, 'the son who has been tree-ed,' i.e. set up. 賓, 'guests,' officers from other States. 士無世官, 'officers no hereditary offices;' see Bk. I. Pt. II. 5. 3. 取士必得=必得其人. 無曲防, 'no crooked embankments.' 由 has a



魯欲使慎子爲將軍孟

○二節

而不告曰凡我同盟之人
既盟之後言歸于好今之
諸侯皆犯此五禁故曰今
之諸侯五霸之罪人也長
君之惡其罪小逢君之惡
其罪大今之大夫皆逢君
之惡故曰今之大夫今之
諸侯之罪人也

fifth was,—“Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without *first* announcing them to the sovereign.” It was then said, “All we who have united in this agreement shall hereafter maintain amicable relations.” The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. ‘The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns’ wickedness, and therefore I say that the Great officers of the present day are sinners against the princes.’

CHAP. VIII. 1. The prince of Lû wanted to make the minister Shān commander of his army.

2. Mencius said, ‘To employ an uninstructed people in war may

moral application. No embankments must be made selfishly to take the water from others, or to inundate them. 無遏糴 ‘do not repress the sale of grain,’ i.e. to other States in famine or distress. 封 ‘appointments,’ to territory or to office. 4. 長君之惡 ‘to lengthen the wickedness of the ruler,’ i.e. to connive at and to aid it. 逢君之惡 ‘to meet the wickedness of the ruler,’ i.e. to anticipate and excite it.

8. MENCIUS'S OPPOSITION TO THE WARLIKE AMBITION OF THE PRINCE OF LÛ AND HIS MINISTER SHĀN KÛ-LI. 1. At this time Lû wanted to

take advantage of difficulties in Ch’i, and get possession of Nan-yang. That was the name of the region on the south of mount T’ai, which had originally belonged to Lû. On the north of the mountain was the territory of Ch’i. Between the two States there had been frequent struggles for the district, which the duke P’ing of Lû (平公) now hoped to recover. Shān, below, calls himself Kû-li, but some say that that was the name of a Mohist under whom he had studied. His proper name was Tào (到). He was a native of 趙, and not of Lû, but having a reputation for military skill, the duke of Lû wished to employ his services.

子曰不教民而用之謂之殃民。殃民者不容於堯舜之世。^{○三節}一戰勝齊遂有南陽然且不可慎子。^{○四節}勃然不悅曰此則滑釐所不識也。^{○五節}曰吾明告子天子之地方千里不千里不足以待諸侯諸侯之地方百里不百里不足以守宗廟之典籍周公之封於魯爲方百里也地非不足而儉於百里太公之封於齊也亦爲方百

be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yáo and Shun.

3. 'Though by a single battle you should subdue Ch'í, and get possession of Nan-yang, the thing ought not to be done.'

4. Shān changed countenance, and said in displeasure, 'This is what I, K'û-lî, do not understand.'

5. Mencius said, 'I will lay the case plainly before you. The territory appropriated to the sovereign is 1,000 *li* square. Without a thousand *li*, he would not have sufficient for his entertainment of the princes. The territory appropriated to a Hâu is 100 *li* square. Without 100 *li*, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.'

6. 'When Cháu-kung was invested with the principality of Lû, it was a hundred *li* square. The territory was indeed enough, but it was not more than 100 *li*. When T'âi-kung was invested with the principality of Ch'í, it was 100 *li* square. The territory was indeed enough, but it was not more than 100 *li*.

將軍, now the common term for general, appears to have come into vogue about Mencius's time. In the text it = 'commander-in-chief.'
2. Compare Analects, XIII. xxx.—We may infer from this paragraph, that Shān had himself been the adviser of the projected enterprise.

5. 宗廟之典籍, 'the statute-records of the ancestral temple.' Those records prescribed everything to be observed in the public sacrifices, interviews with other princes, &c., and were kept in the temple. 6. Compare

里也。地非不足也，而儉於百里。^{七節}
 今魯方百里者，五子以爲有王者作，則魯在所損乎，在所益乎。徒取諸彼以與此，然且仁者不爲，況於殺人以求之乎？^{九節}君子之事君也，務引其君以當道，志於仁而已。^{一節}
 孟子曰：今之事君者曰：我能爲君辟土地，充府庫，今之所謂良臣，古之所謂民賊也。君不鄉

7. 'Now Lû is five times 100 *li* square. If a *true* royal ruler were to arise, whether do you think that Lû would be diminished or increased by him ?

8. 'If it were merely taking the place from the one *State* to give it to the other, a benevolent man would not do it;—how much less will he do so, when the end is to be sought by the slaughter of men !

9. 'The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence.'

CHAP. IX. i. Mencius said, 'Those who now-a-days serve their sovereigns say, "We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals." Such persons are now-a-days called "Good ministers," but anciently they were called "Robbers of the people." If a sovereign follows not

Analects, VI. xxii. 儉, 'sparingly,' = only. AND POWER. i. 辟 (= 闢) 土地,—it is

8. 徒, 'merely,' i. e. if there were no struggle and no slaughter in the matter. 9. 當道, here is different from the same phrase, 當路, in Bk. II. Pt. I. i. 1.

9. How THE MINISTERS OF MENCIUS'S TIME PANDERED TO THEIR SOVEREIGNS' THIRST FOR WEALTH small States,' but this is contrary to analogous passages, and confounds this paragraph with

道、不志於仁、而求富之、是
二節富桀也。我能爲君約與國、
戰必克。今之所謂良臣、古
之所謂民賊也。君不鄉道、
不志於仁、而求爲之強戰、
三節是輔桀也。由今之道、無變
今之俗、雖與之天下、不能
一節一朝居也。
三節一、何如孟子曰、子之道、貉

the right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Chieh.

2. 'Or they will say, "We can for our sovereign form alliances with other States, so that our battles must be successful." Such persons are now-a-days called "Good ministers," but anciently they were called "Robbers of the people." If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Chieh.

3. 'Although a prince, pursuing the path of the present day, and not changing its practices, were to have the throne given to him, he could not retain it for a single morning.'

CHAP. X. 1. Pâi Kwei said, 'I want to take a twentieth of the produce only as the tax. What do you think of it?'

2. Mencius said, 'Your way would be that of the Mo.

the next; compare Bk. IV. Pt. I. xiv. 2. 約與國, 'ally with other States.' Here Chão Ch'i differs again, making 約=期, 'to determine beforehand,' 'undertake,' and joining 與國戰, 'undertake in fighting with hostile countries to conquer.' This also is an inferior construction. 3. 朝居=朝居其位, 'occupy the position for a morning.'

10. AN ORDERED STATE CAN ONLY SUBSIST WITH A PROPER SYSTEM OF TAXATION, AND THAT ORIGINATING WITH YAO AND SHUN IS THE PROPER ONE FOR CHINA. 1. Pâi Kwei, styled Tan (see next

chapter), was a man of Chão, ascetic in his own habits, and fond of innovations. Hence the suggestion in this chapter.—So, Chão Ch'i, and Chû Hsi has followed him. The author of the 四書拓餘說, however, contends that the Pâi Kwei described as above on the authority of the 'Historical Records,' 列傳, lxix, was not the same here introduced. See that Work, in loc. 2. 貉 or 貉

was a common name for the barbarous tribes on the north. They were a pastoral people, and the climate of their country was cold. No doubt their civilization was inferior to that of

道也。萬室之國，一人陶，則可。三節乎。曰：不可。器不足用也。曰：夫。四節貉五穀不生，惟黍生之，無城郭宮室宗廟祭祀之禮，無諸侯幣帛饗飧，無百官有司，故。五節二十取一而足也。今居中國，去人倫，無君子，如之何其可也。陶以寡，且不可以爲國，況無君子乎。欲輕之於堯舜之道者，大貉小貉也；欲重之於

3. 'In a country of ten thousand families, would it do to have only one potter?' Kwei replied, 'No. The vessels would not be enough to use.'

4. Mencius went on, 'In Mo all the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these accounts a tax of one-twentieth of the produce is sufficient there.'

5. 'But now it is the Middle Kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?'

6. 'With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?'

7. 'If we wish to make the taxation lighter than the system of Yáo and Shun, we shall just have a great Mo and a small Mo.'

China, but Mencius's account of them must be taken with allowance. 4. 城郭—see Bk. II. Pt. II. i. 2. 宮室 go together as a general designation of edifices, called 宮, as 'four-walled and roofed,' and 室 (實) as 'furnished.' So 祭祀 go together as synonymous,

and also 幣帛, 'pieces of silk, given as presents.' 饗, 'the morning meal;' 飧, 'the evening meal;' together = 'entertainments.' 5, 6. 君子,—referring to the 百官, 有司. 7. The meaning is, that, under such systems, China would become in the one case a copy of the Mo, and in the other of its state under the tyrant Chieh.

堯舜之道者大桀小桀也。
 一節
 三章
 禹孟子曰子過矣禹之治水
 二節
 三章
 水之道也是故禹以四海爲
 三節
 壑今吾子以鄰國爲壑水逆
 四節
 行謂之洚水洚水者洪水也
 仁人之所惡也吾子過矣。
 三章
 孟子曰君子不亮惡乎執。
 一節
 三章
 魯欲使樂正子爲政孟子
 二節
 曰吾聞之喜而不寐公孫丑

If we wish to make it heavier, we shall just have the great Chieh and the small Chieh.'

CHAP. XI. 1. Pâi Kwei said, 'My management of the waters is superior to that of Yü.'

2. Mencius replied, 'You are wrong, Sir. Yü's regulation of the waters was according to the laws of water.'

3. 'He therefore made the four seas their receptacle, while you make the neighbouring States their receptacle.'

4. 'Water flowing out of its channels is called an inundation. Inundating waters are a vast waste of water, and what a benevolent man detests. You are wrong, my good Sir.'

CHAP. XII. Mencius said, 'If a scholar have not faith, how shall he take a firm hold of things?'

CHAP. XIII. 1. The prince of Lû wanting to commit the administration of his government to the disciple Yo-chăng, Mencius said, 'When I heard of it, I was so glad that I could not sleep.'

2. Kung-sun Ch'âu asked, 'Is Yo-chăng a man of vigour?' and

11. PÂI KWEI'S PRESUMPTUOUS IDEA THAT HE COULD REGULATE THE WATERS BETTER THAN YÜ DID. 1. There had been some partial inundations, where the services of Pâi Kwei were called in, and he had reduced them by turning the waters into other States, saving one at the expense of injuring others. 2. 水之道 =

順水之性 4. See Bk. III. Pt. II.

ix. 3, but 洪水 has there a particular application.

12. FAITH IN PRINCIPLES NECESSARY TO FIRMNESS IN ACTION. 亮 used as 諒. Chû Hsi explains it by 信.

13. OF WHAT IMPORTANCE TO A MINISTER—TO GOVERNMENT—IT IS TO LOVE WHAT IS GOOD. 1. 爲政, 'to administer the government,' as in

曰樂正子強乎。曰否。有知慮乎。曰否。多聞識乎。曰否。然則奚爲喜而不寐。曰其爲人也好善。好善足乎。曰好善優於天下。而況魯國乎。夫苟好善則四海之內皆將輕千里而來告之以善。夫苟不好善則人將曰訑訑。予旣已知之矣。訑訑之聲音顏色距人於千里之外。士止於千里之外則

was answered, 'No.' 'Is he wise in council?' 'No.' 'Is he possessed of much information?' 'No.'

3. 'What then made you so glad that you could not sleep?'

4. 'He is a man who loves what is good.'

5. 'Is the love of what is good sufficient?'

6. 'The love of what is good is more than a sufficient qualification for the government of the kingdom;—how much more is it so for the State of Lû!

7. 'If a minister love what is good, all within the four seas will count 1,000 *li* but a small distance, and will come and lay their good thoughts before him.'

8. 'If he do not love what is good, men will say, "How self-conceited he looks? *He is saying to himself, I know it.*" The language and looks of that self-conceit will keep men off at a distance of 1,000 *li*. When good men stop 1,000 *li* off, calumniators, flatterers, and sycophants will make their appearance. When a minister

chap. vi. 3. 2. 有知慮乎, —知' is in the 3rd tone; 'has he wisdom and deliberation?'—The three gifts mentioned here were those considered most important to government in that age, and Kung-sun Ch'au knowing Yo-ch'ang to be deficient in them, put his questions accordingly. 4. On this paragraph it is said in the 日講:—In the administration of government, the most excellent quality is with-

out prejudice and dispassionately (虛中) to receive what is good. Now in regard to all good words and good actions, Yo-ch'ang in his heart sincerely loved them.' 5. 6. 足 is what is simply sufficient. 優 is what is sufficient and more. 8. 訑訑, as defined by Chü Hsi, is—自足其智不嗜善言之

諂諂面諛之人至矣、與諂
 諂面諛之人居、國欲治、可
 得乎。
 一節
 陳子曰、古之君子、何如
 則仕。孟子曰、所就三、所去
 三。迎之致敬以有禮、言將
 行其言也、則就之。禮貌未
 衰、言弗行也、則去之。其
 三節
 次、雖未行其言也、迎之致敬
 以有禮、則就之。禮貌衰、則

lives among calumniators, flatterers, and sycophants, though he may wish the State to be well governed, is it possible for it to be so?

CHAP. XIV. 1. The disciple Ch'ān said, 'What were the principles on which superior men of old took office?' Mencius replied, 'There were three cases in which they accepted office, and three in which they left it.

2. 'If received with the utmost respect and all polite observances, and they could say to themselves that the prince would carry their words into practice, then they took office with him. Afterwards, although there might be no remission in the polite demeanour of the prince, if their words were not carried into practice, they would leave him.

3. 'The second case was that in which, though the prince could not be expected at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanour, they would leave him.

貌, 'the appearance of being satisfied with one's own knowledge, and having no relish for good words.' 士 = 善人.

14. GROUNDS OF TAKING AND LEAVING OFFICE. Compare Bk. V. Pt. II. iv. 7. The three cases mentioned here are respectively the 行可之仕, the 際可, and the 公養 of that place. 1. This Ch'ān is the Ch'ān Tsin,

Bk. II. Pt. II. iii. 2. 迎 is simply = 接待, not 'to go out to meet.' 3. 雖未行其言 is to be understood as thought in the scholar's mind, corresponding to 言將行其言 in the preceding paragraph. In the 日講 indeed, the 言 there is made to be the language of the ruler, but see the gloss of the 備旨,

去之其下。朝不食，夕不食。
○四節
 饑餓不能出門戶。君聞之，
 曰：「吾大者不能行其道，又
 不能從其言也，使饑餓於
 我土地，吾恥之。」周之亦可
 受也，免死而已矣。
 孟子曰：舜發於畎畝之
 中，傅說舉於版築之間，膠
 鬲舉於魚鹽之中，管夷吾
 舉於士，孫叔敖舉於海，百

4. 'The last case was that of *the superior man* who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, "I must fail in the great point,—that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country;" the assistance offered in such a case might be received, but not beyond what was sufficient to avert death.'

CHAP. XV. 1. Mencius said, 'Shun rose from among the channelled fields. Fû Yüeh was called to office from the midst of his building frames; Chiào-ko from his fish and salt; Kwan Î-wû from the hands of his gaoler; Sun-shû Âo from *his hiding by* the sea-shore; and Pâi-lî Hsî from the market-place.

in loc. 4. The assistance is in the shape of employment offered. If not, then 不可受 would not be a case of 就仕.

15. TRIALS AND HARDSHIPS THE WAY IN WHICH HEAVEN PREPARES MEN FOR GREAT SERVICES. 1. With Shun, Kwan Î-wû, and Pâi-lî Hsî, the student must be familiar. Fû Yüeh,—see the Shû-ching, Pt. IV. Bk. VII, where it is related that the sovereign Kào Tsung having 'dreamt that God gave him a good assistant,' caused a picture of the man he had seen in his dream to be made, and 'search made for him through the kingdom, when he was found dwelling in the wilderness of Fû-yen (傅巖之野). In the 'Historical Records,' it is said the surname was given in the dream as 傅, and the

悅. Chiào Ko is mentioned in Bk. II. Pt. I. i. 8, where it is said in the notes that his worth, when living in retirement, was discovered by king Wân. He was then selling fish and salt, and on Wân's recommendation was raised to office by the last sovereign of Yin, to whose fortunes he continued faithful. Sun-shû Âo was prime minister to Chwang of Ch'ü, the last of the five chiefs of the princes. So much is beyond dispute, but the circumstances of his elevation, and the family to which he belonged, are uncertain. See the 四書拓餘說, *in loc.* 版築, 'planks and building.' Many of the houses in China are built of earth and mortar beaten together within a moveable frame, in which the walls are formed.

里奚舉於市○二節故天將降大
 任於是人也必先苦其心
 志勞其筋骨餓其體膚空
 乏其身行拂亂其所爲所
 以動心忍性曾益其所不
 能人恆過然後能改困於
 心衡於慮而後作○四節徵於色
 發於聲而後喻入則無法
 家拂士出則無敵國外患
 者國恆亡○五節然後知生於憂

2. 'Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. 'Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4. 'If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5. 'From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.'

舉士, —士 is the officer who was in charge of him. 2. 餓其體膚, 'hungers his members and skin.' 空乏其身, 'empties his person.' 行拂, 云云, 'as to his doings, confounds what he is doing.' 行 is taken as 行事, and 爲 as 心所謀爲. 曾, —used for 增. 3. The same thing holds true of ordinary men. They are improved by difficulties. 衡, —used for 橫. 徵於色, 云云, —the meaning is, that, though most men are not quick of apprehension, yet when things are clearly before them, they can lay hold of them. 4. The same thing is true of a State. 法家, 'law families,' i.e. old families to whom the laws of the State are familiar and dear. 拂 is used for 弼. Such families and officers will stimulate the prince's mind by their lessons and remonstrances, and

順受其正。莫非命也。立命也。俟之。所以貳修身以也。所以事天。心養其性。

2. 'To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. 'When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue*;—this is the way in which he establishes his *Heaven-ordained being*.'

CHAP. II. 1. Mencius said, 'There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto.

is no work or labour in 盡其心; that it is the 知至 of the Confucian chapter in the 'Superior Learning,' according to their view of it; that all the labour is in 知其性, which is the 物格 of that chapter. If this be correct, we should translate:—'He who completely develops his mental constitution, has known (come to know) his nature,' but I cannot construe the words so. 2. The 'preservation' is the holding fast what we have from Heaven, and the 'nourishing' is the acting in harmony therewith, so that the 'serving Heaven' is just being and doing what It has intimated in our constitution to be Its will concerning us. 3. 命 is our nature, according to the opening words of the *Chung Yung*,—天命之謂性. 立 is to be taken as an active verb. 不貳 = 不疑, 'causes no doubts,' i.e. no doubts as to what is to be done. 俟之,—之 referring to 夭壽—It may be well to give the views of Ch'ao Ch'i on this chapter. On the first paragraph he says:—'To the nature there belong the principles of benevolence, righteousness, propriety, and knowledge. The mind is designed to regulate them (心以制之); and having the distinction of being correct, a man can put forth all his mind to think of doing good, and then he may be said to know his nature. When he knows his nature, he knows that the way of Heaven considers what is good to be excellent.' On the second paragraph he says:—'When one is able to preserve his mind, and to nourish his correct nature, he may be called a man of perfect virtue (仁人). The way of Heaven loves life, and the perfect

man also loves life. The way of Heaven is without partiality, and only approves of the virtuous. Thus the acting of the perfect man agrees with Heaven, and hence it is said,—this is the way by which he serves Heaven.' On the third paragraph he says:—'The perfect man in his conduct is guided by one law. Although he sees that some who have gone before him have been short-lived, and some long-lived, he never has two minds, or changes his way. Let life be short as that of Yen Yüan, or long as that of the duke of Shào, he refers either case equally to the appointment of Heaven, and cultivates and rectifies his own person to wait for that. It is in this way he establishes the root of Heaven's appointments (此所以立命之本).' These explanations do not throw light upon the text, but they show how that may be treated independently of the school of Chü Hsi. And the equal unsatisfactoriness of his interpretation may well lead the student—the foreign student especially—to put forth his strength on the study of the text more than on the commentaries.

2. MAN'S DUTY AS AFFECTED BY THE DECREES OR APPOINTMENTS OF HEAVEN. WHAT MAY BE CORRECTLY ASCRIBED THERETO AND WHAT NOT. Chü Hsi says this is a continuation of the last chapter, developing the meaning of the last paragraph. There is a connexion between the chapters, but 命 is here taken more widely, as extending not only to man's nature, but all the events that befall him. 1. 正命, 'the correct appointment,' i.e. that which is directly the will of Heaven. No consequence flowing from evil or careless conduct is to be understood as being so. Chü Hsi's definition is—莫之致而至者乃為正命, 'that which comes without being brought on is the correct appointment.'—Ch'ao Ch'i says

二節
 是故知命者，不立乎巖
 牆之下。〇三節
 盡其道而死者，
 正命也。〇四節
 桎梏死者，非正
 命也。
一節
 孟子曰：求，則得之；舍，
 則失之，是求有益於得
 也，求在我者也。〇二節
 道得之有命，是求無益
 於得也，求在外者也。
一節
 孟子曰：萬物皆備於

2. 'Therefore, he who has the true idea of what is *Heaven's* appointment will not stand beneath a precipitous wall.

3. 'Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of *Heaven*.

4. 'Death under handcuffs and fetters cannot correctly be so ascribed.'

CHAP. III. 1. Mencius said, 'When we get by our seeking and lose by our neglecting;—in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

2. 'When the seeking is according to the proper course, and the getting is *only* as appointed;—in that case the seeking is of no use to getting, and the things sought are without ourselves.'

CHAP. IV. 1. Mencius said, 'All things are already complete in us.

there are three ways of speaking about the appointments or decrees of Heaven. Doing good and getting good is called 受命, 'receiving what is appointed.' Doing good and getting evil is called 遭命, 'encountering what is appointed.' Doing evil and getting evil is called 隨命, 'following after what is appointed.' It is only the first of these cases that is spoken of in the text. It must be borne in mind, however, that by 命 here Chão understands death, and that only, and we should acquiesce in this, if there did not seem to be a connexion between this chapter and the preceding.

2. 知命者,—he who knows, or has the true notion of, &c. 巖, 'precipitous' and likely to fall. 4. The fetters are understood to

be those of an evil doer. 桎 are fetters for the hands, and 梏 those for the feet.

3. VIRTUE IS SURE TO BE GAINED BY SEEKING IT, BUT RICHES AND OTHER EXTERNAL THINGS NOT. This general sentiment is correct, but the exact truth is sacrificed to the point of the antithesis, when it is said in the second case that seeking is of *no* use to getting. The things 'in ourselves' are benevolence, righteousness, propriety, and knowledge, the endowments proper of our nature. The things 'without ourselves' are riches and dignities. The 'proper course' to seek these is that ascribed to Confucius, 'advancing according to propriety, and retiring according to righteousness,' but yet they are not at our command and control.

4. MAN IS FITTED FOR, AND HAPPY IN, DOING GOOD, AND MAY PERFECT HIMSELF THEREIN. 1. This paragraph is mystical. The all things are taken

我矣。反身而誠，樂莫大焉。三節
 焉。彊恕而行，求仁莫近焉。
 焉。五節
 焉。習矣，而不察焉，終身由之，而不知其道者，衆也。
 六節
 孟子曰，人不可以無恥。無恥之恥，無恥矣。
 七節
 孟子曰，恥之於人大

2. 'There is no greater delight than to be conscious of sincerity on self-examination.

3. 'If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the realization of* perfect virtue, nothing can be closer than his approximation to it.'

CHAP. V. Mencius said, 'To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes.'

CHAP. VI. Mencius said, 'A man may not be without shame. When one is ashamed of having been without shame, he will *afterwards* not have *occasion* to be ashamed.'

CHAP. VII. 1. Mencius said, 'The sense of shame is to a man of great importance.

as the *principles* of all things, which all things moreover are chiefly the relations of society. When we extend them farther, we get embarrassed. 2. The 誠 here is that so largely treated of in the Chung Yung. 3. 恕 is the judging of others by ourselves, and acting accordingly. Compare the Doctrine of the Mean, xiii. 3.

5. HOW MANY ACT WITHOUT THOUGHT. Compare the Anlects, VIII. ix. 行之，由之，—之 is to be understood of 道，but 其道 = 'its nature,' its propriety, which is the object of 著，and its grounds, which is the object of 察. Chü Hsi defines 著 as 知之明，'knowing clearly,' and 察 as 識之精，

'knowing minutely and exactly.' 'There is much activity,' says the 備旨, 'in the two verbs.' This use of 著 is not common.

6. THE VALUE OF THE FEELING OF SHAME. The last 恥 = shameful conduct.

7. THE SAME SUBJECT. The former chapter, it is said, was by way of exhortation (以勸); this is by way of warning (以戒). The second paragraph is aimed at the wandering scholars of Mencius's time, who were full of plots and schemes to unite and disunite the various princes. 機, 'springs of motion,' 'machinery.' The third paragraph may also be translated, 'If a man be not ashamed at his being not like other men, in what will he be like them?'

第九章

一節

孟子謂宋句踐曰：子好遊

矣。^{○三節}爲機變之巧者，無所用恥焉。^{○三節}不恥不若人，何若人有？
 孟子曰：古之賢王，好善而忘勢，古之賢士，何獨不然？樂其道而忘人之勢，故王公不致敬盡禮，則不得亟見之；見且猶不得亟，而況得而臣之乎？

2. 'Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.'

3. 'When one differs from other men in not having this sense of shame, what will he have in common with them?'

CHAP. VIII. Mencius said, 'The able and virtuous monarchs of antiquity loved virtue and forgot their power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes. Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?'

CHAP. IX. 1. Mencius said to Sung Kâu-ch'ien, 'Are you fond, Sir, of travelling to the different courts? I will tell you about such travelling.'

8. HOW THE ANCIENT SCHOLARS MAINTAINED THE DIGNITY OF THEIR CHARACTER AND PRINCIPLES.

善 is not virtue in the abstract, but the good which they saw in others, in the scholars namely. 勢 is their own 'power.' As applied to the scholars, however, these things have to be reversed. They loved their own virtue (其

道), and forgot the power of men, i. e. of the princes.

9. HOW A PROFESSIONAL ADVISER OF THE PRINCES MIGHT BE ALWAYS PERFECTLY SATISFIED. THE EXAMPLE OF ANTIQUITY. 1. Some make the party spoken to in this chapter to be Kâu (句 read as 鉤)-ch'ien of Sung. Nothing is known

身達則兼善天下。
 志修身見於世窮則獨善其
 古之人得志澤加於民不得
 焉達不離道故民不失望焉。
 不離道窮不失義故士得已
 以囂囂矣故士窮不失義達
 以囂囂矣。曰尊德樂義則可
 人不知亦囂囂曰何如斯可
 乎吾語子遊人知之亦囂囂。
 二節
 三節
 四節
 五節
 六節

2. 'If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same.'

3. *Kâu-chien* said, 'What is to be done to secure this perfect satisfaction?' Mencius replied, 'Honour virtue and delight in righteousness, and so you may *always* be perfectly satisfied.'

4. 'Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.'

5. 'Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the *proper* path;—it is thus that the expectations of the people from him are not disappointed.'

6. 'When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole kingdom virtuous as well.'

of him, but that he was one of the adventurers, who travelled about tendering their advice to the different princes. 2. To translate 知之 as I have done here, can hardly be called a paraphrase. *Chû Hsi*, after *Cháo Ch'í*, explains 囂囂 as 'the appearance of self-possession and freedom from desire.' 'Perfectly satisfied,' conveys the idea of the phrase. 3. It is to be understood that the 'virtue' is that which the scholar has in himself, and the 'righteousness' is the course which he pursues. 4. 窮 = 人不知之; 達 is the reverse. 5. 'Holds possession of himself,'—i.e. has what he chiefly loves and seeks. 6. 古之人一人 = 士. —*Chû Hsi* observes:—'This chapter shows how the scholar, attaching weight to what is internal, and holding what is external light, will approve himself good in all places and circumstances.'

孟子曰待文王而後興者凡民也若夫豪傑之士雖無文王猶興之孟子曰附之以韓魏之家如其自視歆然則過人遠矣。孟子曰以佚道使民雖勞不怨以生道殺民雖死不怨殺者。孟子曰霸者之民驩

CHAP. X. Mencius said, 'The mass of men wait for a king Wăn, and then they will receive a rousing impulse. Scholars distinguished from the mass, without a king Wăn, rouse themselves.'

CHAP. XI. Mencius said, 'Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond the mass of men.'

CHAP. XII. Mencius said, 'Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death.'

CHAP. XIII. I. Mencius said, 'Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.'

10. HOW PEOPLE SHOULD GET THEIR INSPIRATION TO GOOD IN THEMSELVES. 凡民, 'all the

people,' i.e. ordinary people. 豪傑=俊傑, in Bk. II. Pt. I. v. i. When a distinction is made between the characters, he who in wisdom is the first of 10,000 men, is called 英; the first of 1,000 is called 俊; the first of 100 is called 豪; the first of 10 is called 傑.

11. NOT TO BE ELATED BY RICHES IS A PROOF OF SUPERIORITY. Han and Wei,—see Bk. I. Pt. I. i. 1. notes; 'The families of Han and Wei,'—i.e. the wealth and power of those families. 附, used for 光, 'to increase,' indicates the externality of the additions. 歆然 is defined

—不自滿足意, 'not being full of and satisfied with one's self.'

12. WHEN A RULER'S AIM IS EVIDENTLY THE PEOPLE'S GOOD, THEY WILL NOT MURMUR AT HIS HARSHTEST MEASURES. The first part is explained rightly of toils in agriculture, road-making, bridge-making, &c., and the second of the administration of justice, where I should prefer to think that Mencius had the idea of a just war before him; compare Analects, XX. ii. 2. 佚道, 'a way of ease;' 生道, 'a way of life.'

13. THE DIFFERENT INFLUENCE EXERCISED BY A CHIEF AMONG THE PRINCES, AND BY A TRUE SOVEREIGN. I. 虞 is explained in the dictionary, with reference to this passage, by 樂. It is the same as 娛 and 驩. 虞=歡娛. 皞皞 is 廣大自得之貌.

如善教之得民也善政
 聲之入人深也善政不
 如也殺之而不怨利之
 而不庸民日遷善而不
 知爲之者夫君子所過
 者化所存者神上下與
 天地同流豈曰小補之
 哉。

國

一節

孟子曰仁言不如仁

二節

三節

2. 'Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. 'Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!'

CHAP. XIV. 1. Mencius said, 'Kindly words do not enter so deeply into men as a reputation for kindness.

2. 'Good government does not lay hold of the people so much as good instructions.

3. 'Good government is feared by the people, while good instruc-

'the appearance of enlargement and self-possession.' In illustration of the condition of the people under a true sovereign, commentators generally quote a tradition of their state in the golden age of Yáo, when 'entire harmony reigned under heaven,' and the lives of the people passed easily away.' Then the old men smote the clods, and sang, 日出而作日入而息, 鑿井而飲, 耕田而食, 帝力於我何有哉. 'At sunrise we rise, and at sunset we rest. We dig our wells and drink; we cultivate our fields and eat.—What is the strength of the Tí to us?' 2. 庸 is used in the sense of 功, 'merit,' or meritorious work, and the analogy of the other clauses determines the meaning of 不庸, as in the translation.

3. 君子 has reference to the 王者, par. 1.

It is used here in its highest application, = 'the sage.' 所過, 所存,—the latter phrase is interpreted morally, being = 'when he has fixed his mind to produce a result.' This is unnecessary.

神, 'spiritual,' 'mysterious':—the effects are sure and visible, but the operation is hidden. In the influence of Shun in the time of his obscurity, when the ploughmen yielded the furrow, and the potters made their vessels all sound, we have an example, it is said, of the 所過者化. In what it is presumed would have been the influence of Confucius, had he been in the position of a ruler, as described, Analects XIX.

xxv, we have an example of the 所存者神. 補之, as an object for 之, I supply 'society.' It is understood that a leader of the princes only helps the people in a small way.

14. THE VALUE TO A RULER OF REPUTATION AND MORAL INFLUENCES. Kindly words are but brief.

民畏之，善教，民愛之，善政得民財，善教得民心。
 孟子曰：人之所不學而能者，其良能也；所不慮而知者，其良知也。孩提之童，無不知愛其親也；及其長也，無不知敬其兄也。親親，仁也；敬長，義也。無他，達之天下也。
 孟子曰：舜之居深山之

tions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.'

CHAP. XV. 1. Mencius said, 'The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

2. 'Children carried in the arms all know to love their parents, and when they are grown a little, they all know to love their elder brothers.

3. 'Filial affection for parents is *the working of* benevolence. Respect for elders is *the working of* righteousness. There is no other reason *for those feelings*;—they belong to all under heaven.'

CHAP. XVI. Mencius said, 'When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and

and on an occasion. A reputation for kindness must be the growth of time and of many evidences. With the whole chapter, compare Analects, II. iii.

15. BENEVOLENCE AND RIGHTEOUSNESS ARE NATURAL TO MAN, PARTS OF HIS CONSTITUTION.

1. I translate 良 by 'intuitive,' but it serves also to denote the 'goodness' of the nature of man. Chü Hsi so defines it:—良者本然

之善也。2. 孩 is defined in the dictionary by 小兒笑, 'an infant smiling.'

When an infant has reached to this, then it is 人所提挈, 'taken by people in their

arms.' 3. 達之天下 must be supplemented by 無不同, 'extend them (carry the inquiry about them) to all under heaven, and they are the same.' This is just laying down universality as a test that those feelings are intuitive to us. Chão Ch'i, however, explains differently:—'Those who wish to do good, have nothing else to do but to extend these ways of children to all under heaven.'

16. HOW WHAT SHUN WAS DISCOVERED ITSELF IN HIS GREATEST OBSCURITY. 決江河,—the

決 is the water itself bursting its banks; the agency of man in the matter is not to be supposed. So in the 備旨:—決江河謂

中、與木石居、與鹿豕遊、其所以異於深山之野人者幾希、及其聞一善言、見一善行、若決江河、沛然莫之能禦也。

孟子曰、無爲其所不爲、無欲其所不欲、如此而已矣。

孟子曰、人之有德慧術知者、恆存乎疢疾。獨孤臣

wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood.'

CHAP. XVII. Mencius said, 'Let a man not do what *his own sense of righteousness tells him* not to do, and let him not desire what *his sense of righteousness tells him* not to desire;—to act thus is all he has to do.'

CHAP. XVIII. 1. Mencius said, 'Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.'

2. 'They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions

江之決也、非人決之也。江河

may be taken generally, or with special reference to the Yang-tze and Yellow river. I prefer the former.

17. A MAN HAS BUT TO OBEY THE LAW IN HIMSELF. The text is literally—'Not doing what he does not do,' &c. Much must be supplied to make it intelligible in a translation. Ch'ao Ch'i interprets and supplies quite differently:—'Let a man not make another do what he does not do himself,' &c.

18. THE BENEFITS OF TROUBLE AND AFFLICTION.

1. Compare Bk. VI. Pt. II. xv. 德 and 慧術 and 知² (4th tone) go together,—'intelligence

of virtue, and wisdom of arts.' 存 retains its proper meaning of 在, 'to be in.' 疢 means properly 'fever,' 'any feverish disease,' but here 疢疾 = distresses generally. 2. 惟,—not joined with 孤, but qualifying the whole sentence. 獨 = 孤, 'fatherless,' friendless, not having favour with the sovereign. 孽子 is not the child of one who is a concubine merely, but a concubine in disgrace, or one of a very low rank. 孽 is often taken as if it were 藥, the shooting forth of a tree after it has been cut down; moreover, the 艹 in it should be 艸

孽子其操心也危其慮
患也深故達。
孟子曰有事君人者
事是君則爲容悅者也。
有安社稷臣者以安社
稷爲悅者也有天民者
達可行於天下而後行
之者也有大人者正己
而物正者也。
孟子曰君子有三樂

against calamity. On this account they become distinguished for their intelligence.'

CHAP. XIX. 1. Mencius said, 'There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favour.

2. 'There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity.

3. 'There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the kingdom, proceed so to carry them out.

4. 'There are those who are great men. They rectify themselves and others are rectified.'

CHAP. XX. 1. Mencius said, 'The superior man has three

19. FOUR DIFFERENT CLASSES OF MINISTERS. 1. 有事君人者, = the 人 is joined with 有, and not to be taken with 君. Mencius speaks of 人, 'persons,' and not 臣, 'ministers,' to indicate his contempt. 爲容悅 is difficult. The common view is what I have given. 容是使君容我, 悅是使君悅我, 'yung is to cause the prince to bear with—countenance—them;—yueh is to cause the prince to be pleased with them.' In this case, 爲 should be read in 4th tone. It is said, however, to have 專務意, 'the idea of aiming at exclusively.' 2. 社稷臣, see Confucian Analects, XVI. i. 4. 悅, it will be seen, is not used here, as in the last paragraph. 3. 天民, 'Heaven's people,' those who seem dearer to Heaven and more favoured by it;—compare Bk. V. Pt. I. vii. 5. 4. 'The great men' are the sages, the highest style of men. 物 is to be understood of persons = 君民, 'the sovereign and the people.'—The first class of ministers may be styled the mercenary; the second, the loyal; the third have no selfishness, and they embrace the whole kingdom in their regards, but they have their defined aims to be attained by systematic effort, while the fourth, unconsciously but surely, produce the grandest results. 20. THE THINGS WHICH THE SUPERIOR MAN DELIGHTS IN. TO OCCUPY THE THRONE IS NOT AMONG THEM. 1. 王天下 is to be taken as simply = 有天下. The possession of the

而王天下不與存焉。^{二節}父母俱存，兄弟無故，一樂也。^{三節}仰不愧於天，俯不忤於人，二樂也。^{四節}得天下英才而教育之，三樂也。^{五節}君子有三樂，而王天下不與存焉。^{一節}孟子曰：廣土衆民，君子欲之，所樂不存焉。^{二節}天下而立，定四海之民，君子樂之，所性不存焉。^{三節}君子所性

things in which he delights, and to be ruler over the kingdom is not one of them.

2. 'That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. 'That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. 'That he can get from the whole kingdom the most talented individuals, and teach and nourish them;—this is the third delight.

5. 'The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.'

CHAP. XXI. 1. Mencius said, 'Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2. 'To stand in the centre of the kingdom, and tranquillize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here.

3. 'What belongs by his nature to the superior man cannot be

sovereign sway is indicated, and not the carrying out of the true royal principles. 2. 兄

弟無故 may be understood of every painful thing in the condition of his brothers, which would distress him. 3. We cannot but attach a personal meaning to 'Heaven' here.

21. MAN'S OWN NATURE THE MOST IMPORTANT THING TO HIM, AND THE SOURCE OF HIS TRUE

ENJOYMENT. 1. This describes the condition of the prince of a large State, who has thereby many opportunities of doing good. 2. This advances on the meaning of the first paragraph. The individual indicated is the sovereign, who by his position can benefit the myriads of the people, and therein he feels delight. 所性

—what belongs to him by nature. 3. 君子

雖大行不加焉。雖窮居
 不損焉。分定故也。君子
 所性，仁、義、禮、智，根於心，
 其生色也，睟然見於面，
 盎於背，施於四體，四體
 不言而喻。
 孟子曰：伯夷辟紂，居
 北海之濱，聞文王作，興
 曰：盍歸乎來！吾聞西伯
 善養老者，太公辟紂，居

increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;—for this reason that it is determinately apportioned to him by Heaven.

4. 'What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand to arrange themselves, without being told.'

CHAP. XXII. 1. Mencius said, 'Po-î, that he might avoid Cháu, was dwelling on the coast of the northern sea when he heard of the rise of king Wăn. He roused himself and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." T'âi-kung, to avoid Cháu, was dwelling on the coast of the eastern sea. When he heard of the rise of king

is not to be interpreted only of the prince of a State or the sovereign. Indeed in the two preceding paragraphs, though the individuals indicated are in those positions, the phrase, as well as here, has its moral significance.

分 (4th tone) 定故也,—the nature is complete as given by Heaven. It can only be developed from within. Nothing can be added to it from without. This seems to be the idea.

4. 其生色也 extend over all the rest of the paragraph. 生 and 色 are in apposition; 色 is not to be taken as under the government of 生. The meaning is simply that moral and intellectual qualities indicate

themselves in the general appearance and bearing. 睟然 is explained as 清和潤澤之貌 'the appearance of what is pure, harmonious, moistening, and rich,' and 盎 as 豐厚盈溢之意, 'meaning what is affluent, generous, full and overflowing.'—The whole description is rather strained.

22. THE GOVERNMENT OF KING WÂN BY WHICH THE AGED WERE NOURISHED. 1. Compare Bk. IV. Pt. I. xiii. 1. 2. This is to be translated historically, as it describes king Wân's government; compare Bk. I. Pt. I. iii. 4. 匹婦, corresponding to 匹夫, below;—'the private

東海之濱，聞文王作，興曰：盍歸乎來！吾聞西伯善養老者，天下有善養老，則仁人以爲已歸矣。^{〇二節}五畝之宅，樹牆下以桑，匹婦蠶之，則老者足以衣帛矣。五母雞，二母彘，無失其時。老者足以無失肉矣。百畝之田，匹夫耕之，八口之家，可以無飢矣。^{〇三節}所謂西伯善養老者，制其田里，教之樹畜，導其

Wăn, he said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." If there were a prince in the kingdom, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. 'Around the homestead with its five mâu, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. Each family had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mâu, and thus their families of eight mouths were secured against want.

3. 'The expression, "The chief of the West knows well how to nourish the old," refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing the wives and children, so as to make them nourish

woman,' 'the private man.' 蠶之, silk-wormed them,' i.e. nourished silkworms with them. It is observed by 淮南子.—'The silkworm eats and does not drink, going through its transformations in twenty-seven days. The wife of the Yellow Ti (B.C. 2697-2597), whose surname was Hsi-ling (西陵氏), first taught the people to keep silkworms, and to manage their silk, in order to provide clothes. Future ages sacrifice to her as the 先蠶. Mencius has not mentioned before the number of brood sows and hens apportioned to a family. 3. 此之謂 responds to 所謂...者, at the beginning. The whole paragraph is the

妻子、使養其老、五十、非帛
 不煖、七十、非肉、不飽、不煖
 不飽、謂之凍餒、文王之民、
 無凍餒之老者、此之謂也。
 孟子曰、易其田疇、薄其
 稅斂、民可使富也。食之以
 時、用之以禮、財不可勝用
 也。民非水火、不生活、昏暮
 叩人之門戶、求水火、無弗

their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of king Wăn, there were no aged who were starved or famished. This is the meaning of the expression in question.

CHAP. XXIII. 1. Mencius said, 'Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. 'Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

3. 'The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the

explanation of that expression. 田里, 一里 is the dwelling-place, the five *mâu* allotted for buildings.

23. TO PROMOTE THE VIRTUE OF THE PEOPLE, THE FIRST CARE OF A GOVERNMENT SHOULD BE TO CONSULT FOR THEIR BEING WELL OFF. 1. 易, i.—

4th tone, as in Bk. I. Pt. I. v. 3, *et al.* 田, 'grain fields.' 疇, 'flax fields.' 易 and 薄 are both in the imperative, indicating the work of the ruler or government. So 食 and 用 in par.

2, where 之 may be referred to 財, or the

resources arising from the government just indicated. 以時 may be best explained from

Bk. I. Pt. I. iii. 3, 4. 以禮, the 禮 are the festive occasions of capping, marriage, &c., excepting on which a strict economy should be enforced. 3. Compare Bk. I. Pt. I. vii. 20-22.

昏 properly denotes half an hour after sunset, or thereabouts. 暮 is 日晚, 'the evening of the day.' The time of the request is inopportune, and the manner of it not according to propriety;—and yet it is granted. 菽 is the

與者至足矣。聖人治天下，使有菽粟如水火，菽粟如水火，而民焉有不仁者乎？
 孟子曰：孔子登東山而小魯，登太山而小天下，故觀於海者難爲水，遊於聖人之門者難爲言。^{二節}觀水有術，必觀其瀾；日月有明，容光必照焉。^{三節}流水之爲物也，不盈科不行；君子之志於

abundance of these things. A sage governs the kingdom so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?

CHAP. XXIV. 1. Mencius said, 'Confucius ascended the eastern hill, and Lû appeared to him small. He ascended the T'ai mountain, and all beneath the heavens appeared to him small. So he who has contemplated the sea, finds it difficult to think anything of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*.

2. 'There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted *even* through an orifice illuminates.

3. 'Flowing water is a thing which does not proceed till it has filled the hollows *in its course*. The student who has set his

general name for all kinds of peas and beans.

栗—as in Analects, XII. xi. 3.

24. HOW THE GREAT DOCTRINES OF THE SAGES DWARF ALL SMALLER DOCTRINES, AND YET ARE TO BE ADVANCED TO BY SUCCESSIVE STEPS. 1, 2. This paragraph illustrates the greatness of the sage's doctrines. The eastern hill was on the east of the capital of Lû. Some identify it with a small hill, called Fang (防), in the district of Ch'ü-fau (曲阜), at the foot of which Confucius's parents were buried; others with a hill named Mäng (蒙), in the district of Pi, in the depart-

ment of î-châu. The T'ai mountain is the chief of the five great mountains of China. It lay on the extreme east of Ch'î, in the present district of T'ai-an, in the department of the same name. In 難爲水, 爲 is used as in 爲

衆, Bk. IV. Pt. I. vii. 5. After seeing the surging ocean, the streams are not worth being taken into account. And light penetrating every cranny assures us of its splendour in the great luminaries. 3. 君子 is here the aspiring student. 章, 'an elegant piece,' here for 'one lesson,' 'one truth.'

道也。不成章不達。
一節 孟子曰：鷄鳴而起，
二節 孳孳爲善者，舜之徒
三節 也。鷄鳴而起，孳孳爲
三節 利者，蹠之徒也。欲知
一節 舜與蹠之分，無他，利
二節 與善之閒也。
二節 孟子曰：楊子取爲
二節 我，拔一毛而利天下，
二節 不爲也。墨子兼愛，摩

mind on the doctrines of *the sage*, does not advance to them but by completing one lesson after another.'

CHAP. XXV. 1. Mencius said, 'He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.'

2. 'He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.'

3. 'If you want to know what separates Shun from Chih, it is simply this,—the interval between *the thought of gain* and *the thought of virtue*.'

CHAP. XXVI. 1. Mencius said, 'The principle of the philosopher Yang was—"Each one for himself." Though he might have benefited the whole kingdom by plucking out a single hair, he would not have done it.'

2. 'The philosopher Mo loves all equally. If by rubbing smooth

25. THE DIFFERENT RESULTS TO WHICH THE LOVE OF GOOD AND THE LOVE OF GAIN LEAD.

1. 'A disciple of Shun,'—i.e. although such a man may not himself attain to be a sage, he is treading in the steps of one. 2. Chih (蹠) being used for 跖 is the robber Chih; see Bk. III. Pt. II. x. 3. 爲利.—爲 is used here as in chap. xix. 1. I should prefer myself to read it in the 4th tone. It is observed by the scholar Ch'ang that 'by good and gain are intended the public mind and the selfish mind (公私而已)'. 3. 利與善之閒 is intended to represent the slowness of the separation between them, in its initial principles, and I therefore supply 'the thought of.'

26. THE ERRORS OF YANG, MO, AND TSZE-MO. OBSTINATE ADHERENCE TO A COURSE WHICH WE MAY DEEM ABSTRACTLY RIGHT IS PERILOUS. 1. 'The philosopher Yang,'—see Bk. III. Pt. II. ix. 9,

10, 14. Chü Hsi says:—取者僅足之意，'取' conveys the idea of what is barely sufficient.' This is not correct. 楊子取—楊子所取，'that which the philosopher Yang chose, was.' . . . In the writings of the scholar Lieh (列子), Bk. VII, we find Yang Chü speaking of Po-ch'ang Tsze-kao (伯成子高) that 'he would not pull out one of his hairs to benefit others,' and when questioned himself 'if he would pull out a hair to help an age,' declining to reply. 2. 'The philosopher Mo,'—see Bk. III. Pt. I. v. 1; Pt. II. ix. 9, 10, 14. We are not to understand the rubbing the body smooth as an isolated act which somehow would benefit the kingdom. The smoothness would arise from labours undergone for the kingdom, like those of the great Yü, who wrought

頂放踵利天下爲之子^{三節}
 莫執中執中爲近之執^{四節}
 中無權猶執一也所惡^{四節}
 執一者爲其賊道也舉^{四節}
 一而廢百也。^{一節}
 孟子曰飢者甘食渴^{一節}
 者甘飲是未得飲食之^{一節}
 正也飢渴害之也豈惟^{一節}
 口腹有飢渴之害人心^{二節}
 亦皆有害人能無以飢

his whole body from the crown to the heel, he could have benefited the kingdom, he would have done it.

3. 'Tsze-mo holds a medium *between these*. By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

4. 'The reason why I hate that holding to one point is the injury it does to the way of *right principle*. It takes up one point and disregards a hundred others.

CHAP. XXVII. 1. Mencius said, 'The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate*. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2. 'If a man can prevent the evils of hunger and thirst from

and waded till he had worn away all the hair on his legs. See the 集證, in loc. 3. Of Tsze-mo nothing seems to be known, but that he belonged to Lü. 執中 must be clearly understood as referring to a Mean between the selfishness of Yang Chü and the transcendentalism of Mo Ti. 近之=近道, the 道 mentioned in par. 4. The necessity of attending to the exigency of circumstances is illustrated by saying that a case may be conceived when it would be duty to deny a single hair to save the kingdom, and a case when it would be duty to rub the whole body smooth to do so. The orthodox way (道) of China is to do what is

right with reference to the whole circumstances of every case and time.

27. THE IMPORTANCE OF NOT ALLOWING THE MIND TO BE INJURED BY POVERTY AND A MEAN CONDITION. 1. 甘 perhaps is used adverbially, = 'readily;' compare Bk. II. Pt. I. i. 11. The two clauses 是未 and 飢渴 run parallel to each other, the latter being explanatory of the former. 害之, -之=口腹. With reference to the mind, hunger and thirst stand for poverty and a mean condition. 2. 能無以... 爲='can prevent being,' 無 being

渴之害，爲心害，則不
及人不爲憂矣。
孟子曰：柳下惠不
以三公易其介。
孟子曰：有爲者，辟
若掘井，掘井九軔而
不及泉，猶爲棄井也。
孟子曰：堯舜性之
也，湯武身之也，五霸
假之也。久假而不歸，

being any evils to his mind, he need not have any sorrow about not being equal to other men.'

CHAP. XXVIII. Mencius said, 'Hûi of Liû-hsiâ would not for the three highest offices of State have changed his firm purpose of life.'

CHAP. XXIX. Mencius said, 'A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, and stop without reaching the spring, is after all throwing away the well.'

CHAP. XXX. 1. Mencius said, 'Benevolence and righteousness were natural to Yâo and Shun. T'ang and Wû made them their own. The five chiefs of the princes feigned them.

2. 'Having borrowed them long and not returned them, how could it be known they did not own them?'

emphatic. 不及人，一人 refers to great point. See the 集證, in loc. 有爲者, mên, sages, and worthies. Such a man has himself really advanced far in the path of greatness. 'one who has that which he is doing.' The application may be very wide.

28. Hûi OF LIÛ-HSIÂ'S FIRMFNESS. 'Hûi of Liû-hsiâ,'—see Bk. II. Pt. I. ix. 2, 3; Bk. V. Pt. II. i. 3, 5; Bk. VI. Pt. II. vi. 2. 和 'mildness,' 'friendly impressibility,' was a characteristic of Hûi, and Mencius, therefore, notices how it was associated with firmness of mind. The 'three hung' are the three highest officers about the royal court, each equal in dignity to the highest rank of nobility.

29. ONLY THAT LABOUR IS TO BE PRIZED WHICH ACCOMPLISHES ITS OBJECT. 辟,—used for 譬. 軔 = 仞, 'eight cubits.' In the Analects, XIX. xxiii. 3, it is said, in the note, that the 仞 was seven cubits, while here its length is given as eight. Its exact length is a moot point. See the 集證, in loc. 有爲者, refers to 仁義, 'benevolence and righteousness,' and a translation can hardly be made without supplying those terms. Though Yâo and Shun stood on a higher platform than T'ang and Wû, they agreed in sincerity, which is the common point of contrast between them and the chiefs. 身之, 'incorporated them' = made them their own. 2. Chû Hsi explains 歸 by 還, 'returned.' Admitting this, the meaning of 假 passes from 'feigning' to 'borrowing.' He seems to prefer viewing 惡知

惡知其非有也。
 公孫丑曰：「^{一節}予不
 狎于不順，放太甲于桐，民
 大悅。太甲賢，又反之，民大
 悅。」^{二節}賢者之爲人臣也，其君
 不賢，則固可放與？^{三節}孟子曰：「
 有伊尹之志，則可；無伊尹
 之志，則篡也。」
 公孫丑曰：「詩曰：『不素餐
 兮。』君子之不耕而食，何也？」

CHAP. XXXI. I. Kung-sun Ch'âu said, 'Î Yin said, "I cannot be near and see him so disobedient to reason," and therewith he banished T'ai-chiâ to Tung. The people were much pleased. When T'ai-chiâ became virtuous, he brought him back, and the people were again much pleased.

2. 'When worthies are ministers, may they indeed banish their sovereigns in this way when they are not virtuous?'

3. Mencius replied, 'If they have the same purpose as Î Yin, they may. If they have not the same purpose, it would be usurpation.'

CHAP. XXXII. Kung-sun Ch'âu said, 'It is said, in the Book of Poetry,

"He will not eat the bread of idleness!"

How is it that we see superior men eating without labouring? Mencius replied, 'When a superior man resides in a country, if its

as = 'how could they themselves know?' but I much prefer the view in the translation.

31. THE END MAY JUSTIFY THE MEANS, BUT THE PRINCIPLE SHOULD NOT BE READILY APPLIED. I.

Compare Bk. V. Pt. I. vi. 5. 伊尹曰, —see the Shû-ching, Pt. IV. v. Bk. I. 9. The words are taken somewhat differently in the commentary on the ching, but I have followed what seems the most likely meaning of them. 3. 志 is the purpose, not suddenly formed on an emergency, but the determination and object of the whole life. It is said—志以其素定者言.

32. THE SERVICES WHICH A SUPERIOR MAN RENDERS TO A COUNTRY ENTITLE HIM, WITHOUT HIS

DOING OFFICIAL DUTY, TO SUPPORT. This is an instance of the oft-repeated insinuation against Mencius, that he was content to be supported by the princes, while he would not take office; compare Bk. III. Pt. II. iv. 詩曰, —see the Shih-ching, I. ix. Ode VI. 素 = 空, 'empty,' without doing service. The old commentators and the new differ somewhat in their interpretations of the ode, but they agree in understanding its great lesson to be that people should not be receiving emolument, who do not actively serve their country. 耕 'ploughing,' labouring. This term is suggested from the ode,

孟子曰：君子居是國也，其君用之，則安富尊榮；其子弟從之，則孝悌忠信；不素餐兮，孰大於是。

一節
 王子墊問曰：士何事？孟子曰：尚志。曰：何謂尚志？曰：仁義而已矣。殺一無罪，非仁也；非其有而取之，非義也。居惡在，仁是也；路惡在，義是也。居仁由義，大人之事備矣。

sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?’

CHAP. XXXIII. 1. The king's son, Tien, asked *Mencius*, saying, ‘What is the business of the *unemployed* scholar?’

2. *Mencius* replied, ‘To exalt his aim.’

3. *Tien* asked again, ‘What do you mean by exalting the aim?’ The answer was, ‘*Setting it* simply on benevolence and righteousness. *He thinks* how to put a single innocent person to death is contrary to benevolence; how to take what one has not a *right to* is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. Where else should he dwell? What other path should he pursue? When benevolence is the dwelling-place of the heart, and righteousness the path of the life, the business of a great man is complete.’

where it occurs, 用之, ‘use him,’ i.e. his counsels, not as a minister.

33. HOW A SCHOLAR PREPARES HIMSELF FOR THE DUTIES TO WHICH HE ASPIRES. 1. Tien was the son of the king of Ch'i. His question probably had reference to the wandering scholars of the time, whose ways he disliked. They were no favourites with Mencius, but he prefers to reply to the prince according to his ideal of the

scholar. 3. 仁 . . . 義是也 represent the scholar's thoughts, his nursing his aim.

We can hardly take 大人 as in chap. xix. 4, where it denotes the sages, the very highest style of men. Here it denotes rather the individuals in the various grades of official employment, to which ‘the scholar’ may attain.

孟子曰仲子不義與
 之齊國而弗受人皆信
 之是舍簞食豆羹之義
 也人莫大焉亡親戚君
 臣上下以其小者信其
 大者奚可哉。
 一節
 桃應問曰舜爲天子
 臯陶爲士瞽瞍殺人則
 如之何孟子曰執之而

CHAP. XXXIV. Mencius said, 'Supposing that the kingdom of Ch'i were offered, contrary to righteousness, to Ch'ân Chung, he would not receive it, and all people believe in him, as a man of the highest worth. But this is only the righteousness which declines a dish of rice or a plate of soup. A man can have no greater crimes than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great excellences because he possesses a small one?'

CHAP. XXXV. 1. T'ao Ying asked, saying, 'Shun being sovereign, and K'ao-yào chief minister of justice, if Kû-sâu had murdered a man, what would have been done in the case?'

2. Mencius said, 'K'ao-yào would simply have apprehended him.

34. HOW MEN JUDGE WRONGLY OF CHARACTER, OVERLOOKING, IN THEIR ADMIRATION OF ONE STRIKING EXCELLENCE, GREAT FAILURES AND DEFICIENCIES. 仲子 is the Ch'ân Chung of Bk. III. Pt. II. x, which see. I substitute the surname to avoid translating 子. In the translation of 人莫大焉, 焉 is taken as used for 乎, and what follows is under the regimen of 大, as if we were to complete the construction in this way: 一人之罪莫大乎亡親云云. Ch'ao Ch'i interprets quite differently: 'But what a man should exalt is the greatest virtues, the propriety and righteousness in the great relations of life. He, however, denies them, &c.' Certainly the solecism of taking 焉 for 乎 is better than this. 亡, —used for 無, but as a verb Wang Yin-chih construes as I do, making the 焉 = 乎, = 於, and construing 大 consequently in the comparative degree.

35. WHAT SHUN AND HIS MINISTER OF CRIME WOULD HAVE DONE, IF SHUN'S FATHER HAD COMMITTED A MURDER. 1. T'ao Ying was a disciple of Mencius. This is all that is known of him. 士 is not to be understood here as merely = 士師, Analects, XVIII. ii; XIX. xix. The of Shun's time was the same as the 大士司寇 of the Ch'au dynasty, the officer of Crime, under whom were the 士師, and others more subordinate. See the 集證, in loc. 2. We must understand K'ao-yào as the

已矣。然則舜不禁與？曰：夫
○三節
 舜惡得而禁之？夫有所受
○五節
 之也。然則舜如之何？曰：舜
○六節
 視棄天下，猶棄敝屣也。竊
 負而逃，遵海濱而處，終身
 訢然樂而忘天下。
 孟子自范之齊，望見齊
 王之子，喟然歎曰：居移氣，
 養移體。大哉居乎！夫非盡
 人之子與？孟子曰：王子宮

3. 'But would not Shun have forbidden such a thing ?

4. 'Indeed, how could Shun have forbidden it? *Kão-yáo* had received *the law* from a proper source.'

5. 'In that case what would Shun have done ?'

6. 'Shun would have regarded abandoning the kingdom as throwing away a worn-out sandal. He would privately have taken *his father* on his back, and retired into concealment, living somewhere along the sea-coast. There he would have been all his life, cheerful and happy, forgetting the kingdom.'

CHAP. XXXVI. 1. Mencius, going from Fan to Ch'i, saw the king of Ch'i's son at a distance, and said with a deep sigh, 'One's position alters the air, just as the nurture affects the body. Great is the influence of position! Are we not all men's sons in this respect?'

2. Mencius said, 'The residence, the carriages and horses, and

nominative to 執之 must refer to Kū-sáu, though critics now understand 法 as the antecedent. No doubt the meaning is, 'He would simply have observed the law, and dealt with Kū-sáu accordingly.'

3. 有所受之, —compare Bk. III. Pt. I. ii. 3. It is here implied that the law of death for murder was the will of Heaven, that being the source to which a reference is made. Kão-yáo again must be understood as the nominative to 有. He, as minister of Crime, had to maintain Heaven's authority superior to the sovereign's will.

36. HOW ONE'S MATERIAL POSITION AFFECTS HIS AIR, AND MUCH MORE MAY-MORAL CHARACTER BE

EXPECTED TO DO SO. 1. Fan was a city of Ch'i, a considerable distance from the capital, to which we must understand Mencius was proceeding. It still gives its name to a district of Pū-cháu (濮州), in the department of

Ts'ao-cháu (曹州). Ch'ao Ch'i says that Fan was a city of Ch'i, the appanage of the king's sons by his concubines. On this view we should translate 王子 in the plural, but it proceeds from supposing that it was in Fan that Mencius saw the 王子, which the text does not at all necessitate. In 之齊, and 之宋 (p. 3), 之 = 往. 養 = 奉養.

室、車馬、衣服、多與人同，而
 王子若彼者，其居使之然
 也。況居天下之廣居者乎。
 魯君之宋，呼於垤澤之門，
 守者曰：此非吾君也。何其
 聲之似我君也。此無他，居
 相似也。
 孟子曰：食而弗愛，豕交
 之也。愛而不敬，獸畜之也。
 恭敬者，幣之末將者也。
 恭

the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should* a *peculiar air distinguish* him whose position is in the wide house of the world!

3. 'When the prince of Lû went to Sung, he called out at the Tieh-châi gate, and the keeper said, "This is not our prince. How is it that his voice is so like that of our prince?" This was occasioned by nothing but the correspondence of their positions.'

CHAP. XXXVII. 1. Mencius said, 'To feed a scholar and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.'

2. 'Honouring and respecting are what exist before any offering of gifts.'

3. 'If there be honouring and respecting without the reality

'revenue or income. 夫非盡人之子

與，—some understand 王子 in the phrase between 夫 and 非, 'now, are not all kings' sons,' &c. But I prefer to understand with Châo Ch'i, 凡人與王子, and in English to supply *we* rather than *they*.

2. 孟子曰：廣居，—see Bk. III. Pt. II. iii. 2. 垤澤, 'ant-hill marsh,' was simply the name of a gate in the capital of Sung.

SCHOLAR'S ENGAGING IN THE SERVICE OF A PRINCE.

1. 豕交之, 'having pig intercourse with him.' 交=接 or 待 獸, as distinguished from 豕, leads us to think of dogs or horses, animals to which we entertain a sentiment higher than to those which we keep and fatten merely for our eating. 2. 恭敬者=所謂恭敬者. The paragraph is an explanation of what is meant by those terms. 將=奉, 'presented,' 'offered.' 3. 拘=留

敬而無實，君子不可虛構。
 孟子曰：形色，天性也。惟
 聖人，然後可以踐形。
 齊宣王欲短喪，公孫丑
 曰：爲朞之喪，猶愈於已乎。
 孟子曰：是猶或紾其兄之
 臂，子謂之姑徐徐云爾，亦
 教之孝弟而已矣。^{三節}王子有
 其母死者，其傅爲之請數
 月之喪。公孫丑曰：若此者

of them, a superior man may not be retained by such empty demonstrations.

CHAP. XXXVIII. Mencius said, 'The bodily organs with their functions belong to our Heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization.'

CHAP. XXXIX. 1. The king Hsüan of Ch'i wanted to shorten the period of mourning. Kung-sun Ch'âu said, 'To have one whole year's mourning is better than doing away with it altogether.'

2. Mencius said, 'That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—"Gently, gently, if you please." Your only course should be to teach such an one filial piety and fraternal duty.'

3. At that time, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe

38. ONLY WITH A SAGE DOES THE BODY ACT ACCORDING TO ITS DESIGN. This is translated according to the consenting view of the modern commentators, but perhaps not correctly. 形 is taken for the bodily organs,—the ears, eyes, hands, feet, &c.; and 色 for their manifested operations,—hearing, seeing, handling, &c. 踐 is used as in the phrase 踐言, 'to tread upon the words,' that is, to fulfil them, to walk, act, according to them. The use of 色, in chap. xxi. 4, is analogous to this use of it here. One critic says:—形色天性, 言形

色皆天性所在，非指形色爲天性也。'The bodily organs with their operations belong to our Heaven-conferred nature; the meaning is that in these is our Heavenly nature, not that they are that nature.'

39. REPROOF OF KUNG-SUN CH'ÂU FOR ASSENTING TO THE PROPOSAL TO SHORTEN THE PERIOD OF MOURNING. Compare Analects, XVII. xxi. 1. The mourning is to be understood as that of three years for a parent. 3. The king's son here must have been a son by a concubine. Chü Hsi, after Ch'ao Ch'i, supposes that he was not permitted to mourn the three years, through

也。此^{六節}五者、君子之所以教^{四節}者、有^{三節}成德者、有^{五節}達財者。爲^{一節}者也。孟子曰、君子之所以於已、謂夫莫之禁而弗不可得也、雖加一日、愈何如也。曰、是欲終之而

a few months' mourning. Kung-sun Ch'âu asked, 'What do you say of this?'

4. *Mencius* replied, 'This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no hindrance, and the party neglected the thing itself.'

CHAP. XL. 1. *Mencius* said, 'There are five ways in which the superior man effects his teaching.'

2. 'There are some on whom his influence descends like seasonable rain.'

3. 'There are some whose virtue he perfects, and some of whose talents he assists the development.'

4. 'There are some whose inquiries he answers.'

5. 'There are some who privately cultivate and correct themselves.'

6. 'These five ways are the methods in which the superior man effects his teaching.'

the jealous or other opposition of the full queen. In this case the son was anxious to prolong his mourning as much as he could. This explanation, bringing in the opposition of the full queen or wife, seems to be incorrect. See the 集澄, *in loc.* While the father was alive, a son shortened the period of mourning for his mother. 4. 謂夫, 一夫 has a pronominal force.

40. HOW THE LESSONS OF THE SAGE REACH TO ALL DIFFERENT CLASSES. 1. The wish of the superior man is in all cases one and the same,—to teach. His methods are modified, however, by the different characters of men.

2. This class only want his influence, like plants which only need the dew of heaven. So was it, it is said, with Confucius and his disciples Yen Yüan and Ts'ang Shān. 3. 成德者 = 成其德者. So a 其 is to be understood before 財 (= 材), and 間. So

was it with Confucius and the disciples Yen and Min. 4. So was it with *Mencius* and Wan Chang. 5. This is a class, who never come into actual contact with their teacher, but hear of his doctrines, and learn them. His teachings, though not delivered by himself in person, do notwithstanding reach to them.

一節
二節
三節
四節
五節
六節
七節
八節
九節
十節
十一節
十二節
十三節
十四節
十五節
十六節
十七節
十八節
十九節
二十節
二十一節
二十二節
二十三節
二十四節
二十五節
二十六節
二十七節
二十八節
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九十五節
九十六節
九十七節
九十八節
九十九節
一百節

CHAP. XLI. 1. Kung-sun Ch'âu said, 'Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens,—something which cannot be reached. Why not *adapt your teaching so as to cause learners to consider them attainable*, and so daily exert themselves!'

2. Mencius said, 'A great artificer does not, for the sake of a stupid workman, alter or do away with the marking-line. I did not, for the sake of a stupid archer, charge his rule for drawing the bow.'

3. 'The superior man draws the bow, but does not discharge the arrow, having seemed to leap *with it to the mark*; and he there stands exactly in the middle of the path. Those who are able, follow him.'

CHAP. XLII. 1. Mencius said, 'When right principles prevail throughout the kingdom, one's principles must appear along with one's person. When right principles disappear from the kingdom, one's person must vanish along with one's principles.'

41. THE TEACHER OF TRUTH MAY NOT LOWER HIS LESSONS TO SUIT HIS LEARNERS. 1. 何不使彼一彼, 'those refers to learners, which antecedent has been implied in the words; 宜若云云, 'it is right they should be considered,' &c. 爲可幾及, 'to consider,' 'regard.' 2. 繩墨, 'string and ink,' a carpenter's marking-line. 穀率 (read *lū*), 'the limit to which a bow should be drawn.' 3. The difficulty here is with the words 躍如也, literally, 'leaping-like.' They belong, I think, to the superior man in all the action which is represented. No man can be taught how to hit. That is his own act. He is taught to shoot, and that in so lively a manner that the hitting also is, as it were, set forth before him. So with the teacher and learner of truth. As the learner tries to do as he is taught, he will be found laying hold of what he thought unapproachable.

42. ONE MUST LIVE OR DIE WITH HIS PRINCIPLES, ACTING FROM HIMSELF, NOT WITH REGARD TO OTHER MEN. 殉 means 'to bury along with the dead,' 'to associate with in death as in life.'

 ^{二節} 未聞以道殉乎人者也。
 ^{一節} 公都子曰：滕更之在門也，
 若在所禮而不答，何也？^{二節} 孟子
 曰：挾貴而問，挾賢而問，挾長
 而問，挾有勲勞而問，挾故而
 問，皆所不答也。滕更有二焉。
 ^{一節} 孟子曰：於不可已而已者，
 無所不已；於所厚者薄，無所
 不薄也。^{二節} 其進銳者其退速。

2. 'I have not heard of one's principles being dependent for their manifestation on other men.'

CHAP. XLIII. 1. The disciple Kung-tû said, 'When Kǎng of T'āng made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?'

2. Mencius replied, 'I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kǎng of T'āng.'

CHAP. XLIV. 1. Mencius said, 'He who stops short where stopping is acknowledged to be not allowable, will stop short in everything. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.'

2. 'He who advances with precipitation will retire with speed.'

Another meaning is 以身從物, 'with the person to follow after things,' = to pursue. The first 道 is right principles in general.

The other 道 are those principles as held by individual men.

43. HOW MENCIUS REQUIRED THE SIMPLE PURSUIT OF TRUTH IN THOSE WHOM HE TAUGHT. Kǎng was a younger brother of the prince of T'āng. His rank made Kung-tû think that more than

ordinary respect should have been shown to him, and yet it was no doubt one of the things which made Mencius jealously watch his spirit. Compare Bk. VI. Pt. II. ii. 6, 7.

44. FAILURES IN EVIDENT DUTY WILL BE ACCOMPANIED BY FAILURE IN ALL DUTY. PRECIPITATE ADVANCES ARE FOLLOWED BY SPEEDY RETREATS. The first paragraph, it is said, has reference to errors of defect (不及者之弊), and the second to those of excess (有過).

墨子曰：君子之於物也，愛之而弗仁，於民也，仁之而弗親，親親而仁民，仁民而愛物。
 孟子曰：知者無不知也，當務之爲急，仁者無不愛也，急親賢之爲務，堯舜之知，而不徧物，急先務也，堯舜之仁，不徧愛人，急親賢

CHAP. XLV. Mencius said, 'In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures.'

CHAP. XLVI. I. Mencius said, 'The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yáo and Shun did not extend to everything, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.'

45. THE SUPERIOR MAN IS KIND. CREATURES, LOVING TO OTHER MEN, AND AFFECTIONATE TO HIS RELATIVES. This was intended, no doubt, against the Mohist doctrine of loving all equally. 物 = animals. The second 親 is not to be understood only of parents. Compare 親親, D.M., xx. 12.

46. AGAINST THE PRINCES OF HIS TIME WHO OCCUPIED THEMSELVES WITH THE KNOWLEDGE OF, AND REGARD FOR, WHAT WAS OF LITTLE IMPORTANCE. I. 無不知, 無不愛 are not our 'omniscient,' and 'all-loving,' but show the tendency and adaptation of the wise and the benevolent. The clauses that follow, — 當

務之爲急, 急親賢之爲務, show in what way truly great rulers come to an administration which appears to possess those characters. The use of the 之 in those clauses is idiomatic. To reduce it to the ordinary usages of the particle, we must take the first as = 惟當務之事爲急, 'but only are they earnest about the things which it is most important to know,' and 惟急于親賢之當務, 'but only are they earnest about what is most important, the cultivating affection for the virtuous.' The teaching of the chapter is substantially the same as that of Confucius, Analects, XII. xxii.

也。三喪小察流問決謂務。
不。年而功放歎無是之知。
能。之總之飯而齒

2. 'Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about *the precept* not to tear the meat with the teeth;—such things show what I call an ignorance of what is most important.

2. 總, 'coarse, unbleached, hempen cloth,' the Book of Rites, I. Sect. I. iii. 54, 55. These are worn in mourning during the period of three cases adduced in illustration of what is insisted on in the previous paragraph;—the folly of months for distant relatives. 小功 is the name applied in the case of mourning which extends for five months. 放飯云云, see while overlooking what is important.

TSIN SIN. PART II.

不愛者不愛愛者惠不仁孟子章句盡心
及其所不仁及其所仁也仁哉梁曰下心

CHAPTER I. 1. Mencius said, 'The opposite indeed of benevolent was the king Hûi of Liang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for.'

1. A STRONG CONDEMNATION OF KING HÛI OF LIANG, FOR SACRIFICING TO HIS AMBITION HIS PEOPLE AND EVEN HIS SON. Compare Bk. I. Pt. I. v, and other conversations with king Hûi. 1. 不仁 is more than 'unbenevolent' would mean, if we had such a term. It is nearly = 'cruel,' 'oppressive.' 仁者云云,—compare Pt. I. xlv. Only 愛, being there opposed to 仁, is used with reference to animals, while here it expresses the feeling towards children and people and animals, and I have rendered it by 'to care for.' In the first case in the text, the progress is from one degree of love to another; in the second, from

所愛公孫丑曰何謂也。梁
惠王以土地之故，糜爛其
民而戰之，大敗，將復之，恐
不能勝，故驅其所愛子弟
以殉之，是之謂以其所不
愛及其所愛也。
孟子曰：春秋無義戰，彼
善於此，則有之矣。征者，上
伐下也，敵國不相征也。

2. Kung-sun Ch'áu said, 'What do you mean?' Mencius answered, 'The king Hui of Liang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call—"beginning with what they do not care for, and proceeding to what they care for."'

CHAP. II. 1. Mencius said, 'In the "Spring and Autumn" there are no righteous wars. Instances indeed there are of one war better than another.

2. "Correction" is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another.

one degree of infliction to another. 2. 糜, 'to boil rice till it is 糜爛, reduced to a pulpy mass.' So did Hui seem to deal with the bodies of his subjects. 所愛子弟 refers to Hui's eldest son (Bk. I. Pt. I. v. 1). He is called a 子弟, as being one of the youth of the kingdom. 殉之, —compare Pt. I. xlii.

2. How ALL THE FIGHTINGS RECORDED IN THE CH'UN-CH'Ü WERE UNRIGHTEOUS:—A WARNING TO THE CONTENDING STATES OF MENCIUS'S TIME.

1. 無義戰, —'no righteous battles.' Both Ch'ao Ch'i and Ch'ü Hsi make 戰 = 戰伐之事, 'the affairs of fighting and smiting,' i.e. all the operations of war detailed in the Ch'ün-ch'ü. And rightly; for Mencius himself uses

the term 伐 in the second paragraph. In the Ch'ün-ch'ü itself there are mentioned 'fightings' (戰) only 23, while the 'smitings' (伐) amount to 213. There are specified in it also 'invasions' (侵); 'sieges' (圍); 'carrying away' (遷); 'extinguishings' (滅); 'defeats' (敗); 'takings' (取); 'surprises' (襲); 'pursuits' (追); and 'defences' (戍); all of which may be comprehended under the term 戰. 2. Explains the assertion in the former paragraph. In the wars recorded by Confucius, one State or chief was said to 征 another, which could not be according to the meaning of the term. By

無敵焉。南面而征，北
 罪也。國君好仁，天下
 善為陳，我善為戰，大
 善。孟子曰：有人曰：我
 血之流杵也。仁伐至不仁，而何其
 人無敵於天下，以至
 取二三策而已矣。仁
 不如無書。吾於武城，則
 孟子曰：盡信書，則

CHAP. III. 1. Mencius said, 'It would be better to be without the Book of History than to give entire credit to it.

2. 'In the "Completion of the War," I select two or three passages only, which I believe.

3. "The benevolent man has no enemy under heaven. When the prince the most benevolent was engaged against him who was the most the opposite, how could the blood of the people have flowed till it floated the pestles of the mortars?"

CHAP. IV. 1. Mencius said, 'There are men who say—"I am skilful at marshalling troops, I am skilful at conducting a battle!"—They are great criminals.

2. 'If the ruler of a State love benevolence, he will have no enemy in the kingdom.

3. 'When *Tang* was executing his work of correction in the

上 is intended the sovereign; by 下 the princes. Compare Bk. VI. Pt. II. vii. 2.

3. WITH WHAT RESERVATION MENCIUS READ THE SHŪ-CHING. This is a difficult chapter for Chinese commentators. Ch'ao Ch'i takes 書 of the Shū-ching, which is the only fair interpretation. Others understand it of books in general. Thus Julien translates—"Si omnino fidem adhibeas libris." Many say that Mencius had in view only the portion of the Shū-ching to which he refers in the next paragraph, but such a restriction of his language is entirely arbitrary. The strangest view is that of the author of the 四書拓餘說, whose judgments generally are sound and sensible.

But he says here that Mencius is anticipating the attempts that would be made in after-ages to corrupt the classics, and testifying against them. We can see how the remarks were directed against the propensity to warfare which characterized his contemporaries. 2.

武成 is the title of the third Book in the fifth Part of the Shū-ching, professing to be an account by king Wü of his enterprise against the tyrant Ch'au. The words quoted in the next paragraph are found in par. 8. 3. For 杵 there are different readings; see the 集澄, in loc. Doubtless there is much exaggeration in the language, but Mencius misinterprets the whole passage. The bloodshed was not done by the troops of king Wü, but by the forces of the tyrant turning against one another.

4. COUNSEL TO PRINCES NOT TO ALLOW THEMSELVES TO BE DECEIVED BY MEN WHO WOULD ADVISE THEM TO WAR. 1. Compare Bk. IV. Pt. I. xiv. 3. 2. Compare Bk. I. Pt. I. v. 6. 3. See Bk. I. Pt. II. xi, et al. 4. 車, 'leathern carriages, or chariots,' said by some to be baggage-waggons, but, more probably, by others, of war, each one of which had seventy-two foot-soldiers attached to it, so that Wü's army would

狄怨東面而征西夷怨曰
奚爲後我武王^{四節}之伐殷也
革車三百兩虎賁三千人^{五節}
王曰無畏寧爾也非敵百
姓也若崩厥角稽首^{六節}征之
爲言正也各欲正己也焉
用戰。
孟子曰梓匠輪輿能與
人規矩不能使人巧。
孟子曰舜之飯糗茹草

south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was—"Why does he make us last?"

4. 'When king Wú punished Yin, he had *only* three hundred chariots of war, and three thousand life-guards.

5. 'The king said, "Do not fear. Let me give you repose. I am no enemy to the people! *On this*, they bowed their heads to the earth, like the horns of animals falling off."

6. "'Royal correction" is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?'

CHAP. V. Mencius said, 'A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skilful in the use of them.'

CHAP. VI. Mencius said, 'Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life. When

number 21,600, few as compared with the forces of his opponent. 兩 used for 輛, the 3rd tone, a numerative for carriages. 虎賁 (pǎn)—these appear to have been of the character of life-guards, named from their tiger-like courage and bearing. 5. See the Shū-ching, Pt. V. i. Sect. II. 9. But the text of the Classic is hardly recognisable in Mencius's version of it. The original is:—"Rouse ye, my heroes. Do not think that he is not to be feared, but rather hold that he cannot be withstood. The people are full of awe, as if their horns were falling from their heads." 6. Perhaps it would

be well to retain the sound of 征 in the translation, and say, 'Now chāng means to rectify.' 各欲正己, 'each people wishes the chāng-er to correct itself.'

5. REAL ATTAINMENT MUST BE MADE BY THE LEARNER FOR HIMSELF. Compare Pt. I. xli. See also in Chwang-tsze, Bk. xiii. par. 10. 梓匠輪輿, see Bk. III. Pt. II. iv. 3.

6. THE EQUANIMITY OF SHUN IN POVERTY AND AS SOVEREIGN. 草 must be taken as = 菜 茹 is a word used for 食, applied to eating

也。若將終身焉。及其爲天子也。被袵衣。鼓琴。二女果。若固有之。

孟子曰。吾今而後知殺人

親之重也。殺人之父。人亦殺

其父。殺人之兄。人亦殺其兄。

然則非自殺之也。一閒耳。

孟子曰。古之爲關也。將以

禦暴。今之爲關也。將以爲暴。

he became sovereign, and had the embroidered robes to wear, the lute to play, and the two daughters of *Yáo* to wait on him, he was as if those things belonged to him as a matter of course.

CHAP. VII. Mencius said, 'From this time forth I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval *between him and it*.'

CHAP. VIII. 1. Mencius said, 'Anciently, the establishment of the frontier-gates was to guard against violence.

2. 'Nowadays, it is to exercise violence.'

herbs. 飯=食, 'to eat.' The 'embroidered robes' are the royal dress. On Shun's lute, see Bk. V. Pt. I. ii. 3. 果 used for 嫗 (wo), 'a female attendant.'

7. HOW THE THOUGHT OF ITS CONSEQUENCES SHOULD MAKE MEN CAREFUL OF THEIR CONDUCT. Chü Hsi observes that this remark must have been made with some special reference,—吾

今而後. It is a maxim of Chinese teaching, that 'a man may not live under the same heaven with the slayer of his father, nor in the same State with the slayer of his elder brother;' but Mencius does not seem to think of that, but rather takes occasion from it to

warn rulers to make their government firm in the attachment of their subjects, and not provoke their animosity by oppressive acts. — 閒耳,—'there is only one interval;' that is, the death of a man's father or brother is the retribution for his previous conduct, the slayer or avenger only intervening.

8. THE BENEVOLENCE AND SELFISHNESS OF ANCIENT AND MODERN RULE CONTRASTED. Compare Bk. I. Pt. II. v. 3; Bk. II. Pt. I. vi. 2. But one does not see exactly how the ancient rule of examining the person, and not taking the goods, guarded against violence. Here, as elsewhere at times, Mencius is led away by his fondness for antithesis.

孟子曰：身不行道，不行於妻子；使人不以道，不能行於妻子。

孟子曰：周于利者，凶年不能殺，周于德者，邪世不能亂。

孟子曰：好名之人，能讓千乘之國；苟非其人，簞食豆羹見於色。

孟子曰：不信仁賢，則國

CHAP. IX. Mencius said, 'If a man himself do not walk in the *right* path, it will not be walked in *even* by his wife and children. If he order men according to what is not the *right* way, he will not be able to get the obedience of *even* his wife and children.'

CHAP. X. Mencius said, 'A bad year cannot prove the cause of death to him whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete.'

CHAP. XI. Mencius said, 'A man who loves fame may be able to decline a State of a thousand chariots; but if he be not *really* the man to do such a thing, it will appear in his countenance, in the matter of a dish of rice or a platter of soup.'

CHAP. XII. 1. Mencius said, 'If men of virtue and ability be not confided in, a State will become empty and void.'

9. A MAN'S INFLUENCE DEPENDS ON HIS PERSONAL EXAMPLE AND CONDUCT. To the second 行 we are to suppose 道 as the nominative, while the third is like a verb in the *hiphil* conjugation. The 人 is not so much as 他人, 'other men.' The whole 使人不以道 simply = 出令不當理, 'if his orders are not according to reason.'

10. CORRUPT TIMES ARE PROVIDED AGAINST BY ESTABLISHED VIRTUE. 不能殺, 不能亂, may be taken either actively or passively. 周于利者, 'he who is complete in gain,' i.e. he who has gained much, and laid

much by. The 日請 expands this into 家有餘費, 倉有餘粟.

11. A MAN'S TRUE DISPOSITION WILL OFTEN APPEAR IN SMALL MATTERS, WHEN A LOVE OF FAME MAY HAVE CARRIED HIM OVER GREAT DIFFICULTIES. Chû Hsi here expounds well: 觀人不於其所勉, 而於其所忽, 然後可以見其所安之實, 'A man is seen not so much in things which require an effort, as in things which he might easily despise. By bearing this in mind when we observe him, we can see what he really rests in.'

12. THREE THINGS IMPORTANT IN THE ADMINISTRATION OF A STATE. 1. 不信, 'be not con-

是故得乎丘民而有也。仁而得天下，未之得國者，有之矣。不仁而用不足。下亂無政事，則財空虛。無禮義，則上

2. 'Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. 'Without the great principles of government and their various business, there will not be wealth sufficient for the expenditure.'

CHAP. XIII. Mencius said, 'There are instances of individuals without benevolence, who have got possession of a single State, but there has been no instance of the throne's being got by one without benevolence.'

CHAP. XIV. 1. Mencius said, 'The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest.

2. 'Therefore to gain the peasantry is the way to become sovereign;

fided to,' perhaps rather 'confided in.' 'Will become empty and void.'—Chão Ch'i supplements thus:—'If the prince do not consort with and confide in the virtuous and able, then they will go away, and a country without such persons is said to be empty and void.' 2, 3. 'The high and the low,'—that is, the distinction of ranks. 禮義 may be considered a hen-

diadys, and so 政事 in the next paragraph. 義 is the right, or rightness, on which the rules of propriety are founded, and 事 is the various business that flows from the right principles of government.

13. ONLY BY BENEVOLENCE CAN THE THRONE BE GOT. Many commentators put 有之 in the potential mood, as if it were 或有之. This is not allowable. Facts may be alleged that seem to be in opposition to the concluding statement. The commentator Tsâu (鄒) says:—'From the dynasty of Ch'in downwards, there have been cases, when the throne was got by men without benevolence, but in such cases it has been lost again after one or two reigns.'

14. THE DIFFERENT ELEMENTS OF A NATION—THE PEOPLE, TUTELARY SPIRITS, AND SOVEREIGN, IN RESPECT OF THEIR IMPORTANCE. 1. 社 is

properly the altar, or resting-place of the spirit or spirits of the ground, and then used for the sacrifice to that spirit or those spirits. 稷,

—'panicked millet,' and then generally the spirit or spirits presiding over grain. Together, the characters denote the 'tutelary spirits of a country,' on whom its prosperity depends, and to sacrifice to whom was the prerogative of its sovereign.—It is often said that the 社 was 'to sacrifice to the spirits of the five kinds of ground, and the 稷 to sacrifice to those of the five kinds of grain.' But this is merely one of the numerical fancies of which Chinese writers are fond. The five kinds of ground are mountains and forests (山林), rivers and marshes (川澤), mounds (丘陵), places of tombs (墳行), and plains (原濕).

But it would be easy to make another division, just as we have six, eight, and other ways of speaking about the kinds of grain. The regular sacrifices to these tutelary spirits were three:—one in spring, to pray for a good harvest; one in autumn, to give thanks for the harvest; and a third in the first month of winter.

2. 丘民 = 田野之民, 'the people of the

爲天子得乎天子爲諸
 侯得乎諸侯爲大夫諸
 侯危社稷則變置犧牲
 旣成粢盛旣潔祭祀以
 時然而旱乾水溢則變
 置社稷。
 孟子曰聖人百世之
 師也伯夷柳下惠是也
 故聞伯夷之風者頑夫
 廉懦夫有立志聞柳下

to gain the sovereign is the way to become a prince of a State ; to gain the prince of a State is the way to become a great officer.

3. 'When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

4. 'When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place.'

CHAP. XV. Mencius said, 'A sage is the teacher of a hundred generations :—this is true of Po-î and Hûi of Liû-hsiâ. Therefore when men now hear the character of Po-î, the corrupt become pure, and the weak acquire determination. When they hear the character of Hûi of Liû-hsiâ, the mean become generous, and the

the fields and wilds,' the peasantry. According to the Châu Li, nine husbandmen, heads of families, formed a *tsing* (井); four *tsing* formed a *yih* (邑); and four *yih* formed a *k'ew* (丘), which would thus contain 144 families. But the phrase 丘人, signifying the peasantry, is yet equivalent to 'the people.' Mencius uses it, his discourse being of the spirits of the land and grain. 3. The change of the 社稷 is taken by most commentators as merely a destroying of the altars and building others. This is Chû Hsi's interpretation :—土穀之神,

不能爲民禦災捍患,則毀其壇隍而更置之, 'when the spirits of

the ground and grain cannot ward off calamities and evils from the people, then their altars and fences are thrown down and others in different places erected.' Châo Ch'î is more brief. He simply says that in such a case 毀社稷而更置之, which may mean that they destroyed the altars or displaced the spirits themselves. A changing of the altars merely does not supply a parallel to the removal of the princes in the preceding paragraph. And there are traces of deposing the spirits in such a case, and appointing others in their places. See the 四書拓餘說, *in loc.*

15. THAT PO-Î AND HÛI OF LIÛ-HSIÂ WERE SAGES PROVED BY THE PERMANENCE OF THEIR INFLUENCE. Compare Bk. V. Pt. II. i, *et al.* 'A hundred generations' is spoken generally. Between the

惠之風者，薄夫敦，鄙夫寬，奮乎百世之上，百世之下，聞者莫不興起也，非聖人而能若是乎，而況於親炙之者乎。

孟子曰：仁也者，人也，合而

言之，道也。

孟子曰：孔子之去魯，曰：「遲遲吾行也。」去父母國之道也。去齊，接淅而行，去他國之道也。

niggardly become liberal. *Those two* made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in this manner*. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and felt their inspiring influence!

CHAP. XVI. Mencius said, 'Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty.'

CHAP. XVII. Mencius said, 'When Confucius was leaving Lû, he said, "I will set out by-and-by;"—this was the way in which to leave the State of his parents. When he was leaving Ch'i, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away;—this was the way in which to leave a strange State.'

two worthies themselves, several hundred years intervened.

16. THE RELATION OF BENEVOLENCE TO MAN.

This chapter is quite enigmatic. 合 is taken

as=合仁于人身, 'unite benevolence

with man's person,' and 道 as the 率性之道 of the Chung-yung. The glossarist of

Chão Ch'i refers to Analects, XV. xxviii, which is very good. Chû Hsi, however, mentions

that in an edition of Mencius found in Corea,

after 人也, there follow accounts of 'right-

eousness,' 'propriety,' and 'wisdom :'-美

也孝宜也 二二 If that was the

也者且也，云云。 If that was the original reading, the first clause would be:

original reading, the final clause would be :—
'These, all united and named, are the path of
reason.'

17. HOW CONFUCIUS'S LEAVING LÔ AND CH'Î WAS DIFFERENT. Compare Bk. V. Pt. II. i. 4.

六孟子曰君子之
 尼於陳蔡之間無
 上下之交也。
五貉稽曰稽大不
 理於口。二孟子曰無
 傷也。士憎茲多口。
三詩云憂心悄悄愠
 于群小。孔子也。肆
 不殄厥愠。亦不隕
 厥問。文王也。

CHAP. XVIII. Mencius said, 'The reason why the superior man was reduced to straits between Ch'ân and Ts'ai was because neither the princes of the time nor their ministers sympathized or communicated with him.'

CHAP. XIX. 1. Mo Ch'i said, 'Greatly am I from anything to depend upon from the mouths of men.'

2. Mencius observed, 'There is no harm in that. Scholars are more exposed than others to suffer from the mouths of men.'

3. 'It is said, in the Book of Poetry,

"My heart is disquieted and grieved,

I am hated by the crowd of mean creatures."

This might have been said by Confucius. And again,

"Though he did not remove their wrath,

He did not let fall his own fame."

This might be said of king Wân.'

18. THE REASON OF CONFUCIUS'S BEING IN STRAITS BETWEEN CH'ÂN AND TS'AI. See Analects, XI. ii. The speaking of Confucius simply by the term 君子 is to be noted;—compare Analects, X. vi. 1, et al. Ch'ao Ch'i observes that Confucius, in his exceeding modesty, said that he was not equal to the threefold way of the superior man (Analects, XIV. xxx), and therefore he might be spoken of as a superior man. It is difficult to see the point of this observation, nor does it meet the difficulty which arises from the use of the designation in the text. 上=君, 'the sovereigns,' and

下=臣, 'their ministers.' The princes did not honour him and seek his services. Their ministers did not honour him and recommend him to employment. This is the meaning of 無上下之交. The commentators, in their quest for profound meanings, make out the lesson to be that though a sage may be reduced to straits, the way of truth cannot be so reduced.

19. MENCIUS COMFORTS MO CH'I UNDER CALUMNY BY THE REFLECTION THAT IT WAS THE ORDINARY LOT OF DISTINGUISHED MEN. 1. Of Mo Ch'i, nothing is known beyond what is here intimated. 理 is used in the sense of 賴, 'to depend on.' This is given to it in the dictionary, with a reference to this passage. The meaning is that not only did he not have a good word from men, but was spoken ill of by them.

2. 憎, it is concluded, from the comment of Ch'ao Ch'i, is a mistake for 增, 'to increase,' and 茲 has substantially the same meaning.

Retaining 憎, however, and taking 茲 in its sense of *this or these*, we get a tolerable meaning, 'The scholar hates those many mouths.' 3. For the first quotation, see the Shih-ching, I. iii. Ode I. st. 4, a description of her condition by the ill-used wife of one of the dukes of Wei (according to Ch'ü Hsi), and which Mencius somewhat strangely would apply to Confucius. For the second, see III. i. Ode III. st. 8, descrip-

孟子曰，賢者以其昭
 昭，使人昭昭。今以其昏
 昏，使人昭昭。
 孟子謂高子曰，山徑
 之蹊，間介然用之而成
 路，爲間不用，則茅塞之
 矣。今茅塞子之心矣。
 高子曰，禹之聲，尙文
 王之聲。孟子曰，何以言
 之。曰，以追蠡。曰，是奚足

CHAP. XX. Mencius said, 'Anciently, men of virtue and talents by means of their own enlightenment made others enlightened. Nowadays, it is tried, *while they are themselves in darkness*, and by means of that darkness, to make others enlightened.'

CHAP. XXI. Mencius said to the disciple Kào, 'There are the footpaths along the hills;—if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind.'

CHAP. XXII. 1. The disciple Kào said, 'The music of Yü was better than that of king Wăn.'

2. Mencius observed, 'On what ground do you say so?' and the other replied, 'Because at the pivot the knob of Yü's bells is nearly worn through.'

3. Mencius said, 'How can that be a sufficient proof? Are

tive of the king T'ai, though applied to Wăn. 間 is in the sense of 聞, 'report,' 'reputation.'

20. HOW THE ANCIENTS LED ON MEN BY THEIR EXAMPLE, WHILE THE RULERS OF MENCIUS'S TIME TRIED TO URGE MEN CONTRARY TO THEIR EXAMPLE. In translating, I supply 古之 before 賢者, in contrast with the 今 below. To the two 使 a very different force is given. The former is the constraining influence of example; the latter is the application of pains and penalties.

21. THAT THE CULTIVATION OF THE MIND MAY NOT BE INTERMITTED. 蹊間, 'spaces for the foot,' = footpaths; 山徑之蹊間, —the 'footpaths of the hill-ways.' 介 (read *chiá*, as

夏, according to Chü Hsi, though the dictionary does not give such a sound to the character, nor do we find in it the meaning which suits this passage) 然, 'suddenly,' nearly = 爲間.

The Kào here must have been a disciple of Mencius, different from the old Kào, Bk. VI. Pt. II. iii. Chão Ch'í says that after studying with Mencius for some time, and before he fully understood his principles, he went off and addicted himself to some other teacher, and that the remark was made with reference to this course, and its consequences.

22. AN ABSURD REMARK OF THE DISCIPLE KÀO ABOUT THE MUSIC OF YÜ AND KING WÂN. 2. 追, —read *tui*, 'the knob, or loop, of a bell,' the part by which it is suspended. 蠡, 3rd tone,

哉城門之軌兩馬之力與。齊饑陳臻曰國人皆以夫子將復爲發棠殆不可復孟子曰是爲馮婦也晉人有馮婦者善搏虎卒爲善士則之野有衆逐虎虎負嵎莫之敢撓望見馮婦趨而迎之

the ruts at the gate of a city made by a single two-horsed chariot?'

CHAP. XXIII. 1. When Ch'î was suffering from famine, Ch'ân Tsin said to Mencius, 'The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time.'

2. Mencius said, 'To do it would be to act like Fǎng Fû. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fǎng Fû, they ran and met him. Fǎng Fû immediately bared his arms, and descended

an insect that bores through wood; hence, metaphorically, anything having the appearance of being eaten or worn away. 3. The meaning is that what Kão noticed was only the effect of time or long use, Yü being anterior to king Wân, and did not necessarily imply any superiority of the music of the one over that of the other. The street contracts at the gate, and all the carriages that have been running over its breadth are obliged to run in the same ruts, which hence are deeper here than elsewhere.—There is much controversy about the phrase 兩馬之力. Chão Ch'î understands

兩馬 as meaning 'two kinds of horses;—the 國馬, levied from the State, and employed on what we may call the postal service, and the 公馬, or 'public horses,' principally used in military service. On this view the meaning would be that the ruts in question were not made by these two kinds of carriages only. Chû Hsi, after the commentator Fǎng

(豐氏), takes the meaning as I have given it in the translation. Another view takes 兩 in the sense of 車, taking it in the 4th tone, as in chap. iv. 4. See the 四書拓餘說, in loc.

23. HOW MENCIUS KNEW WHERE TO STOP AND MAINTAIN HIS OWN DIGNITY IN HIS INTERCOURSE WITH THE PRINCES. 1. At T'ang, whose name is still preserved in the village of Kan-t'ang, in the district of Chi-mo (即墨), in the department of Lâi-châu, the princes of Ch'î, it would appear, kept grain in store, and on some previous occurrence of famine, Mencius had advised the king to open the granary. In the meantime, however, some difference had occurred between him and the prince. He intended leaving Ch'î, and would not expose himself to a repulse by making an application which might be rejected.

2. 善士, 'a good scholar,' or 'officer,' but 善 is to be taken only as='skilful.' 之

馮婦攘臂下車，衆皆悅之。其爲士者笑之。
 孟子曰：口之於味也，目
 之於色也，耳之於聲也，鼻
 之於臭也，四肢之於安佚
 也，性也。有命焉，君子不謂
 性也。仁之於父子也，義之
 於君臣也，禮之於賓主也，
 智之於賢者也。聖人之於

from the carriage. The multitude were pleased with him, but those who were scholars laughed at him.'

CHAP. XXIV. 1. Mencius said, 'For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment of Heaven in connexion with them, and the superior man does not say of his pursuit of them, "It is my nature."

2. 'The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognising the talented, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven. But there is an adaptation of our

野。—之=往。 It did not belong to Fāng Fū, now an officer, to be fighting with tigers, playing the part of a bravo.

24. HOW THE SUPERIOR MAN SUBJECTS THE GRATIFICATION OF HIS NATURAL APPETITES TO THE WILL OF HEAVEN, AND PURSUES THE DOING OF GOOD WITHOUT THINKING THAT THE AMOUNT WHICH HE CAN DO MAY BE LIMITED BY THAT WILL. 1. 口

之於味, 'the mouth's relation to tastes; that is, its constitution so as to be pleased with certain tastes. So, all the other clauses. 有

命焉, 'there is the appointment of Heaven,' i.e. every appetite naturally desires its unlimited gratification, but a limited amount or an entire denial may be the will of Heaven. 2. 智之

於賢者 is not 'the possession of knowledge by the talented,' but the exercise of wisdom in reference to them, recognising and appreciating their excellence. The sentiment is well illustrated by the case of Yen Ying, the minister of Ch'i, able and wise, and yet insensible to the superior excellence of Confucius and his principles.—Chū Hsi says well upon this chapter:—'I have heard it observed by my master that the things mentioned in both of these paragraphs are in the constitution of our nature, and likewise ordained by Heaven. Mankind, however, consider that the first five are more especially natural, and, though they may be prevented from obtaining them, still desire them; and that the last five are more especially appointed by Heaven, so that if they do not come to them readily, they do not go on to put forth their strength to reach them. On this account,

天道也。命也。有性焉。君子不謂命也。
 蓋浩生不害問曰。樂正子。何人也。孟子曰。善人也。信人也。何謂善。何謂信。曰。可欲之謂善。有諸己之謂信。充實之謂美。充實而有光輝之謂大。大而化之之謂聖。聖而不可知之之謂神。樂正

nature for them. The superior man does not say, *in reference to them*, "It is the appointment of Heaven."

CHAP. XXV. 1. Hào-shāng Pû-hai asked, saying, 'What sort of man is Yo-chāng?' Mencius replied, 'He is a good man, a real man.'

2. 'What do you mean by "A good man," "A real man?"'

3. The reply was, 'A man who commands our liking is what is called a good man.'

4. 'He whose goodness is part of himself is what is called a real man.'

5. 'He whose goodness has been filled up is what is called a beautiful man.'

6. 'He whose completed goodness is brightly displayed is what is called a great man.'

7. 'When this great man exercises a transforming influence, he is what is called a sage.'

8. 'When the sage is beyond our knowledge, he is what is called a spirit-man.'

9. 'Yo-chāng is between the two first characters, and below the four last.'

Mencius shows what is most important in each case, that he may induce a broader way of thinking in regard to the second class, and repress the way of thinking in regard to the first.'

25. THE CHARACTER OF THE DISCIPLE YO-CHANG. DIFFERENT DEGREES OF ATTAINMENT IN CHARACTER, WHICH ARE TO BE AIMED AT. 1. Chao Ch'i tells us that Hào-shāng is the surname and Pû-hai the name, and that the individual was a man of Ch'i. This is all we know of him. 3. It is assumed here that the general verdict of man-

kind will be on the side of goodness. Hence when a man is *desirable*, and commands universal liking, he must be a good man. 4. 有

諸己, 'having in himself;' i.e. when a man has the goodness, without hypocrisy or pretence. Compare Bk. VI. Pt. II. xiii. Goodness is an attribute entering into all the others, and I have therefore thrice expressed it in the translation. 8. 聖而不可知之之謂神,—with this we may compare what is

子二之中，四之下也。
 孟子曰：逃墨，必歸於楊；
 逃楊，必歸於儒。歸斯受之，
 而已矣。今之與楊墨辯者，
 如追放豚，既入其苙，又從
 而招之。
 孟子曰：有布縷之征，粟
 米之征，力役之征。君子用
 其一，緩其二，用其二，而民
 有殍；用其三，而父子離。

CHAP. XXVI. 1. Mencius said, 'Those who are fleeing from the errors of Mo naturally turn to Yang, and those who are fleeing from the errors of Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received.'

2. 'Those who nowadays dispute with the followers of Yang and Mo do so as if they were pursuing a stray pig, the leg of which, after they have got it to enter the pen, they proceed to tie.'

CHAP. XXVII. Mencius said, 'There are the exactions of hempen-cloth and silk, of grain, and of personal service. The prince requires but one of these *at once*, deferring the other two. If he require two of them *at once*, then the people die of hunger. If he require the three *at once*, then fathers and sons are separated.'

said in the Doctrine of the Mean, 至誠如神, 'the individual possessed of the most complete sincerity is like a spirit.' In the critical remarks in the 四書合講, it is said, indeed, that the expression in the text is stronger than that there, but the two are substantially to the same effect. Some would translate 神 by 'divine,' a rendering which it never can admit of, and yet, in applying to man the term appropriate to the actings and influence of Him whose way is in the sea, and His judgments a great deep, Chinese writers derogate from the prerogatives of God.

26. RECOVERED HERETICS SHOULD BE RECEIVED WITHOUT CASTING THEIR OLD ERRORS IN THEIR TEETH. 1. 歸於儒 'they turn to the learned.'

'The learned' in Chinese phrase is equivalent to our 'the orthodox.' The name is still claimed in China by the followers of

Confucius and other sages, in opposition to the Taoists and Buddhists. 2. The disputations are with those who had been Yangists and Mohists. This sense of 招, 'to tie the legs,' is found in the dictionary with reference to this passage.

27. THE JUST EXACTIONS OF THE GOVERNMENT ARE TO BE MADE DISCRIMINATINGLY AND CONSIDERATELY. 布 is cloth, made from flax. 縷, 'silken fibres not spun;' but here, probably, silk, spun or unspun. 粟, 'grain unthreshed;' 米, the same threshed:—here together, grain generally. The tax of cloth and silk was due in summer, that of grain after harvest, and personal service was for the leisure of winter. 君子=君 The prince might only require them, one at a time, and in their proper seasons.

孟子曰、諸侯之寶、三、土地、
 人民、政事、寶珠玉者、殃必及
 身。
 盆成括仕於齊、孟子曰、死
 矣、盆成括、盆成括見殺、門人
 問曰、夫子何以知其將見殺。
 曰、其爲人也、小有才、未聞君
 子之大道也、則足以殺其軀
 而已矣。
 孟子之滕、館於上宮、有業

CHAP. XXVIII. Mencius said, 'The precious things of a prince are three;—the territory, the people, the government and its business. If one value as most precious pearls and jade, calamity is sure to befall him.'

CHAP. XXIX. P'an-ch'äng Kwo having obtained an official situation in Ch'i, Mencius said, 'He is a dead man, *that* P'an-ch'äng Kwo!' P'an-ch'äng Kwo being put to death, the disciples asked, saying, 'How did you know, Master, that he would meet with death?' Mencius replied, 'He was a man, who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more.'

CHAP. XXX. 1. When Mencius went to T'äng, he was lodged in the Upper palace. A sandal in the process of making had been

28. THE PRECIOUS THINGS OF A PRINCE, AND THE DANGER OF OVERLOOKING THEM FOR OTHER THINGS. 土, 'the productive ground,' and 地, 'land generally.' 人 as distinguished from 民 = 'officers,' but the terms are not to be taken separately. So of 政事; see chap. xii.

29. HOW MENCIUS PREDICTED BEFOREHAND THE DEATH OF P'AN-CH'ÄNG KWO. Compare Confucius's prediction of Tsze-lü's death, Analects, XI. xii. Little is known of this Kwo. He is said to have begun learning with Mencius, but to

have soon gone away, disappointed by what he heard.

30. THE GENEROUS SPIRIT OF MENCIUS IN DISPENSING HIS INSTRUCTIONS. This, which is the lesson of the chapter, only comes out at the end, and has been commemorated, as being the remark of an individual not of extraordinary character, and at first disposed to find fault with Mencius's disciples. 1. 之滕, —之=往. 上宮, —compare 雪宮, Bk. I. Pt. II. iv. This was evidently a palace appropriated by the duke of T'äng for the lodging of honourable visitors. The first 館

屨於牖上，館人求之弗得。或問之曰：「若是乎從者之
 庋也？」曰：「子以是爲竊屨來
 與？」曰：「殆非也。」夫子之設科
 也，往者不追，來者不拒，苟
 以是心至，斯受之而已矣。
 孟子曰：「人皆有所不忍，
 達之於其所忍，仁也；人皆
 有所不爲，達之於其所爲，
 義也。」人能充無欲害人之

placed there in a window, and when the keeper of the place came to look for it, he could not find it.

2. On this, some one asked Mencius, saying, 'Is it thus that your followers pilfer?' Mencius replied, 'Do you think that they came here to pilfer the sandal?' The man said, 'I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado.'

CHAP. XXXI. 1. Mencius said, 'All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result.'

2. 'If a man can give full development to the feeling which is a verb, 'was lodged.' The second makes a compound noun with 人. 業屨, —the dictionary has, with reference to this passage, 事物已爲而未成曰業, 'things being done, but not completed, are said to be 業.' 2. Sâu (= 庋), 'to hide,' = to steal and hide. 曰, 子以是—是, 'these,' referring to 'followers.' 夫子之設科云云, —according to Chü Hsi, this is the observation of Mencius's questioner, suddenly awaking to an understanding of the philosopher. Anciently, 夫子 was read

夫子, 'now, I,' and Mencius was supposed to be himself the speaker. Chü Hsi is, no doubt, correct. 設科 is better than 設教, 科 conveying the idea of 'exercises' suited to different capacities. 是心—向道之心.

31. A MAN HAS ONLY TO GIVE DEVELOPMENT TO THE PRINCIPLES OF GOOD WHICH ARE IN HIM, AND SHOW THEMSELVES IN SOME THINGS, TO BE ENTIRELY GOOD AND CORRECT. This is a sentiment which we have found continually occurring in these analects. It supposes that man has more power over himself than he really has. 2. 穿—穿

心而仁不可勝用也。人能
 充無穿窬之心，而義不可
 勝用也。人能充無受爾汝
 之實，無所往而不爲義也。
 士未可以言而言，是以言
 餽之也。可以言而不言，是
 以不言餽之也。是皆穿窬
 之類也。
 孟子曰：言近而指遠者，
 善言也。守約而施博者，善

makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, a wall, his righteousness will be more than can be called into practice.

3. 'If he can give full development to the real feeling of dislike with which he receives the salutation, "Thou," "Thou," he will act righteously in all places and circumstances.

4. 'When a scholar speaks what he ought not to speak, by *guile of speech* seeking to gain some end; and when he does not speak what he ought to speak, by *guile of silence* seeking to gain some end;—both these cases are of a piece with breaking through a neighbour's wall.'

CHAP. XXXII. I. Mencius said, 'Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive,

穴, 'to make a hole through.' 窬=窬牆, 'to jump over a wall.' The two together are equivalent to 'to play the thief.' 3. 'Thou,' 'Thou,' is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself, and 'if he be careful to act so that men will not dare to speak to him in this style, he will go nowhere where he will not do righteousness.'—This is rather far-fetched. 4. 餽, 'to lick with the tongue;' = 'to inveigle.' To find an antecedent to the 之, we must understand the person

who is spoken to, or before whom silence is kept; or, perhaps, 之 merely gives effect to the verb in the general sense of 'to gain some end.'

32. AGAINST AIMING AT WHAT IS REMOTE, AND NEGLECTING WHAT IS NEAR. WHAT ARE GOOD WORDS AND GOOD PRINCIPLES. 1. 不下帶, —

see the Book of Rites, Bk. I. Sect. II. iii. 15. The ancients did not look at a person below the girdle, so that all above that might be considered as near, beneath the eyes. The phrase 近言 = 'words which are near,' i.e. on

道也。君子之言也，不下帶。而道存焉。^{○二節}君子之守，修其身，而天下平。^{○三節}人病舍其田，而芸人之田，所求於人者重，而所以自任者輕。^{一節}孟子曰：堯舜，性者也；湯武，反之也。動容周旋中禮者，盛德之至也。哭死而哀，非爲生者也；經德不回，非以干祿也；言語必信，非以

are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2. 'The principle which the superior man holds is that of personal cultivation, but the kingdom is thereby tranquillized.'

3. 'The disease of men is this:—that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.'

CHAP. XXXIII. 1. Mencius said, 'Yáo and Shun were what they were by nature; T'ang and Wú were so by returning to *natural virtue*.

2. 'When all the movements, in the countenance and every turn of the *body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

common subjects, simple, plain. So, Chü Hsi; but the passage in the Li Ch'í is not so general as his commentary. It gives the rule for looking by the sovereign. He is not to raise his eyes above a minister's collar, nor lower them below the girdle. Cháo Ch'í tries to explain the expression without reference to the ancient rule for regulating the looking at men. According to him, 'words not below the girdle are all from near the heart.' 2. This is the explanation of 守約而施博; see Ana-

lects, VI. xxv. The paragraph is a good summary of the teaching of The Great Learning.

33. THE PERFECT VIRTUE OF THE HIGHEST SAGES, AND HOW OTHERS FOLLOW AFTER IT. 1. Compare Pt. I. xxx, but 之 has not here a special reference to certain virtues as there. 2. This is an exhibition of the highest style of virtue—that of Yáo and Shun, which does everything right, with no motive beyond the doing so. 'Weeping is from real sorrow, and not because of the living,' i.e. there is nothing of show in it, and no wish to make an impression on

正行也。君子行法以俟命而已矣。^{〇二節}
 孟子曰：說大人則藐之，勿視其巍巍然。堂高數仞，榱題數尺，我得志，弗爲也；食前方丈，侍妾數百人，我得志，弗爲也；般樂飲酒，驅騁田獵，後車千乘，我得志，弗爲也；在彼者，皆我所不爲也；在我者，皆古之制也，吾何畏彼哉。

3. 'The superior man performs the law of right, and thereby waits simply for what has been appointed.'

CHAP. XXXIV. 1. Mencius said, 'Those who give counsel to the great should despise them, and not look at their pomp and display.'

2. 'Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendants and concubines to the amount of hundreds;—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me;—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?'

others. 3. Describes the virtue that is next in degree, equally observant of right, but by an intellectual constraint. 法 = 天理之當然, 'the proper course indicated by Heavenly principles.'

34. HE WHO UNDERTAKES TO COUNSEL THE GREAT, SHOULD BE MORALLY ABOVE THEM. 1. 大人, 'great men.' The phrase is to be understood not of the truly great, as in ch. xxv. 6, *et al.*, but of the socially great, with an especial reference to the princes of the time, dignified by their position, but without corresponding

moral qualities. 2. 堂高, 云云, and all the corresponding clauses, are under the government of some words like 彼大人有, 'those great men have,' to which 我弗爲, 'I would not do,' respond. 榱題, these may be seen in the more important temples and public buildings throughout China, projecting all round, beneath the eaves. 般樂, —see Bk. II. Pt. I. iv. 4. 驅騁田獵, 'spurring and galloping in hunting.' 在彼

к к

姓所同也，名所獨也。

^{一節}萬章問曰：孔子在陳曰：盍

歸乎來，吾黨之士狂簡進取，

不忘其初，孔子在陳，何思魯

之狂士？^{〇二節}孟子曰：孔子不得中

道而與之必也，狂獇乎？狂者

進取，獇者有所不爲也，孔子

豈不欲中道哉？不可必得，故

思其次也。^{〇三節}敢問何如，斯可謂

there is a common liking, while that for sheep-dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar.'

CHAP. XXXVII. 1. Wan Chang asked, saying, 'Confucius, when he was in Ch'ân, said: "Let me return. The scholars of my school are ambitious, but hasty. They are for advancing and seizing their object, but cannot forget their early ways." Why did Confucius, when he was in Ch'ân, think of the ambitious scholars of Lû?'

2. Mencius replied, 'Confucius not getting men pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class.'

3. 'I venture to ask what sort of men they were who could be styled "The ambitious?"'

for the jujubes was peculiar, and therefore the sight of them brought him vividly up to his son, and he could not bear to eat them. But such points are not important to illustrate the meaning here.

37. TO CALL TO THE PURSUIT OF THE RIGHT MEDIUM WAS THE OBJECT OF CONFUCIUS, AND

MENCIUS. VARIOUS CHARACTERS WHO FAIL TO PURSUE THIS, OR ARE OPPOSED TO IT. 1. See Analects, V. xxi. The differences between that text and what we have here will be noted. Perhaps Wan Chang was quoting from memory. 2. See Analects, XIII. xxi. As Mencius quotes that chapter, some think that there should be

狂矣。曰：如琴張、曾皙、牧皮者，孔子之所謂狂矣。^{○四節}
 何^{○六節}以謂之狂也？曰：其志嘒嘒然，曰：古之人，古之人，夷考其行而不掩^{○七節}焉者也。狂者又不可得，欲得不屑不潔之士而與之，是獯也。是又其次也。^{○八節}孔子曰：過我門而不入我室，我不憾焉者，其惟鄉原乎？鄉原，德之賊也。^{○九節}
 曰：何如斯可謂之鄉原矣？曰：

4. 'Such,' replied Mencius, 'as Ch'in Chang, Tsǎng Hsi, and Mû Pei, were those whom Confucius styled "ambitious?"'

5. 'Why were they styled "ambitious?"'

6. The reply was, 'Their aim led them to talk magniloquently, saying, "The ancients!" "The ancients!" But their actions, where we fairly compare them with *their words*, did not correspond with them.'

7. 'When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided,—a class next to the former.'

8. *Chang pursued his questioning*, 'Confucius said, "They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue." What sort of people were they who could be styled "Your good careful people of the villages?"'

a 曰 in the text after 孔子. 4. Ch'in Chang is the Láo mentioned, Analects, IX. vi. So, according to Chü Hsi, who quotes an instance from the Taoist philosopher Chwang, of the waywardness of Láo, but Chwang's accounts of Confucius and his disciples are not to be trusted. The identification of the individual in the text with Láo, however, is no doubt correct, though Cháo Ch'i makes him to be the Shih of the Analects, relating to XI. xvii. 3.

'Shih is specious,' and adding that he played well on the *ch'in*, and was therefore styled Ch'in.

See the 四書拓餘說, in loc. Of Mû

Pei nothing is known. 6. 夷,—in the sense of 平, 'even.' 夷考, 'evenly examining.'

掩, 'to cover,' = to make good. 8. The first part of the saying here attributed to Confucius is not found in the Analects. For the second,

何以是嚶嚶也。言不顧行，行不顧言，則曰：古之人，古之人，行何爲蹢躅涼涼，生斯世也，爲斯世也，善斯可矣。闔然媚於世也者，是鄉原也。萬章曰：一鄉皆稱原人焉，無所往而不爲原人，孔子以爲德之賊，何哉？曰：非之，無舉也。刺之，無刺也。同乎流俗，合乎汙世，居之似忠信，行之似廉潔，衆皆悅之，自以爲是，而不可與

9. Mencius replied, 'They are those who say, "Why are they so magniloquent? Their words have not respect to their actions, and their actions have not respect to their words, but they say,—*The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed." Eunuch-like, flattering their generation;—such are your good careful men of the villages.'

10. Wan Chang said, 'Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?'

11. Mencius replied, 'If you would blame them, you find nothing to allege. If you would criticise them, you have nothing to criticise. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles

see XVII. xiii. 9. Before this paragraph we must understand 孟子曰 The 曰 in the text has for its subject 鄉原, or we may take it in the infinitive, making the whole paragraph down to 也者 the antecedent-subject to the 是 that follows. 善斯可矣, 'to be good is enough,' i.e. to be accounted good by the age in which they live is enough for them. 蹢躅, 'the appearance of walking alone,' i.e. acting peculiarly. 11. 流俗 is literally our

入堯舜之道故曰德之賊也。^{十二節}
 孔子曰惡似而非者惡莠恐
 其亂苗也惡佞恐其亂義也
 惡利口恐其亂信也惡鄭聲
 恐其亂樂也惡紫恐其亂朱
 也惡鄉原恐其亂德也君子^{十三節}
 反經而已矣經正則庶民興
 庶民興斯無邪慝矣。^{一節}
 孟子曰由堯舜至於湯五
 百有餘歲若禹臯陶則見而

of Yáo and Shun. On this account they are called "The thieves of virtue."

12. 'Confucius said, "I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Chǎng, lest it be confounded with the true music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous."

13. 'The superior man seeks simply to bring back the unchanging standard, and, that being correct, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear.'

CHAP. XXXVIII. 1. Mencius said, 'From Yáo and Shun down to T'ang were 500 years and more. As to Yu and Káo Yáo, they

'current customs,' but 流, at the same time, stigmatizes the customs as bad. 居之 = 居

之於心者; 行之 = 行之於身者。 12. These are sayings of Confucius which are only found here. Such a string of them is

not in the sage's style. 恐其亂苗, 'lest it confound the corn,' = be confounded with it. So in the other phrases. 鄭聲 - see Ana-

lects, XV. x. 紫, - see Analects, X. vi. 2.

13. This paragraph explains the rest of the chapter. The 經, or 'unchanging standard,' is the 中道, 'the right medium,' which the sage himself pursues, and to which he seeks to recall others.

38. ON THE TRANSMISSION OF THE LINE OF DOCTRINE FROM YÁO TO MENCIUS'S OWN TIME. Compare Bk II. Pt. II. xiii; Bk III. Pt. II. x; et al. 1. From the commencement of Shun's

知之。若湯，則聞而知之。^{二節}由湯至
 於文王，五百有餘歲。若伊尹、萊
 朱，則見而知之。若文王，則聞而
 知之。^{三節}由文王至於孔子，五百有
 餘歲。若太公望、散宜生，則見而
 知之。若孔子，則聞而知之。^{四節}由孔
 子而來，至於今，百有餘歲。去聖
 人之世，若此其未遠也。近聖人
 之居，若此其甚也。然而無有乎
 爾，則亦無有乎爾。

saw those earliest sages, and¹ so knew their doctrines, while T'ang heard their doctrines *as transmitted*, and so knew them.

2. 'From T'ang to king Wăn were 500 years and more. As to Î Yin, and Lâi Chû, they saw T'ang and knew his doctrines, while king Wăn heard them *as transmitted*, and so knew them.

3. 'From king Wăn to Confucius were 500 years and more. As to T'âi-kung Wang and San Î-shăng, they saw Wăn, and so knew his doctrines, while Confucius heard them *as transmitted*, and so knew them.

4. 'From Confucius downwards until now, there are *only* 100 years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one *to transmit his doctrines*? Yea, is there no one *to do so*?'

reign to that of T'ang's were 489 years, while from T'ang to the rise of the Châu dynasty were 644 years. Here, as before, Bk. II. Pt. II. xiii, Mencius uses 500 as a round number. In 知之, the 之 refers to the doctrines of the sages. 2. Lâi Chû is not exactly identified. Most make him the same with T'ang's minister, Chung-hûi; see the Shû-ching, IV. ii. 3. T'âi-kung Wang,—see Bk. IV. Pt. I. xiii. Of San Î-shăng more can hardly be said to be known than that he was an able minister of king Wăn.

Chû Hsi seems to be wrong, however, in making San, instead of San-i, to be the surname. See the 四書拓餘說, *in loc.* 4. The concluding sentences here wonderfully vex commentators. In the 'Supplemental Commentary' (翼註) are found five different interpretations of them. But all agree that Mencius somehow takes upon himself the duty and responsibility of handing down the doctrines of the sage.

INDEXES.

INDEX I. OF SUBJECTS.

The references to the Book, Part, Chapter, and Paragraph are marked thus—I. i. 1. i. In the first edition, for Parts i and ii the characters 上 and 下 were used in all the Indexes.

- Absurdity of a ruler not following wise counsellors, I. ii. 9.
- Acknowledged favours, how Mencius, VI. ii. 5.
- Action, faith necessary to firmness in, VI. ii. 12.
- Adherence to one special course, against obstinacy, VII. i. 26.
- Advantages, the greatest, of friendship, V. ii. 8.
- Advice of Mencius with regard to mourning, III. i. 2.
- Adviser of the princes might always be perfectly satisfied, how an, VII. i. 9.
- Affliction, benefits of, VII. i. 18.
- Aged, the, were nourished by the government of king Wan, VII. i. 22.
- Ages, different conduct of great men in different, reconcileable, IV. ii. 29.
- Agreement of sages not affected by place or time, IV. ii. 1.
- Agriculture, importance of a ruler attending to, III. i. 3: a ruler should not labour at, with his own hands, III. i. 4.
- Air, how one's material position affects his, VII. i. 36.
- Ambition and avarice, evils of, I. ii. 11: of king Hui of Liang, VII. ii. 1.
- Ambitious, who were the, VII. ii. 37.
- Animal(s), the, shared their pleasures with the people, I. i. 2: surpassed other men in what, I. i. 7: the music of the, I. ii. 1: sovereigns, tours of inspection made by, I. ii. 4: VI. ii. 7: coffins used by the, II. ii. 7: sages, how all men may become equal to the, III. i. 1: kings practised benevolent government, III. ii. 5: Mencius appeals to the example and maxims of the, III. ii. 7: kings, the example and principles of, must be studied, IV. i. 1: 2: the, exchanged sons, each one teaching the son of the other, IV. i. 18: making friends of the, V. ii. 8: the, cultivated the nobility that is of Heaven, VI. i. 16: scholars maintained the dignity of their characters, how, VII. i. 8: and modern rule contrasted, VII. ii. 8: the, led men by their example, VII. ii. 20.
- Animals, man how much different from, IV. ii. 19.
- Antiquity, the example of, VII. i. 9.
- Appetites, the superior man subjects his to the will of Heaven, VII. ii. 24.
- Archer, he who would be benevolent is like an, II. i. 7.
- Archery, learning, IV. ii. 24: VI. i. 20.
- Arrangement of dignities and emoluments according to the dynasty of Cháu, V. ii. 2.
- Association, influence of, III. ii. 6: VI. i. 9: with those of whom one does not approve, unavoidable, III. ii. 10.
- Attainment, real, must be made by the learner for himself, VII. ii. 5.
- Authority, punishment should be inflicted only by the proper, II. ii. 8.
- Barbarians, influence of the Chinese on, III. i. 4: ii. 9.
- Barley, illustration taken from, VI. i. 7.
- Beauty, the love of, compatible with royal government, I. ii. 5: only moral is truly excellent, IV. ii. 25.
- Behaviour of Mencius with an unworthy associate, II. ii. 6.
- Benefits of trouble and affliction, VII. i. 18.
- Benevolence and righteousness, I. i. 1: VI. ii. 4: belongs naturally to man, II. i. 6: IV. i. 10: VI. i. 1: VII. i. 15: ii. 16: exhortation to, II. i. 7: importance to all of exercising, IV. i. 2: the only security of a prince, IV. i. 7: 8: 9: filial piety the richest fruit of, IV. i. 27: the superior man preserves, IV. ii. 28: and righteousness equally internal, VI. i. 4: 5: it is necessary to practise with all one's might, VI. i. 18: must be matured, VI. i. 19: and righteousness, the difference between Yáo and Shun, T'ang and Wú, and the five Chiefs in relation to, VII. i. 30: the throne can be got only by, VII. ii. 13.
- Benevolent government, I. i. 5: 7: III. i. 3: IV. i. 1: safety and prosperity lie in, I. ii. 11: affections of the people secured by, I. ii. 12: glory the result of, II. i. 4: the prince who sets about practising, has none to fear, III. ii. 5.
- Bodily defects, how men are sensible of, VI. ii. 12: organisation, only a sage can satisfy the design of his, VII. i. 38.
- Book of Rites, quotations from, II. ii. 2: III. ii. 3: IV. i. 1.
- Brilliant Palace, the, or Hall of Distinction, I. ii. 5.
- Burial, Mencius's, of his mother, I. ii. 16: II. ii. 7: of Mo's parents, III. i. 5.
- Calamity and happiness are men's own seeking,

- II. i. 4 : the superior man is beyond the reach of calamity, IV. ii. 28.
- Calumny, comfort under, VII. ii. 19.
- Careful, the thought of consequences should make men, VII. ii. 7.
- Cattle and sheep, illustration taken from feeding, II. ii. 4.
- Character, how men judge wrongly of, VII. i. 34 : different degrees of attainment in, VII. ii. 25.
- Charge of one's self the greatest of charges, IV. i. 19.
- Chess-playing, illustration from, VI. i. 9.
- Chief ministers, the duties of, V. ii. 9.
- Chiefs of the princes, the five, VI. ii. 7.
- Chieftain of the princes not a sovereign of the kingdom, II. i. 3 : influence of a, different from that of a true sovereign, VII. i. 13.
- Childlike, the great man is, IV. ii. 12.
- Common relations of life, importance of, to the prosperity of the kingdom, IV. i. 11.
- Compass and square, use of the, IV. i. 2.
- Concert, the character of Confucius a complete, V. ii. 1.
- Condemnation of king Hui of Liang, VII. ii. 1.
- Confidence of the sovereign, how to obtain, IV. i. 12.
- Consequences, the thought of, should make men careful, VII. ii. 7.
- Conspicuous mound, monopolizing the, II. ii. 10.
- Constitution, benevolence and righteousness part of man's, VII. i. 15.
- Conviction, how Mencius brought home, II. i. 4.
- Cookery, Í Yin's knowledge of, V. i. 7.
- Corn, assisting, to grow, II. i. 2.
- Corrupt times are provided against by established virtue, VII. ii. 10.
- Counselling princes from the ground of profit, danger of, VI. ii. 4.
- Counsellors of great men should be morally above them, VII. ii. 34.
- Counsels for the government of a kingdom, III. i. 3.
- Courses, two, open to a prince pursued by his enemies, I. ii. 15 : of Yáo and Shun, open to all, VI. ii. 2.
- Court, Mencius would not pay, to a favourite, IV. ii. 27.
- Cultivation, men's disregard of self, VI. i. 13 : men may become Yáos and Shuns by the, of their principles and ways, VI. ii. 2 : of the mind must not be intermitted, VII. ii. 21.
- Death or flight, which should be chosen, I. ii. 15 : there are things which men dislike more than death, VI. i. 10 : how Mencius predicted the, of P'án Ch'ang-kwo, VII. ii. 29.
- Decencies may not be expected, where virtues are wanting, VII. i. 44.
- Decrees of Heaven, man's duty as affected by the, VII. i. 2.
- Deeds, not words or manners, prove mental qualities, IV. i. 16.
- Defects, men are sensible of bodily, but not of mental or moral, VI. i. 12.
- Defence, of Shun's conduct, V. i. 2 ; 3 : of Í Yin, V. i. 7 : of Confucius, V. i. 8 : of accepting presents from oppressors of the people, V. ii. 4.
- Degeneracy, the progress of, from the three kings to the five chiefs of the princes, and from those princes to their ministers, VI. ii. 7.
- Deluge, the Chinese, III. i. 4, note 7 ; ii. 9 : IV. ii. 26 : VI. ii. 11.
- Desires, the regulation of, essential, VII. ii. 35.
- Developing their natural goodness may make men equal to the ancient sages, III. i. 1 : VII. ii. 31.
- Dignities, arrangement of, in the Cháu dynasty, V. ii. 2.
- Dignity, how the ancient scholars maintained their, VII. i. 8 : how Mencius maintained his, with the princes, VII. ii. 23.
- Disappointment of Mencius with the king Hsiang, I. i. 6.
- Discrimination of what is right and wrong must precede vigorous right-doing, IV. ii. 8.
- Disgraceful means which men take to seek wealth and honour, IV. ii. 33.
- Disposition, a man's true, will often appear in small matters, VII. ii. 11.
- Disputing, Mencius, not fond of, III. ii. 9.
- Dissatisfaction with a parent, not necessarily unfilial, VI. ii. 3.
- Division of labour, propriety of the, III. i. 4.
- Doctrine, of the Mohists refuted, III. i. 5 : heretical, III. ii. 9 : of the Mean, quotation from the, IV. i. 12 : of the sages, to be advanced to by successive steps, VII. i. 24 : on the transmission of, from Yáo to Mencius's own time, VII. ii. 38.
- Duties which the virtuous and talented owe to the young and ignorant, IV. ii. 7 : of different classes of chief ministers, V. ii. 9.
- Duty, man's, how affected by the decrees of Heaven, VII. i. 2 : benevolence the path of, VII. ii. 16.
- Dynasties, Hsia, Yin, and Cháu, II. i. 1 : III. i. 3 : V. i. 6 : Cháu, II. ii. 13 : V. ii. 2 : the three, III. i. 3 : IV. i. 3 ; ii. 20 : Hsia and Yin, IV. i. 2 : Shang or Yin and Cháu, IV. i. 7.
- Earth, advantages of situation afforded by the, II. ii. 1.
- Earth-worm, an over-fastidious scholar compared to an, III. ii. 10.
- Education, importance of a ruler attending to, III. i. 3.
- Elated by riches, not to be, a proof of superiority, VII. i. 11.
- Emoluments, arrangement of, in the Cháu dynasty, V. ii. 2.
- End, the, may justify the means, VII. i. 31.
- Enjoyment, man's nature the source of his true, VII. i. 21.
- Equanimity of Shun in poverty, and as sovereign, VII. ii. 6.
- Error of a Mohist refuted, III. i. 5 ; ii. 9.
- Errors of Yang, Mo, and Tsze-mo, VII. i. 26 ; ii. 26.
- Evil, a warning to the violently, and the weakly, IV. i. 10 : speaking, brings with it evil consequences, IV. ii. 9.
- Exactions just, should be made with discrimination, VII. ii. 27.
- Example, influence of, III. ii. 6 : influence of a ruler's, IV. ii. 5 : the ancients led men by, VII. ii. 20.
- Excellence, how a prince cannot subdue men merely by his, IV. ii. 16.
- Excusing of errors, how Mencius beat down the, II. ii. 9.
- Exhortation to benevolence, II. i. 7.
- Explanation of friendly intercourse with

- K'wang Chang, IV. ii. 30: of the different conduct of Tsang and Tse-sze, IV. ii. 31: of Shun's conduct towards his brother, V. i. 3, and towards the sovereign Yao, and his father Kù-sau, V. i. 4: of the odes Hsiao P'an and K'ai Fang, VI. ii. 3.
- Extreme cases must not be pressed to invalidate a principle, VI. ii. 1.
- Failures in evident duty will be accompanied by failures in all duty, VII. i. 44.
- Faith, the necessity of, VI. ii. 12.
- Fame, a love of, may carry a man over great difficulties, VII. ii. 11.
- Father, why a, does not himself teach his own son, IV. i. 18.
- Favour to individuals, good government does not lie in, IV. ii. 2: how Mencius acknowledged a, VI. ii. 5.
- Favourite, Mencius would not pay court to a, IV. ii. 27.
- Filial piety, to have posterity, the greatest part of, IV. i. 26: in relation to benevolence, &c., IV. i. 27: how Shun valued and exemplified, IV. i. 28: seen in the obsequies of parents, IV. ii. 13: of K'wang Chang, IV. ii. 30: great, of Shun, V. i. 1; 4: of Tsang-tse seen, VII. ii. 36.
- Firmness of Hui of Lü-hsia, VII. i. 28.
- First judgments are not always correct, IV. ii. 23.
- Five things which are unfilial, IV. ii. 30: injunctions at an assembly of the princes, VI. ii. 7: ways in which the sage teaches, VII. i. 40.
- Force, submission secured by, II. i. 3.
- Forester refusing to come to the king of Ch'i when called by a flag, V. ii. 7.
- Four limbs, principles of the mind compared to the, II. i. 6: different classes of ministers, VII. i. 19.
- Fraternal obedience, in relation to righteousness, &c., IV. i. 27: affection of Shun, V. i. 3.
- Freedom of Mencius, as unsalaried, to speak out his mind, II. ii. 5.
- Friends, carefulness in making, IV. ii. 24.
- Friendship, the principles of, V. ii. 3; 7; 8.
- Gain, the love of, and the love of good, contrasted, VII. i. 25.
- Generosity of Mencius in receiving pupils, VII. ii. 30.
- Gifts of princes, how Mencius declined or accepted, II. ii. 3.
- Glory the result of benevolent government, II. i. 4.
- God, rulers and teachers assisting to, I. ii. 3: the ordinances of, II. i. 4: IV. i. 4: the decree of, IV. i. 7: who may sacrifice to, IV. ii. 25.
- Good, sages and worthies delighted in what is, II. i. 8: importance to a government of loving what is, VI. ii. 13: man is fitted for, and happy in doing, VII. i. 4 (see Nature): people should get their inspiration to, in themselves, VII. i. 10: the love of, and the love of gain contrasted, VII. i. 25: words and principles, what are, VII. ii. 32.
- Goodness, different degrees of, VII. ii. 25.
- Government, character of king Hui's, I. i. 3; 4: the love of music subservient to good, I. ii. 1: bad, of the king of Ch'i, I. ii. 6: of a kingdom, counsels for the, III. i. 3: there is an art of, which requires to be studied by rulers and their ministers, IV. i. 1: the administration of, not difficult, IV. i. 6: the influence of king Wán's, IV. i. 13: good, lies in equal measures for the general good, IV. ii. 2: the aged were nourished by king Wán's, VII. i. 22: the well-being of the people the first care of a, VII. i. 23.
- Grain, illustration from growing, I. i. 6.
- Great, houses, a ruler should secure the esteem of the, IV. i. 6: services; Heaven prepares men for, how, VI. ii. 15.
- Great man, Mencius's conception of the, III. ii. 2: makes no mistakes in propriety and righteousness, IV. ii. 6: simply pursues what is right, IV. ii. 11: is childlike, IV. ii. 12: in good men a reconciling principle will be found for the outwardly different conduct of, IV. ii. 29: how some are, VI. i. 15: he who counsels, should be morally above them, VII. ii. 34.
- Grief of Mencius at not finding an opportunity to do good, II. ii. 13.
- Half-measures of little use, I. i. 3.
- Hearts, of men, importance of getting the, II. ii. 1: IV. i. 9: the pupil of the eye index of the, IV. i. 15: how to nourish the, VII. ii. 35.
- Heaven, delighting in, and fearing, I. ii. 3: attaining to the royal dignity rests with, I. ii. 14: a man's way in life is ordered by, I. ii. 16: V. i. 8: he who has no enemy in the kingdom is the minister of, II. i. 5: opportunities vouchsafed by, II. ii. 1: only the minister of, may smite a nation, II. ii. 8: the superior man does not murmur against, II. ii. 13: submission of States determined by, IV. i. 7: Shun got the throne by the gift of, V. i. 5: Heaven's plan in the production of mankind, V. i. 7; ii. 1: Heaven's places, offices, and emoluments, V. ii. 3: has given us, what, VI. i. 15: the nobility of, VI. i. 16: prepares men by trials and hardships, VI. ii. 15: by the study of ourselves we come to the knowledge of, VII. i. 1: what may be correctly ascribed to the appointment of, VII. i. 2: conferred nature, the bodily organs a part of the, VII. i. 38: how the superior man regards the will of, VII. ii. 24.
- Hereditary monarchy, Mencius's views on, V. i. 5; 6.
- Heretics, recovered, should not have their old errors cast in their teeth, VII. ii. 26.
- Hire, the labourer is worthy of his, III. i. 4.
- History, quotations from, III. i. 2; ii. 1.
- Honour, the true, which men should desire, VI. i. 17.
- Insubdandy, importance of, III. i. 3: VII. i. 22; 23: a ruler should not labour at, with his own hands, III. i. 4.
- Hypocrisy, Shun defended against a charge of, V. i. 2.
- Imperial or royal government, characteristic of, I. i. 7: dignity, attained by true royal government, I. ii. 5: II. i. 5; and by doing what is good and right, I. ii. 14: government, Mencius wished to see, and could have realized, a true, II. i. 1: sovereign should arise every 500 years, II. ii. 13: sway, not one of the things in which the superior man delights, VII. i. 20.
- Impulses must be weighed in the balance of reason, IV. ii. 23.
- Inability, defined, I. i. 7.

- Inauspicious words, what are most truly, IV. ii. 17.
- Influence, of king Wán's government, IV. i. 13: a man's, depends on his personal example and conduct, VII. ii. 9: Po-i &c., proved to be sages by the permanence of their, VII. ii. 15.
- Injunctions, five, in an assembly of the princes, VI. ii. 7.
- Insinuations of Shun-yü K'wán, how Mencius repelled the, VI. ii. 8.
- Inspiration to good, people should get in themselves, VII. i. 10.
- Instrumentality of others affects one's way in life, how far, I. ii. 16.
- Intercourse with neighbouring kingdoms, I. ii. 8: of Mencius with the princes of his time, III. ii. i.
- Internal, the foundation of righteousness is, VI. i. 4; 5.
- Judgment concerning Po-i and Hui of Lü-hsiá, II. i. 9.
- Judgments, first, not always correct, IV. ii. 23: of character, how men form wrong, VII. i. 34.
- Killing a sovereign, not necessarily murder, I. ii. 8: men, a prince should not have pleasure in, I. i. 6: the character of, does not depend on the instrument used, I. i. 4: the innocent, consequences of, IV. ii. 4.
- Kingdom, by whom the torn, may be united, I. i. 6: king Hui's competence to obtain the, I. i. 7: employment of Mencius would be for the good of the whole, II. ii. 12: the State, and the Family, dependent on the Head of the Kingdom, IV. i. 5: the way to get the, IV. i. 9: VII. ii. 18: tranquillity of, dependent on what, IV. i. 11: a drowning, IV. i. 17: how Shun got the, V. i. 5: how Shun would have regarded giving up the, VII. i. 35.
- Kingdoms, intercourse with neighbouring, I. ii. 3: the disposal of, rests with the people, I. ii. 10.
- Kings, the three, VI. ii. 7.
- Knowledge ought to be pursued, how, IV. ii. 26.
- Labour, propriety of the division of, III. i. 4: only that, to be pursued which accomplishes the object, VII. i. 29.
- Labourer, the, is worthy of his hire, III. ii. 4.
- Law in himself, a man has but to obey, the, VII. i. 17.
- Learner(s), teachers of truth must not lower their lessons to suit, VII. i. 41: himself, real attainment must be made by the, VII. ii. 5.
- Learning inwrought into the mind, the value of, IV. ii. 14: consists in seeking the lost mind, VI. i. 11: must not be by halves, VI. i. 20.
- Leaving Lü and Ch'í, Confucius's different, VII. ii. 17.
- Lessons, the, of the sage, reach to all classes, VII. i. 40.
- Lettered class conducting government, propriety of a, III. i. 4.
- Life, not nature, VI. i. 3: there are things which men like more than, VI. i. 10.
- Limbs, the principles of the mind compared to the, II. i. 6.
- Lingering, Mencius, in Ch'í, II. ii. 12.
- Little men, how some are, VI. i. 15.
- Lords of reason, how some are, VI. i. 15.
- Losses, how a ruler may take satisfaction for, I. i. 5.
- Loving what is good, importance of, to government, VI. ii. 13.
- Man, the nobility that is of, VI. i. 16: the honour that is of, VI. i. 17: the duty of, as affected by the decrees of Heaven, VII. i. 2: is fitted for, and happy in doing good, VII. i. 4: has but to obey the law in himself, VII. i. 17: benevolence in relation to, VII. ii. 16.
- Marriage of Shun justified, IV. i. 26: V. i. 2.
- Masters, be not many, IV. i. 23.
- Mean, doctrine of the, referred to, IV. ii. 7: Confucius kept the, IV. ii. 10: T'ang held fast the, IV. ii. 20.
- Means, the end may possibly justify the, VII. i. 31.
- Measure, with what, a man metes, it will be measured to him again, IV. i. 4.
- Medium, Confucius and Mencius called to the pursuit of the right, VII. ii. 37.
- Men, importance of a prince gaining the hearts of, II. ii. 1.
- Mental qualities proved by deeds, not by words, IV. i. 16.
- Messenger, Mencius offended because a prince sent for him by a, II. ii. 2.
- Middle Kingdom, the, I. i. 7: III. i. 4: ii. 9: V. i. 5: VI. ii. 10.
- Mind, all men are the same in, VI. i. 7: in danger of being injured by poverty and a mean condition, VII. i. 27: the cultivation of the, must not be intermitted, VII. ii. 21.
- Minister(s), care to be exercised in employing, I. ii. 7: the, of Heaven only may smite a nation, II. ii. 8: Mencius condemns the pursuit of warlike schemes by, IV. i. 14: the truly great, directs his efforts to the sovereign's character, IV. i. 20: will serve their sovereign according as he treats them, IV. ii. 3: the duties of chief, V. ii. 9: of Mencius's time pandered to their sovereign's thirst for wealth and power, VI. ii. 9: four different classes of, VII. i. 19.
- Moral, beauty alone truly excellent, IV. ii. 25: excellence, the superior man cultivates, IV. ii. 28: influences, the value of, to a ruler, VII. i. 14.
- Mountain, illustration from the trees of the New, VI. i. 8.
- Mourning for parents, I. ii. 16: III. i. 2: V. i. 4; 5; 6: V. i. 39; 46.
- Mugwort, illustration taken from, IV. i. 9.
- Murder, what Shun would have done if his father had committed a, VII. i. 35.
- Murmur, at the hardest measures, when the people will not, VII. i. 12.
- Music, the love of, I. ii. 1: the richest fruit of, IV. i. 27: of Yü and king Wán, VII. ii. 22.
- Music-master, the grand, I. ii. 4.
- Nature, the, of man good, III. i. 1: VI. i. 1; 2; 6; 7: not to be confounded with the phenomena of life, VI. i. 3: appears as if it were not good, how, VI. i. 8; 9: to love righteousness more than life is proper to man's, VI. i. 10: how men should seek the lost qualities of their, VI. i. 11: relative importance of the different parts of the, VI. i. 14: Heaven is served by obeying our, VII. i. 1: man's own,

- the most important thing to him, &c., VII. i. 21 : of man, and the appointment of Heaven, VII. ii. 24.
- Natural benevolence and righteousness of man, only requires development to be more than sufficient, VII. ii. 31.
- Neighbouring kingdoms, intercourse with, I. ii. 3.
- Nobility that is of Heaven and that is of man, VI. i. 16.
- Nourishment, the nature of man seems bad from not receiving its proper, VI. i. 8 : of the different parts of the nature, VI. i. 14.
- Object of Confucius and Mencius, what was the, VII. ii. 37.
- Obscurity, how what Shun was, discovered itself in his greatest, VII. i. 16.
- Obstinate adherence to a course deemed right, against, VII. i. 26.
- Odes, quotations from the, I. i. 2 ; 7 ; ii. 3 ; 5 : II. i. 3 ; 4 : III. i. 3 ; 4 ; ii. 1 ; 9 : IV. 1 ; 2 ; 4 ; 7 ; 9 : V. i. 2 ; 4 ; ii. 7 : VI. i. 6 ; 17 : VII. i. 32 ; ii. 19.
- Office, Mencius giving up his, II. ii. 10 ; 11 ; 12 ; 13 ; 14 : VI. ii. 6 : to be sought, but only by the proper path, III. ii. 3 : V. i. 8 : may be taken on account of poverty, when, V. ii. 5 : grounds of taking and leaving, VI. ii. 14.
- Officiousness, Mencius repelling, II. ii. 11.
- Opposition of Mencius to warlike ambition, VI. ii. 8.
- Ox, king Hui's compassion for an, I. i. 7.
- Parents, burial of, III. i. 5 (see Mourning) : the right manner of serving, IV. i. 19 ; ii. 13.
- Parks and hunting, the love of, &c., I. ii. 2.
- Parts of the nature, relative importance of different, VI. i. 14.
- Passion-nature, Mencius nourished his, II. i. 2.
- Pecuniary considerations, Mencius not influenced by, II. ii. 10.
- People, rulers must share their pleasures with the, I. i. 2 : love of valour may subvert the good of the, I. ii. 3 : the disposal of kingdoms rests with the, I. ii. 10 : the affections of, only secured by benevolent government, I. ii. 12 : IV. i. 9 : people's happiness disregarded by the ministers of Mencius's time, IV. i. 14 : the part of the, in making a sovereign, V. i. 5 : how to promote the virtue of the, VII. i. 23 : the most important element in a nation, VII. ii. 14.
- Personal character, importance of, IV. i. 5.
- Phenomena, importance of carefully studying, IV. ii. 26.
- Pictures of Po-i and Hui of Liü-hsiä, II. i. 9.
- Pleasure, rulers must share with the people, I. i. 2 ; ii. 1 ; 4.
- Position, how one's material, affects his air, VII. i. 36.
- Poverty, when office may be taken on account of, V. ii. 5 : importance of not allowing the mind to be injured by, VII. i. 27 : equanimity of Shun in, VII. ii. 6.
- Praise and blame not always according to desert, IV. i. 21.
- Precious things, three, of a prince, VII. ii. 28.
- Precipitate advances will be followed by speedy retreats, VII. i. 44.
- Prediction of P'an-ch'äng Kwo's death by Mencius, VII. ii. 29.
- Prepares himself for the duties to which he aspires, how a scholar, VII. i. 33.
- Presents, Mencius defends accepting, from oppressors of the people, V. ii. 4 : of a prince to a scholar, how to be made and accepted, V. ii. 6 : how Mencius acknowledged, VI. ii. 5.
- Presumptuous idea of Po (Pai) Kwei, that he could regulate the waters better than Yü did, VI. ii. 11.
- Prince, a, should employ ministers, how, I. ii. 7 : should depend on himself, not on other powers, I. ii. 13 : threatened by neighbours should act, how, I. ii. 14 : two courses open to, when pursued by his enemies, I. ii. 15 : should get the hearts of men, II. ii. 1 : slighting Mencius, II. ii. 2 : the, who sets about practising benevolent government has none to fear, III. ii. 5 : benevolence the only security of a, IV. i. 7 : a vicious, the agent of his own ruin, IV. i. 8 : importance of rectifying a, IV. i. 20 : presents of a, to a scholar, how to be made and accepted, V. ii. 6 : three precious things of a, VII. ii. 28.
- Princes, the only topics of Mencius with, I. i. 1 : a chieftain of the, not a sovereign of the kingdom, II. i. 3 : the, of Mencius's time failed in true royal government, II. i. 5 : Mencius declining or accepting gifts of, II. ii. 5 : III. ii. 4 : Mencius's reserve with the, of his time, III. ii. 1 : Mencius defends himself for not going to see the, III. ii. 7 : why a scholar should decline going to see, when called by them, V. ii. 7 : danger of counselling, from the ground of profit, VI. ii. 4 : influence of a chief among the, different from that of a true sovereign, VII. i. 13 : of his time, Mencius censures the, VII. i. 46 : how Mencius maintained his own dignity with the, VII. ii. 34.
- Principles, one must live or die with his, &c., VII. i. 42.
- Profit, secondary to benevolence and righteousness, I. i. 1 : VI. ii. 4.
- Progress of degeneracy in successive ages, VI. ii. 7.
- Prompt action, necessity of, at the right time, IV. ii. 4.
- Propriety, belongs naturally to man, II. i. 6 : parents should be served, &c., according to, III. i. 2 : help to the world should be given according to, IV. i. 17 : the richest fruit of, IV. i. 27 : the great man makes no mistakes in, IV. ii. 6 : the superior man preserves, IV. ii. 28 : importance of observing the rules of, VI. ii. 1.
- Prosperity of a country, on what dependent, I. i. 1.
- Pupil of the eye, the index of the heart, IV. i. 15.
- Purity, pretended, of Ch'än Chung, III. ii. 10.
- Record, quotation from a, III. ii. 3.
- Remote, against aiming at what is, VII. ii. 32.
- Repelling officiousness, Mencius, II. ii. 11.
- Reproof, the benefit of, IV. i. 22 : Mencius's, of Yo-ching, IV. i. 24 ; 25 : of Kung-sun Ch'au, VII. i. 39.
- Reputation, the value of, to a ruler, VII. i. 14.
- Reserve, Mencius defends his, with the princes of his time, III. ii. 1.
- Respected, that a scholar be, is essential to his engaging in a prince's service, VII. i. 37.
- Riches, not to be elated by, a proof of superiority, VII. i. 11.

- Righteousness belongs naturally to men, II. i. 6; VI. i. 1: the straight path, IV. i. 10: fraternal obedience the richest fruit of, IV. i. 27: the great man makes no mistakes in, IV. ii. 6: internal, not external, VI. i. 4; 5: to be loved more than life, VI. i. 10.
- Ripe grain, illustration from, VI. i. 19.
- Ritual Usages, quotation from the, III. ii. 2.
- Royal government, the great principles of, I. i. 3; 4: will assuredly raise to the supreme dignity, I. ii. 5: various points of, neglected in Mencius's time, II. i. 5.
- Ruin, a vicious prince the agent of his own, IV. i. 8.
- Rulers, should share their pleasures with the people, I. i. 2: should follow the advice of the wise, I. ii. 9: should sympathize with the people in their joys and sorrows, I. ii. 4: should not labour at husbandry with their own hands, III. i. 4: should study the example and principles of the ancient kings, IV. i. 1; 2: importance of benevolence to, IV. i. 3: ruler's example, influence of, IV. ii. 5: will not be murmured at when their aim is evidently the people's good, VII. i. 12: the value of reputation and moral influences to, VII. i. 14.
- Rules, the necessity of governing according to, IV. i. 1; 2.
- Sacrifice, allusions to, III. i. 2; ii. 3; 5: IV. ii. 25; 33: VI. ii. 6: VII. ii. 14.
- Sage, Mencius not a, II. i. 2: only with a, does the body act according to its design, VII. i. 38: the lessons of the, reach to all classes, VII. i. 40.
- Sages, when they arise, will agree with Mencius, III. ii. 9: the human relations perfectly exhibited by, IV. i. 2: the agreement of, not affected by place or time, IV. ii. 1: are distinguished from other men, how, IV. ii. 1; 19; 20; 21; 22: just like other men, IV. ii. 32: VI. i. 7: Confucius superior to all other, V. ii. 1: the great doctrines of the, to be advanced to, by successive steps, VII. i. 24: Po-i, &c., proved to be, by the permanence of their influence, VII. ii. 15: definition of a, VII. ii. 25: the perfect virtue of the highest, VII. ii. 33.
- Satisfied, how an adviser of the princes may be always perfectly, VII. i. 9.
- Scholar(s), the, ought to be remunerated, III. ii. 4: may accept presents from a prince, on what principles, V. ii. 6: should decline going to see the princes when called by them, why, V. ii. 7: forming friendships, rules for, V. ii. 8: ancient, maintained the dignity of their character, &c., how, VII. i. 8: prepares himself for the duties to which he aspires, VII. i. 33: must be respected in order to his engaging in the service of a prince, VII. i. 37.
- Self, the charge of, greatest, IV. i. 19.
- Self-cultivation, men's disregard of, VI. i. 13.
- Self-examination recommended, IV. i. 4: the superior man practises, IV. ii. 28.
- Self-restraint necessary to a ruler, I. ii. 4.
- Selling himself, P'ai-li Hsi vindicated from the charge of, V. i. 9.
- Senses, all men have the same, VI. i. 7: some are slaves of the, VI. i. 15.
- Settling the kingdom, I. i. 6.
- Shame, the value of the feeling of, VII. i. 6; 7.
- Sheep-dates, Tsang-tze could not eat, VII. ii. 36.
- Shifts, Mencius put to, II. ii. 2.
- Shü-ching, quotations from the, I. i. 2; ii. 3; 11: II. i. 4: III. i. 1; ii. 5; 9: IV. i. 8: V. i. 5: VI. ii. 5: with what reservation Mencius read the, VII. ii. 3.
- Sickness, Mencius pretends, II. ii. 2.
- Sincerity, the great work of men should be to strive after perfect, IV. i. 12.
- Slaves of sense, how some are, VI. i. 15.
- Sorrow of Shun on account of his parents' alienation from him, V. i. 1.
- Sovereign, killing a, not necessarily murder, I. ii. 8: of the kingdom, who is a, II. i. 3: importance of having virtuous men about a, III. ii. 6: sovereign's example, influence of, IV. ii. 5: influence of a true, VII. i. 13: a, the least important element of a nation, VII. ii. 14.
- Sovereigns, will be served by their ministers according as they treat them, IV. ii. 3: the ministers of Mencius's time pandered to their, VI. ii. 9.
- Spirit-man, who is a, VII. ii. 25.
- Spirits, tutelary, the importance of, to a nation, VII. ii. 14.
- 'Spring and Autumn,' the, referred to, III. ii. 9: IV. ii. 21: VII. ii. 2.
- State, three things important in the administration of a, VII. ii. 12.
- States, intercourse of neighbouring, I. ii. 3; rise and fall of, dependent on benevolence, IV. i. 3: subjection of, to one another, determined differently at different times, IV. i. 7.
- Straits, why Confucius was reduced to, VII. ii. 18.
- Subjection of one State to another, how determined, at different times, IV. i. 7.
- Successive steps, the doctrines of the sages to be advanced to, by, VII. i. 24.
- Superior man, the, keeps away from his cook-room, I. i. 7: helps men to practise virtue, II. i. 8: will not follow narrow-mindedness, &c., II. i. 9: will not take a bribe, II. ii. 3: will not be niggardly in burying his parents, II. ii. 7: of ancient and of modern times contrasted, II. ii. 9: does not murmur against Heaven, &c., II. ii. 13: makes difficulty about taking office, why, III. ii. 3: the spirit nourished by, may be known, how, III. ii. 7: does not himself teach his son, why, IV. i. 18: wishes to get hold of what he learns, as in himself, IV. ii. 14; 15: is ashamed of a reputation beyond his merits, IV. ii. 18: cultivates moral excellence, &c., IV. ii. 28: may be deceived, in what respects, V. i. 2: all do not understand the conduct of, VI. ii. 6: serves his prince, how, VI. ii. 8: taking and leaving office, grounds of, VI. ii. 14: has three things in which he delights, VII. i. 20: finds his true enjoyment in his own nature, VII. i. 21: superior man's services to a country, without his being in office, entitle him to support, VII. i. 32: is kind to creatures, loving to men, and affectionate to his relatives, VII. i. 45: speaks of his nature, and of the will of Heaven, how, VII. ii. 24: the words and the principles of, VII. ii. 32.
- Superiority, not to be elated by riches, a proof of, VII. i. 11.
- Sympathy of a ruler with the people in their joy and sorrows, I. ii. 4.

- Talents, and virtue, how to know men of, I. ii. 7: a ruler should be guided by men of, I. ii. 9: duties owing by men of, to those who have not, IV. ii. 7.
- Taxation, III. i. 3; ii. 8: VI. ii. 10.
- Teacher, a, in a higher place than a minister, IV. ii. 31: of truth, must not lower his lessons to suit learners, VII. i. 41.
- Teaching, refusing to teach, may also be a way of, VI. ii. 16.
- Territory, emoluments regulated according to the extent of, in a State, V. ii. 2.
- Thought, how many act without, VII. i. 5.
- Three, things universally acknowledged to be honourable, II. ii. 2: kings, the, VI. ii. 7: things in which the superior man delights, VII. i. 20: things important in the administration of a State, VII. ii. 12: precious things of a prince, VII. ii. 28.
- Throne, the, descended to Yü's son, and not to his minister, why, V. i. 6.
- Thumb amongst the fingers, Ch'an Chung compared to the, III. ii. 10.
- Topics of Mencius, with princes, I. i. 1; 7: II. ii. 2.
- Touch, males and females must not allow their hands to, IV. i. 17.
- Tours of inspection of the ancient kings, I. ii. 4: VI. ii. 7.
- Tranquillity of the kingdom dependant on the discharge of the common duties of life, IV. i. 11.
- Transmission of doctrine from Yáo to Mencius, VII. ii. 38.
- Trials and hardships, how Heaven prepares men by, VI. ii. 15.
- Trifles, Mencius censures the princes of his time for occupying themselves with, VII. i. 46.
- Trouble and affliction, the benefits of, VII. i. 18.
- Truth, how Mencius required the simple pursuit of, in his pupils, VII. i. 43.
- Tyrant, what will be the fate of a, IV. i. 2.
- Ulcer-doctor, Confucius charged with lodging with an, V. i. 8.
- Unfilial, five things which are, IV. ii. 30.
- Unperturbed mind, Mencius had attained to an, II. i. 2.
- Unsalaries, Mencius free to speak his opinion, &c., because, II. ii. 5; 14.
- Unworthy associate, Mencius's behaviour with an, II. ii. 6.
- Valour, the love of, I. ii. 8: how nourished, II. i. 2.
- Villages, the good careful people of the, described, VII. ii. 37.
- Vindication of Í Yin, V. i. 7: of Conrucius from the charge of lodging with unworthy characters, V. i. 8: of P'ai-li Hsi, V. i. 9: of Mencius from the charge of eating the bread of idleness, VII. i. 32.
- Virtue, real, submission secured only by, II. i. 3: friendship must have reference to the, of the friend, V. ii. 3: is sure to be gained by seeking it, but external things not, VII. i. 3: man may attain to perfect, VII. i. 4: of the people, how to promote, VII. i. 23: corrupt times are provided against by established, VII. ii. 10: of the highest sages, VII. ii. 33.
- Virtuous men, importance of having, about a sovereign's person, III. ii. 6.
- Vox populi vox Dei*, V. i. 5.
- Warlike and other schemes of the ministers of his time condemned by Mencius, IV. ii. 14: VI. ii. 8.
- Warning to the violently evil and the weakly evil, IV. i. 10: to Sung Ch'ang, VI. ii. 4: to the contending States of Mencius's time, VII. ii. 2.
- Wars, all the, in the Ch'un-ch'ü were unrighteous, VII. ii. 2: counsels against, VII. ii. 4.
- Way, a man's, in life, ordered by Heaven, I. ii. 16: of truth like a great road, VI. ii. 2.
- Wealth, the love of, compatible with royal government, I. ii. 5: disgraceful means which men take to seek, IV. ii. 33: and power, the ministers of Mencius's time pandering to their sovereigns' thirst for, VI. ii. 9.
- Well-being of the people, the first care of a government, in order to their virtue, VII. i. 23.
- Well, digging a, VII. i. 29.
- Will, the, is the leader of the passion-nature, II. i. 2.
- Willow, man's nature compared to the *chi*, VI. i. 1.
- Wisdom, the richest fruit of, IV. i. 27.
- Words, Mencius understood, II. i. 2: what are most truly inauspicious, IV. ii. 17.
- World, one cannot avoid all connexion with those whom he disapproves, in the, III. ii. 10.
- Wrongs should be put right at once, III. ii. 8.

INDEX II.

OF PROPER NAMES.

Names in Italics will be found in their own places in this Index, with additional references.

- Chang Í, a celebrated scholar of Wei, III. ii. 2.
 Chang K'wang Chang, a minister of Ch'í, IV. ii. 30.
 Ch'ang Hsi, a disciple of Kung-ming Kào, V. i. 1; ii. 3.
 Ch'ang, the State of, IV. ii. 2; 24: V. i. 2: VII. ii. 37.
 Ch'ang, a minister of the State of Ch'án, V. i. 8.
 Ch'ang Chien, a person whose words are quoted, III. i. 1.
 Ch'án, the State of, V. i. 8: VII. ii. 18; 37.
 Ch'án Chán, a disciple of Mencius, II. ii. 3; 10: VI. i. 14: VII. ii. 23.
 Ch'án Chiá, an officer of Ch'í, II. ii. 9.
 Ch'án Chung, an ascetic of Ch'í, III. ii. 10: VII. i. 34.
 Ch'án Hsiang, a disciple of Ch'án Liang, III. i. 4.
 Ch'án Liang, a philosopher, III. i. 4.
 Ch'án Tai, a disciple of Mencius, III. ii. 1.
 Cháo Chien, a noble of Tsin, III. ii. 1.
 Cháo the Great, a title borne by different ministers of Tsin, VI. i. 17.
 Cháo-wú, a hill in the north of Ch'í, I. ii. 4.
 Cháu, a city on the northern border of Ch'í, II. ii. 11; 12.
 Cháu, the prince of Ch'án in the time of Confucius, V. i. 8.
 Cháu, the State and dynasty, I. ii. 3: II. i. 1; ii. 13: III. i. 3; ii. 5: IV. i. 7; ii. 1: V. i. 4; 6; ii. 2; 4; 7.
 Cháu, the tyrant, the last sovereign of the Yin dynasty, I. ii. 8: II. i. 1: III. ii. 9: IV. i. 1; 9; 13: V. i. 6; ii. 1: VI. i. 6: VII. i. 22.
 Cháu Hsiào, a scholar of Wei, IV. ii. 3.
 Cháu-kung, or the duke of Cháu, II. i. 1; ii. 9: III. i. 1; 4; ii. 9: IV. ii. 20: V. i. 6: VI. ii. 8.
 Ch'áu, name of the disciple of Mencius, Kung-sun Ch'áu, II. i. 1; ii. 2; 6; 14; *et al.*
 Chiang, the lady of, I. ii. 5.
 Chiang, the Yang-tsze river, III. i. 4; ii. 9.
 Chieh, the tyrant, I. i. 2; ii. 8: IV. i. 9: V. i. 6; 7: VI. ii. 2; 6; 9; 10.
 Chih, a famous robber of the time of Confucius, III. ii. 10: VII. i. 25.
 Ch'ih Wá, chief criminal judge of Ch'í, II. ii. 5.
 Chi family, the family of Chi K'ang of Jü, IV. i. 14.
 Chi (Tsi), name of a stream, III. i. 4. 7.
 Chi, Háu-chi, Minister of Agriculture to Yao and Shun, IV. ii. 29.
 Chi Hwan, a favourite of the king of Ch'í, V. i. 8.
 Chi Hwan, the Head of the Chi family in the latter days of Confucius, V. i. 4.
 Chi-sháo, name of a piece of music, I. ii. 4. 10.
 Ch'í, a mountain in Ho-nan, V. i. 6.
 Ch'í, a small State in Shan-hsi, II. i. 1. -
- Ch'í, name of a mountain, and also of the old State of Cháu, I. ii. 5; 14; 15: IV. ii. 1.
 Ch'í, the name of a stream, VI. ii. 6. 5.
 Ch'í, the son of the Great Yü, V. i. 6.
 Ch'í, the State of, I. i. 5; 7; ii. 1; 11; 13; 14: II. i. 1; 2; ii. 2-14: III. i. 1; ii. 1; 5; 6; 10: IV. i. 7; 24; ii. 3; 21; 31; 33: V. i. 4; 8; ii. 1; 7; 8: VI. ii. 5; 6; 8: VII. i. 34; 36; 39; ii. 17; 23; 29.
 Ch'í Liang, an officer of Ch'í, slain in battle, VI. ii. 6.
 Ch'ín, the State of, I. i. 5; 7: II. ii. 2: V. i. 9: VI. i. 4; 12; ii. 4; 6.
 Ch'ín Chang, named Láo, a disciple of Confucius, VII. ii. 37.
 Ching, a place or people, punished by the duke Hsi of Lü, III. i. 4; ii. 9.
 Ching, the duke or ruler of Ch'í, I. ii. 4: III. i. 1; ii. 1: IV. i. 7: V. ii. 7.
 Ching Ch'áu, an officer of Ch'í, II. ii. 2.
 Ching Ch'un, a man who plumed himself on his versatility, III. ii. 2.
 Chio-sháo, name of a piece of music, I. ii. 4. 10.
 Chiü, the name of Zan Ch'ü, a disciple of Confucius, IV. i. 14.
 Ch'ü, in the name of Confucius's Work, the Ch'un-ch'ü.
 Ch'ü, Chess Ch'ü, a famous chess-player, VI. i. 9.
 Ch'ü, a minister of Ch'í, IV. ii. 32: VI. ii. 5.
 Ch'ü, the State of, I. i. 5; 7; ii. 6; 13: II. ii. 2: III. i. 1; 4; ii. 5; 6; IV. ii. 21: VI. i. 4; 12; ii. 4.
 Chü, name of a State, I. ii. 3.
 Chü-hsin, name of the governor of P'ing-lü, II. ii. 4.
 Ch'ü, name of a place in Tsin, famous for its breed of horses, V. i. 9.
 Ch'üi-chi, a place in Tsin famous for gems, V. i. 9. 2.
 Chung-ni, a name of Confucius, denoting his place in the family, I. i. 4; 7: III. i. 4: IV. ii. 18.
 Chung-zán, a son of T'ang, the founder of the Shang dynasty, V. i. 6.
 Ch'ung, a place in Ch'í, II. ii. 14.
 Ch'ung, the mountain, V. i. 3.
 Ch'ung Yü, a disciple of Mencius, II. ii. 7.
 Chwang, a street in the capital of Ch'í, III. ii. 6.
 Chwang Páo, a minister at the court of Ch'í, I. ii. 1.
 Confucius, II. i. 1-4: III. i. 4; ii. 1; 3; 7; 9: IV. i. 2; 7; 14; ii. 18; 21; 22; 29: V. i. 4; 6; 8; ii. 1; 4; 7: VI. i. 6; 8; ii. 3; 6: VII. i. 24; ii. 17; 19; 37; 38.
 Fan, a city of Ch'í, VII. i. 36.
 Fáng Fú, an officer of Tsin, VII. ii. 23.

Fei-lien, a favourite minister of the tyrant Ch'au, III. ii. 9.

Fü-hsiä, a place where Shun dwelt, IV. ii. 1.

Fü Yüeh, the minister of the sovereign Kao-tung, of the Shang dynasty, VI. ii. 15.

Hai T'ang, a famous worthy of Tsin, V. ii. 3.

Han, one of the three great families or clans of Tsin, which afterwards divided the State, and finally claimed to be independent kingdoms, VII. i. 11.

Han, the name of a river, still so called, III. i. 4.

Hao-shang Pü-hai, a man of Ch'i, VII. ii. 25.

Ho, name of northern streams, the Yellow River, III. ii. 9.

Hsi, a favourite of Ch'ao Chien, a noble of Tsin, III. ii. 1.

Hsi, the lady, a celebrated beauty of the name of Confucius, IV. ii. 25.

Hsiä, the dynasty, I. ii. 4: II. i. 1: I. i. 3: IV. i. 2: V. i. 6; 7; ii. 4.

Hsiang, honorary epithet of Ho, king of Liang, I. i. 6.

Hsiang, the half-brother of Shun, V. i. 2; 3: VI. i. 6.

Hsiäo, a duke of Wei, V. ii. 4.

Hsieh, Shun's Minister of Instruction, III. i. 4.

Hsieh, the name of an ancient principality adjoining T'ang, I. ii. 14: II. ii. 4.

Hsieh Chü-ch'au, a minister of Sung, III. ii. 6.

Hsieh Liü, Tsze-liü, a disciple of the Confucian school, II. ii. 11: III. ii. 8.

Hsien-ch'ü Mäng, a disciple of Mencius, V. i. 4.

Hsin, the native place of Yin, in Ho-nan, V. i. 7.

Hsin, the younger brother of Ch'än Hsiang, III. i. 4.

Hsiü, a place in the district of T'ang, in present department of Yen-ch'au, II. ii. 14.

Hsü Hsing, a heresiarch, III. i. 4.

Hsü Pü, a disciple of Mencius, III. i. 5: IV. ii. 18.

Hsüan, king of Ch'i, I. i. 7; ii. 1-11: IV. ii. 3: V. ii. 9: VII. i. 39.

Hsün-yü, a tribe of barbarians, I. ii. 3.

Hü Ho, name of a man of Ch'i, I. i. 7.

Hüi, a duke of Pi, V. ii. 3.

Hüi, posthumous epithet of Yung, king of Liang, I. i. 1-5: VII. ii. 1.

Hüi of Liü-hsiä, posthumous title of Chan Hwa, an officer of Lü, II. i. 9: V. ii. 1: VI. ii. 6: VII. i. 38; ii. 15.

Hwa Ch'au, an officer of Ch'i, slain in battle, VI. ii. 6. 5.

Hwai, the name of a river, III. i. 4; ii. 9.

Hwan, the duke of Ch'i, I. i. 7; ii. 2: IV. ii. 21: VI. ii. 7.

Hwan-t'ao, Yao's Minister of Instruction, V. i. 3.

Hwan Tui, a Great Officer of Sung, V. i. 8.

†, a famous archer, about B.C. 2150, IV. ii. 24: VI. i. 20: VII. i. 41.

† Chih, a follower of Mo, III. i. 5.

† Yin, the minister of T'ang the Successful, II. i. 2; ii. 2: V. i. 6; 7; ii. 1: VI. ii. 6: VII. i. 31; ii. 38.

Ka or Ko, a city in Ch'i, II. ii. 6: III. ii. 10.

Kang, younger brother of the prince of T'ang, VII. i. 40.

K'ang, honorary epithet of F'ang, a younger brother of king Wü, V. ii. 4.

Kao, Mencius's opponent on the nature of man, named Pü-hai, II. i. 2: VI. i. 1-4; 6.

Kao, a disciple of Mencius, II. ii. 12: VII. ii. 21; 22.

Kao, a disciple of Tsze-hsiä, VI. ii. 3.

Kao-ko, an able minister of the tyrant Ch'au, II. i. 1: VI. ii. 15.

Kao-t'ang, a place in the west of Ch'i, VI. ii. 6.

Kao Yao, Shun's Minister of Justice, III. i. 4: VII. i. 35; ii. 38.

Kau-ch'ien, a prince of Yüeh, neighbour and opponent of the king of Wü, in the time of the Lieh Kwo, I. ii. 3.

Ko, the name of a State in the present Ho-nan, I. ii. 3; 11: III. ii. 5.

Kü-sau, Shun's father, IV. i. 28: V. i. 2; 4: VI. i. 6: VII. i. 35.

Kung Chih-ch'ü, an officer of the State of Yü, V. i. 9.

Kung-i, chief minister of Lü, VI. ii. 6.

Kung-liang, an officer of Ch'i, IV. ii. 27.

Kung-liü, duke Liü, an ancestor of the House of Ch'au, I. ii. 5.

Kung-ming I, a disciple first of Tsze-chang, and then of Ts'ang Shän, III. i. 1; ii. 3; 4: IV. ii. 24.

Kung-ming Kao, a disciple of Ts'ang Shän, V. i. 1.

Kung-shü, a celebrated mechanist of Lü, named Pan, now the tutelary spirit of carpenters, IV. i. 1.

Kung-sun Ch'au, a disciple of Mencius, II. i. 1; 2; ii. 2; 6; 14: III. ii. 7: IV. i. 18: V. i. 3; 13: VII. i. 31; 32; 39; 41; ii. 1; 36.

Kung-sun Yen, a celebrated scholar of Wei, III. ii. 2.

Kung-tü, a disciple of Mencius, II. ii. 5: III. ii. 9: IV. ii. 30: VI. i. 5; 6; 15: VII. i. 43.

K'ung, the surname of Confucius. See Confucius.

K'ung Chü-hsin, II. ii. 4.

Kwän, the, barbarians, I. ii. 3.

Kwan Chung, named I-wü, minister of Hwan, duke of Ch'i, II. i. 1; ii. 2: VI. ii. 15.

Kwan-shü, an elder brother of the duke of Ch'au, II. ii. 9.

K'wän, the father of the great Yü, V. i. 3.

K'wang, music-master and wise counsellor of Tsin, IV. i. 1: VI. i. 7.

K'wang Chang, a minister of Ch'i, III. ii. 10: IV. ii. 30.

K'wei-ch'ü, a place where duke Hwan of Ch'i assembled the princes, VI. ii. 7.

Lai Chü, a minister of T'ang, VII. ii. 38.

Lang-ye, a mountain and city in Ch'i, I. ii. 4.

Li, a cruel sovereign of the Ch'au dynasty, VI. i. 6.

Li Läu, called also Li Chü, a man of the time of Hwang Ti, of very acute vision, IV. i. 1.

Liang, the State of Wei in Tsin, so called from its capital, I. i. 1-6: VII. ii. 1.

Ling, a duke of Wei, V. ii. 4.

Ling-ch'ü, a city on the border of Ch'i, II. ii. 5.

Lü, the native State of Confucius, I. ii. 12; 16: II. ii. 7: III. i. 2: IV. ii. 21: V. i. 8; ii. 6; 8; 13: VII. i. 24; 36; ii. 17; 37.

Lung, an ancient worthy, III. i. 3: VI. i. 7.

- Māng Chi, probably a younger brother of Māng Chung, VI. i. 5.
- Māng Chung, a nephew, or perhaps a son, of Mencius, II. ii. 2.
- Māng Hsien, a worthy minister of Lù, V. ii. 3.
- Māng Pān, a bravo of Ch'í, II. i. 2.
- Māng Shih-shé, a man of valour, II. i. 2.
- Māng-tsze, Mencius, *passim*. His name was K'o, I. ii. 16.
- Mí, an unworthy favourite of duke Ling of Wei, V. i. 8.
- Mien Ch'ü, a man of Ch'í, who taught a slow style of singing, VI. ii. 6.
- Min Tsze-ch'ien, a disciple of Confucius, II. i. 2.
- Ming-t'iao, the place where Shun died, IV. ii. 1.
- Mo, barbarous tribes of the North, VI. ii. 10.
- Mo Ch'í, a person whose words are quoted, VII. ii. 19.
- Mo Ti, the heresiarch, III. i. 5; ii. 9: VII. i. 26.
- Mü, the posthumous epithet of a duke of Lù, I. ii. 12: II. ii. 11: V. ii. 6; 7: VI. ii. 6.
- Mü, the residence of the tyrant Chieh, V. i. 7.
- Mü Chung, a friend of Māng Hsien, V. ii. 3.
- Mü Pei, a disciple of Confucius, described as ambitious, VII. ii. 37.
- Nan-yang, the name of a place, VI. ii. 8.
- Nü mountain, the, VI. i. 8.
- North Sea, the, V. ii. 1.
- P'ān Ch'āng-kwo, an officer of Ch'í, VII. ii. 29.
- P'āng Kāng, a disciple of Mencius, III. ii. 4.
- Pang Māng, the pupil and murderer of the archer Í, IV. ii. 24.
- Pei-kung Í, an officer of Wei, V. ii. 2.
- Pei-kung Yü, a bravo of Wei, II. i. 2.
- Pi, a city in Lù, V. ii. 3.
- Pi Chan, a minister of the State of T'āng, III. i. 3.
- Pi-kang, an uncle of the tyrant Ch'au, II. i. 1: VI. i. 6.
- Pi-yang, the place where king Wān died, IV. ii. 1.
- Pin, a settlement founded by Kung Lü, I. ii. 14.
- Ping, a duke of Lù, I. ii. 16.
- Ping, a duke of Tsin, V. ii. 3.
- P'ing-lü, a city on the southern border of Ch'í, II. ii. 4: VI. ii. 5.
- Po, a city in the present Ho-nan, the capital of T'āng, III. ii. 5: V. i. 6; 7.
- Po, a famous worthy of the Shang dynasty, II. i. 2; 9: III. ii. 10: IV. i. 13: V. ii. 1: VI. ii. 6: VII. i. 22; ii. 15.
- Po Kwei, styled Tan, an ascetic of Ch'au, VI. ii. 10; 11.
- Po (or P'ai)-li Hsi, chief minister of duke Mü of Ch'in, V. i. 9: VI. ii. 6; 15.
- San Í-shāng, an able minister of king Wān, VII. ii. 38.
- San-miao, the State of, V. i. 3.
- San-wei, a region in the West, V. i. 3.
- Shān Hsiang, a son of Tsze-chang, one of Confucius's disciples, II. ii. 11.
- Shān Kù-li, a minister of Lù, VI. ii. 8.
- Shān-nāng, the second of the five early Ti, III. i. 4.
- Shān T'ung, a minister of Ch'í, II. ii. 8.
- Shān-yü Hsing, a disciple and friend of Tsang tsze, and a member of the Shān-yü clan, IV. ii. 31.
- Shang, the dynasty, III. ii. 5: IV. i. 7.
- Shih, an officer of Ch'í, II. ii. 10.
- Shih-ch'ü, a place in Sung, VI. ii. 4.
- Shun, the ancient sovereign, styled Tí, II. i. 2; 8; ii. 2: III. i. 1; 4; ii. 4; 9: IV. i. 1; 2; 26; 28; ii. 1; 19; 28; 32: V. i. 1-7; ii. 1; 3; 6: VI. i. 6; ii. 2; 3; 8; 10; 15: VII. i. 16; 25; 30; 35; 46; ii. 6; 33; 37; 38.
- Shun-yü K'wán, a famous sophist of Ch'í, IV. i. 17: VI. ii. 6.
- South river, the, V. i. 5.
- Sun-shü Ao, chief minister of king Chwang of Ch'ü, VI. ii. 15.
- Sung, the State of, II. i. 2; ii. 4: III. i. 1; 4; ii. 5: V. i. 8: VII. i. 36.
- Sung K'ang, a travelling scholar, VI. ii. 4.
- Sung Káu-chien, a travelling scholar, VII. i. 9.
- Sze, the name of a stream, III. i. 4.
- Tai, elder brother of Ch'ān Chung, III. ii. 10.
- Tai Pü-shāng, a minister of Sung, III. ii. 6.
- Tai Ying-chih, a Great Officer of Sung, III. ii. 8.
- T'ā, the name of a stream, III. i. 4.
- T'ai, an ancestor of the House of Ch'au, the duke T'an-fü, who received from king Wü the title of king, I. ii. 5; 14; 15.
- T'ai, the mountain on the border between Lù and Ch'í, I. i. 7: II. i. 2: VII. i. 24.
- T'ai-chia, son and successor of T'ang, II. i. 4: IV. i. 8: V. i. 6: VII. i. 31.
- T'ai-kung, the great counsellor of kings Wān and Wü, IV. i. 13: VII. i. 22; ii. 38.
- T'ai-ting, the eldest son of T'ang, V. i. 6.
- Tan-chü, the son of Yao, V. i. 6.
- T'an-fü, T'ai, an ancestor of the House of Ch'au, I. ii. 5.
- T'ang, the founder of the Shang dynasty, I. i. 2; ii. 3; 8; 11: II. i. 1; 3; ii. 2; 12: III. ii. 5: IV. i. 9; ii. 20: V. i. 6; 7: VI. ii. 2; 6: VII. i. 30; ii. 4; 33; 38.
- T'ang, a place where grain was stored in Ch'í, VII. ii. 23.
- T'āng, the small State of, I. ii. 13; 14; 15: II. ii. 6: III. i. 1-4: VII. i. 43; ii. 30.
- T'ao Ying, a disciple of Mencius, VII. i. 35.
- T'ien, a son of a king of Ch'í, VII. i. 33.
- Ting, a duke of T'āng, III. i. 2.
- Tsai Wo, a disciple of Confucius, II. i. 2.
- Ts'ai, the State of, VII. ii. 18.
- Tsang Ts'ang, a favourite of duke P'ing of Lù, I. ii. 16.
- Ts'ang-liang, a stream in Shan-tung, IV. i. 8.
- Ts'ang Shān, the disciple of Confucius and philosopher, I. ii. 12: II. i. 2; ii. 2: III. i. 2; 4; ii. 7: IV. i. 19; 31: VII. ii. 36.
- Ts'ang Hsi, Ts'ang Shān's father, IV. i. 19: VII. ii. 36; 37.
- Ts'ang Hsi, the grandson of Ts'ang Shān, II. i. 1.
- Ts'ang Yüan, son of Ts'ang Shān, IV. i. 19.
- Ts'ao, the principality of, VI. ii. 2.
- Ts'au, the native State of Mencius, I. i. 7; ii. 12: II. ii. 12: III. i. 2: VI. ii. 1; 2; 5.
- Tsin, a river in the State of Ch'ang, IV. ii. 2.
- Tsin, the State of, I. i. 1, *note*; 5; 7: III. ii. 3: IV. ii. 21: V. i. 9; ii. 3: VII. ii. 23.
- Tsze-ao, Wang Hsuan, the governor of Ká in Ch'í, IV. i. 24; 25; ii. 27.
- Tsze-ch'an, named Kung-sun Ch'iao, the chief minister of Ch'ang, IV. ii. 2: V. i. 2.
- Tsze-chang, a disciple of Confucius, II. i. 2; 4.

- Tsze-chih, the minister of Tsze-k'wai of Yen, II. ii. 8.
- Tsze-cho Zü, an archer of, IV. ii. 24.
- Tsze-hsia, a disciple of Confucius, II. i. 2 : III. i. 4.
- Tsze-hsiang, a disciple of Tsang-tze, II. i. 2.
- Tsze-kung, a disciple of Confucius, II. i. 2 : III. i. 4.
- Tsze-k'wai, a king of Yen, II. ii. 8.
- Tsze-liü, *Hsieh Liü*, VI. ii. 6.
- Tsze-lü, the designation of Chung Yü, a disciple of Confucius, II. i. 1 ; 8 : III. ii. 7 : V. i. 8.
- Tsze-mo, a philosopher of Lü, VII. i. 26.
- Tsze-shü I, a man who pushed himself into the service of government, II. ii. 10.
- Tsze-sze, the grandson of Confucius, II. ii. 11 : IV. ii. 31 : V. ii. 3 ; 6 ; 7 : VI. ii. 6.
- Tsze-tü, an officer of Ch'ang, remarkable for his beauty, VI. i. 7.
- Tsze-yü, a disciple of Confucius, II. i. 2 ; 4.
- Tung-kwo family, the, a branch of the family of duke Hwan of Ch'i, II. ii. 2.
- Twan Kan-mü, a scholar of Wei, III. ii. 7.
- Wai-ping, a son of the sovereign T'ang, V. i. 6.
- Wan, the king, I. i. 2 ; 7 ; ii. 2 ; 3 ; 5 ; 10 : II. i. 1 ; 3 : III. i. 1 ; 3 ; ii. 5 ; 9 : IV. i. 7 ; 13 ; ii. 1 ; 20 : VI. i. 6 ; ii. 2 : VII. i. 10 ; 22 ; ii. 19 ; 22 ; 38.
- Wan, the duke of T'ang, I. ii. 13 ; 14 : III. i. 1 ; 3 ; 4.
- Wan, the duke of Tsin, I. i. 7 : IV. ii. 21.
- Wan Chang, a disciple of Mencius, III. ii. 5 : V. i. 1 ; 2 ; 3 ; 5-9 ; ii. 3 ; 4 ; 6 ; 8 : VII. ii. 37.
- Wang Hwan, Tsze-ao, the governor of K'a in Ch'i, II. ii. 6.
- Wang Liang, charioteer to Ch'ao Chien, III. ii. 1.
- Wang P'ao, a man of Wei, teacher of an abrupt style of singing, VI. ii. 6.
- Wang Shun, an officer of the duke of Pi, V. ii. 3.
- Wei, the State of, IV. ii. 24 V. i. 8 ; ii. 4.
- Wei, one of the three families which ruled the State of Tsin, VII. i. 11.
- Wei, a small State in what is now Shan-hsi, II. i. 1 : VI. i. 6.
- Wei, a river in Ch'ang, IV. ii. 2.
- Wü, the State of, I. ii. 3 : IV. i. 7 ; 31.
- Wü, son of king Wan, and joint founder of the Ch'au dynasty, I. ii. 3 ; 8 ; 10 : II. i. 1 ; ii. 7 : III. ii. 9 : IV. i. 9 ; ii. 20 : VI. i. 6 : VII. i. 30 ; ii. 4 ; 33.
- Wü-ch'ang, a city in Lü, IV. ii. 31.
- Wü Hwo, a man noted for his strength, VI. ii. 2.
- Wü-ling, a wild place in what is now the department of Tsi-nan, III. ii. 10.
- Wü-lü, a disciple of Mencius, VI. ii. 1 ; 5.
- Wü-ting, a sovereign of the Shang dynasty, II. i. 1.
- Yang Ch'ang, a city in what is now Ho-nan, V. i. 6.
- Yang Chü, a heresiarch, probably between the times of Confucius and Mencius, III. ii. 9 : VII. i. 26 ; ii. 26.
- Yang Hü, the chief minister of the Ch'i family in Lü, III. i. 3 ; ii. 7.
- Yao, the Ti sovereign, II. i. 2 ; ii. 2 : III. i. 1 ; 4 ; ii. 4 ; 9 : IV. i. 1 ; 2 ; ii. 32 : V. i. 3-7 ; ii. 1 ; 6 : VI. i. 6 ; ii. 6 ; 8 ; 10 : VII. i. 30 ; 46 ; ii. 6 ; 32 ; 37 ; 38.
- Yellow River, the, VI. ii. 6.
- Yen, the kingdom of, III. ii. 9.
- Yen, the State of, I. ii. 10 ; 11 : II. ii. 8 ; 9.
- Yen, chief minister of Ch'i, I. ii. 4 : II. i. 1. (Written also *Ngan* and *Gan*.)
- Yen Ch'au-yü, a worthy officer of Wei, V. i. 8.
- Yen Hüi, the favourite disciple of Confucius, IV. ii. 25.
- Yen Pan, a son of Yen Hüi above, V. ii. 3.
- Yen Yüan, *i. q.* Yen Hüi, II. i. 2 : III. i. 1.
- Yü, a minister of Shun and of Yü, III. i. 4 : V. i. 6.
- Yü-yä, the cook of duke Hwan of Ch'i, VI. i. 7.
- Yin, State and dynasty of, II. i. 1 ; ii. 9 : III. i. 3 : IV. i. 2 ; 7 : V. ii. 4 : VII. ii. 4.
- Yin-kung T'o, a famous archer, IV. ii. 24.
- Yin Sze, a man of Ch'i, II. ii. 12.
- Ying, a place between Ch'i and Lü, II. ii. 7.
- Yo, a quarter in the capital of Ch'i, III. ii. 6.
- Yo-chang, a disciple of Mencius, I. ii. 16 : IV. i. 24 ; 25 : VI. ii. 13 : VII. ii. 25.
- Yo-chang Ch'ü, a friend of Mäng Hsien, V. ii. 2.
- Yü, a cruel sovereign of the Ch'au dynasty, VI. i. 6.
- Yü-ch'au, a place somewhere about the north of the present Chih-li, V. i. 3.
- Yü Zo, a disciple of Confucius, II. i. 2.
- Yü, the Great, founder of the Hsia dynasty and of the feudal State, II. i. 8 : III. i. 4 ; 9 : IV. ii. 20 ; 26 ; 29 : V. i. 6 : VI. ii. 11 : VII. ii. 22 ; 38.
- Yü, a small State adjoining Tsin, V. i. 9 : VI. ii. 6.
- Yü, the mountain, V. i. 3.
- Yü-kung Sze, an archer of Wei, IV. ii. 24.
- Yüeh, the State of, IV. ii. 31 : VI. ii. 3.
- Zan, a small State, VI. ii. 1 ; 5.
- Zan Niü, a disciple of Confucius, II. i. 2.
- Zan Yü, grand-tutor of the prince of T'ang, III. i. 2.
- Zü, the name of a stream, III. i. 4.

INDEX III.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE
FOR THE CLASSICS.

In the references, Books are separated by a colon; Parts of the same Book, and Chapters, by ■ semicolon.

THE 1st RADICAL, 一.

- (1) One; sometimes = a, I. i. 7. 6, 10, 17;
yi ii. 3. 5; 4. 5, *et alibi*, *saepe*. — 民, every
single individual of all the people, II. i. 1. 8.
— 國, any one State, and a whole
State, IV. i. 6. 1. — 心, all the heart,
VII. ii. 37. 10. — 鄉, VII. ii. 37. 10.
— 人, once with a reference to the
sovereign, I. ii. 3. 7. 九 —, a ninth,
什 —, a tenth, 二十 —, a twen-
tieth, III. i. 3. 6, 15; ii. 5. 4; 8. 1: VI.
ii. 10. 1, 4. 執 —, to hold to one
point, be obstinate, VII. i. 26. 3, 4. (2)
One and the same, exactly similar, VI. i.
14. 4; ii. 9. 3: VII. i. 20. 2, *et al.* (3) To unite,
to be united, I. i. 6. 2, 3, 4. (4) As an
adverb and conjunction: once, once for
all, as soon as, I. i. 5. 1; ii. 3. 6, 8; 11. 2:
III. ii. 1. 1; 2. 1: IV. i. 20, *et al.* (5)
— . . . —, one . . . another, now . . .
now, II. ii. 13. 2: III. ii. 9. 2.

丁 ting 太丁, a son of the sovereign T'ang,
V. i. 6. 5. 武丁, a sovereign of the
Yin dynasty, II. i. 1. 8.

七 ch'i Seven, I. i. 3. 4; 7. 24; ii. 2. 1, 2; 11. 1,
et al. May be used for the seventh, I. i.
6. 6.

丈 chang (1) Ten cubits, VII. ii. 34. 2. (2) 丈
夫, a man, III. i. 1. 4. 賤(小)丈
夫, II. ii. 10. 7; 12. 6. 大丈夫,
III. ii. 2. 1, 2, 3. 丈夫 = a son, a man-
child, III. ii. 3. 6.

三 san (1) Three, I. ii. 12. 1; 16. 2: II. ii. 1. 2;
2. 6: III. i. 2. 2, 3, *et al.*, *saepe*. 三軍,
the armies of a great State, II. i. 2. 5, *et al.*
三代, the three dynasties of Hsia,
Shang, and Ch'au, III. i. 3. 10, *et al.* 三
王, the founders of the three dynasties,
IV. ii. 20. 5. 三聖, the three sages,

Yü, Ch'au-kung, and Confucius, III. ii. 9.
13. 三子, the three worthies, Fo-i,
î Yin, and Hui of Liü-hsiä, VI. ii. 6. 2.
三卿, the three highest officers of a
State, VI. ii. 6. 1. 三公, the three
highest dignitaries at the sovereign's
court, VII. i. 28. 三樂, VII. i. 20. 三
寶, VII. ii. 28. May be used for the third,
VI. ii. 7. 3, *et al.* (2) Adverbially, thrice,
II. ii. 4. 1; 12. 1, 4, *et al.* (3) 二三
子, my children, I. ii. 15. 1. (4) 三
苗, the name of a State, V. ii. 3. 2.
三危, the name of a place, V. ii. 3. 2.

上
shang

(1) He, she, it, this, that, which is
above, with the corresponding plurals, —
spoken of place, time, and rank. *Passim*.

上下, constantly appear as correlatives,
= superiors and inferiors; high and low;
above and below. 上者, 下者, on
the high grounds, on the low grounds, or
they who were above, they who were
below, III. ii. 9. 3. 上世, the highest
antiquity, III. i. 5. 4. 上刑, the
severest punishment, IV. i. 14. 3. 上
士, V. ii. 2. 3, 6, 7, 8. 上農, V. ii. 2.

9. 上位, V. ii. 6. 6. (2) A preposition,
following the noun, sometimes with 之
between them, and the noun sometimes
preceded by 於, and 乎, upon, above,
by, I. i. 7. 4: II. i. 6. 2: III. ii. 10. 1: VII.
ii. 15; 30. 1. (3) 上帝, God, the most
High God, I. ii. 3. 7: IV. i. 7. 5; ii. 25. 2.
(4) 上宮, name of a palace, VII. ii. 30. 1.

上
shang
下
hsia

The 3rd tone. To ascend, I. ii. 4. 7.

Anciently, the 3rd tone. (1) He, she,
it, this, that, which is below, with the
corresponding plurals, spoken of place,

time, and rank. *Passim*. On 上下, as correlates, see 上. 其下, the lowest

case, VI. ii. 14. 4. Without 其, V. ii. 2. 9.

下土, V. ii. 2. 3; 6, 7, 8. (2) A preposition, used like 上 above. (3) 下

帶, to go below the girdle, VII. ii. 32. 1.

爲下, to dig to a great depth, IV. i. 1. 6.

(4) 天下, the world, = the kingdom, I. i. 3. 5; 5. 1; 6. 2, 6: V. 1. 3; 4; 3. 2; 4. 1, 3; 5. 1, 2, 5, 6, *et al.*, *saepissime*. 普

天之下, V. i. 4. 2. (5) In the name

柳下惠, II. i. 9. 2, 3, *et al.*

下 A verb, to descend, IV. ii. 3. 3, 4. 下

雨, to rain, I. i. 6. 6. 下車, to descend

from a carriage, VII. ii. 23. 2. So, 下

木, III. i. 4. 15. ? 以下, III. i. 3. 16: and I. ii. 4. 7.

不 (1) Not. *Passim*. With other nega-

tives, 一莫, 無, 非, 罔, it makes a

strong affirmative. (2) 不勝, a name,

III. ii. 6. 1. 不害, also a name, VII.

ii. 25. 1.

丑 (1) The name of one of Mencius's dis-

ciples, Kung-sun Ch'au, II. i. 1. 1; 2. 1;

ii. 2. 2; 6. 2: 14. 1, *et al.* (2) The name of

an officer of Ch'1, Ching Ch'au, II. ii. 2. 4.

丙 外丙, a son of the sovereign T'ang,

said, according to the interpretation of

some, to have reigned two years, V. i. 6. 5.

且 (1) And, and moreover, II. i. 1. 11;

2. 19; ii. 7. 4; 9. 2, 4, *et al.*, *saepe*. 且

夫, *ib.*, III. ii. 1. 3. (2) And, = and yet,

and even if, carrying the mind on to

anticipate a reply, which is often given

by 况 or 而况 . . . 乎, I. i. 4. 5: II.

ii. 9. 3; VI. ii. 10. 6. With this meaning,

we find 且猶, II. i. 1. 7; ii. 2. 10: VII.

i. 8. 然且, II. ii. 12. 1: VI. ii. 8. 3, 8.

Observe 方且, III. i. 4. 16. (3) 且 =

will, or let me, III. i. 5. 1, 2.

Great, III. ii. 9. 6.

不 (1) An age, a generation; ages. May

often be translated by—the world, I. i. 7.

2; ii. 14. 3: II. ii. 2. 6: IV. i. 1. 2; ii. 1. 3;

22. 1, *et al.*, *saepe*. 世俗, the manners

of the age, I. ii. 1. 2, *et al.* 名世者,

famous in their generation, II. ii. 13. 3;

compare VII. i. 9. 6. 其世, = their

character in their time, V. ii. 8. 2. (2)

Hereditary; from age to age, I. ii. 5. 3;

7. 1; 15. 2: III. i. 3. 8; ii. 10. 5. 繼世

以有天下, to possess the throne

by hereditary succession, V. i. 6. 4.

丘 (1) A hillock, 丘垤, II. i. 2. 28. 丘

陵, III. ii. 1. 5. 丘民, the peasantry

(but 丘 is there a territorial designation),

VII. ii. 14. 2. (2) The name of Confucius,

IV. ii. 21. 3. (3) 咸丘, a double sur-

name, V. i. 4. 1, 2. (4) 靈丘, a city of

Ch'1, II. ii. 5. 1. 石丘, a place in Sung,

VI. ii. 4. 1, 2. 葵丘, the place of a

famous meeting of princes, VI. ii. 7. 3.

Together, III. i. 4. 3. Also written 竝.

並 Together, III. i. 4. 3. Also written 竝.

THE 2ND RADICAL, 丨.

The middle. (1) Used as a preposition,

after the noun, often with 於 or some

other preposition before the noun. 之

also is often between the noun and 中,

I. ii. 2. 3; 11. 3: II. ii. 10. 6: III. i. 4. 5;

ii. 5. 5; 9. 4, *et al.*, *saepe*. (2) 中心,

in the heart's core, II. i. 3. 2: III. i. 5. 4.

中國 and 國中, in the middle of

the kingdom, II. ii. 10. 3: III. i. 3. 15; 4.

17: IV. ii. 33. 1 (國 here only = city).

其中, the central one, III. i. 3. 19. 熱

中, to burn at heart, V. i. 1. 5. 中士,

an officer of the middle class, V. ii. 2. In

the same chapter, 中 simply, of the

middle quality. (3) A mean, average,

III. i. 3. 7. (4) The Mean, IV. ii. 20. 2.

To keep the Mean, IV. ii. 7. (5) 中天

下而立, to stand in the centre of

the nation, VII. i. 21. 2; compare 41. 3;

26. 3; ii. 37. 2. (6) 中國, the Middle

Kingdom, III. i. 4. 7, 12; ii. 9. 3: VI. ii. 10. 5.

中 The 4th tone. To hit the mark, II. i. 7. 5:

V. ii. 1. 7. 中禮, VII. ii. 33. 2.

THE 3RD RADICAL, 丿.

(1) 丹朱, the name of Yao's son,

V. i. 6. 2. (2) The name of 白圭, VI.

ii. 11. 1.

(1) To count—be counted—as the prin-

cipal thing, II. ii. 2. 4. (2) To preside

over, V. i. 5. 6. (3) Being a host, V. ii. 8.

5: VII. ii. 24. 2. (4) To make one's host, i.e.

to lodge with, V. i. 8. 1, 2. Observe pars.

3, 4, 其所爲主 and 其所主

THE 4TH RADICAL, 丩.

(1) To be, I. i. 7. 8, 9; ii. 4. 6: V. i. 4. 1.

(2) An initial particle, of varying power,—

seeing this, but, now, &c., I. ii. 15. 1: II.

i. 2. 22; IV. ii. 28. 7; VI. i. 6. 5; ii. 6. 6.
Observe 乃... 乃, VI. i. 6. 5.

久
chiu

A long time, for a long time; to be a long time, II. i. 1. 3, 8; 2. 22; ii. 14. 3; III. ii. 9. 2; V. i. 6. 2; ii. 1. 4; VII. i. 30. 2.

之
chih

(1) Of, = the sign of the possessive case. But it would often be very harsh to translate it by *of*, I. i. 1. 4; 3. 1, 3, 4, *et al.*, *saepissime*. The regent follows the 之, and the regimen precedes it. They may be respectively a noun, a phrase, or a larger clause. 之 followed by 於 is very common in Mencius; e.g. VII. ii. 24. (2) Him, her, it, them. *Passim*. (3) It is often difficult to determine the antecedent to 之. It has to be gathered from the context; and sometimes 之 merges in the verb, making it an emphatic neuter, or = a passive; e.g. I. i. 3. 2; 6. 6; 7. 4; IV. ii. 14; 15; VII. i. 3. 1; 5; 13. 3; 30. 1. (4) 有 and 有之, as in (2), but also impersonally, = there is..., I. ii. 3. 1; 8. 1, *et saepe*. So, the negative 未之有, where the 未 attracts the 之 to itself. The same is to be observed of 莫. (5) We have 作之君, I. ii. 3. 7; 爲之辭, II. ii. 9. 4; 與之處, III. i. 4. 1; and other similar expressions, where we may suppose two objectives, the 之 being = to, for, &c., him, it, them. Observe especially 莫之死, I. ii. 12. 1, and 與之, 示之, V. i. 5. (6) 之謂, is called, or is what is called. 此之謂, II. i. 4. 6. We might reduce this to (1), ... is the saying of this. But this cannot be done where 謂 is followed by an adjective or other words, e.g. VII. ii. 25. 謂之 comes under (2), compare 名之, IV. i. 2. 4; 何服之有, IV. ii. 3. 4; 何卿之間, V. ii. 9. 1; and 是之取爾, IV. ii. 18. 2. (7) 如之何, how, I. ii. 6. 1; 14. 1, *et saepe*. (8) Observe 草尚之風, III. i. 2. 4. (9) In names, 之奇, V. i. 9. 2; 之師 and 之他, IV. ii. 24. 2; 盈之, III. ii. 8. 1; 子之, II. ii. 8. 1; and 夷之, III. i. 5. 1, 2. (10) As a verb. To go, or come, to, V. i. 5. 7; 6. 1; 9. 3, *et al.*, *saepe*.
Suddenly, II. i. 6. 3.

乍
chü

乎
hü

(1) A particle of interrogation. Found alone; preceded by another interrogation, as 焉, 惡, 惡乎, by 不亦, and by 況, I. i. 1. 2; 2. 1; II. ii. 9. 2; III. i. 2. 2; IV. ii. 27. 3; V. i. 7. 7; ii. 5. 3; VI. ii. 1. 3, 8, *et al.*, *saepe*. Also in indirect interrogation, II. ii. 2. 3; IV. ii. 32. 1. (2) A particle of exclamation, i. i. 7. 7; ii. 5. 4; III. i. 4. 11, *et al.* Preceded by 哉, VII. i. 36. 1; followed by 哉, I. i. 8. 4; preceded by 何 and followed by 哉, II. ii. 2. 6. (3) Partly interrogative and partly exclamatory. Alone; preceded by 其, 固, and 必也, I. ii. 1. 1, 3; 2. 2; III. ii. 9. 8; VI. ii. 6. 1; VII. ii. 37. 2, 7, *et al.* Immediately preceded by 矣, II. i. 2. 18, 19. ? by 也, III. ii. 10. 6. (4) A preposition, —after verbs, and adjectives, = in, of, to, from, &c., I. ii. 12. 2; 15. 1; II. i. 1. 3, 10; 2. 28; ii. 11. 3; III. i. 3. 3, 7, *et al.*, *saepe*. Observe 在乎, VI. i. 19. 1. (5) Than, in comparisons, II. ii. 2. 4; i. 8. 5. (6) Observe 有時乎, V. ii. 5. 1; 云乎, V. ii. 7. 4; 盡歸乎來, IV. i. 13. 1; 有乎爾, VII. ii. 38. 4.

乏
fä

Needy. 窮乏者, VI. i. 10. 7, 8. 空乏, to impoverish, VI. ii. 15. 2.

乘
shäng

To mount upon, III. i. 3. 2. To take advantage of, II. i. 1. 9.

乘
shäng

In 3rd tone. (1) A carriage, I. ii. 16. 1. 萬乘, 千乘, 百乘, 之國, the kingdom, a great State, the possessions of the chief of a large clan, I. i. 1. 4, *et al.* The classifier of carriages, III. ii. 4. 1; IV. ii. 2. 1; VII. ii. 34. 2. (2) To drive a carriage, III. ii. 1. 4. (3) A team of four horses, V. i. 9. 2. (4) A set of four arrows, IV. ii. 24. 2. (5) Name of a Book, IV. ii. 21. 2. (6) 乘田, name of Confucius's office, when in charge of the public fields, V. ii. 5. 4.

THE 5TH RADICAL, 乙.

九
chiu

Nine, VII. i. 29; VI. ii. 2. 2, *et al.* 九 —, a ninth, I. ii. 5. 3. But in III. i. 3. 15, 九 — refers to a mode of territorial division.

乞
ch'i

To beg, IV. ii. 33. 1. 乞人, a beggar, VI. i. 10. 6.

也
yē

(1) A final particle, used both at the end of sentences, and of clauses, or separate members of a sentence. Sometimes we miss it, where it might be; and sometimes it might be dispensed with, I. i. 2. 2, 3; 3. 1, 2, 3, 4, *et passim*. (2) After the adverb 今; after proper names (though

ly in Mencius), and very often after a clause in the first member of a sentence: it = *quoad*, *now*, or may often be left untranslated. In these cases, it is often, but far from always, followed by other particles, I. i. 3. 1; 7. 8, 21, 22; IV. i. 14. 1, *et passim*. (3) As correlate of 者, concluding the explanation of the character or sentiment which precedes 者. The 者, however, is often wanting, I. ii. 4. 2, 3; 10. 2; 11. 1: II. i. 2. 9; III. i. 3. 6, 10, *et saepe*. (4) 者也 is found at the end of sentences, sometimes preceded by 者 and sometimes not. 者, however, may generally be explained independent of the 也, I. i. 1. 5; ii. 3. 2, 5, *et saepe*.

(5) 也者 in the first member of a sentence resumes a word or subject, and the explanation or account of it follows, II. i. 9. 1: VII. ii. 37. 9, *et al.* We find 也者, however, at the commencement of a chapter, where no discourse is resumed VII. ii. 16. Observe VI. i. 8. 2. (6) It is often interrogative, following 何, 惡在, &c., I. i. 3. 1; 4. 5; ii. 1. 6, 7; 4. 4, *et saepe*.

旱乾 dry, drought, VII. ii. 14. 4.

To confound, III. i. 4. 18: VI. ii. 15. 2: VII. ii. 10. 亂 = to be confounded with, VII. ii. 37. 12. Rebellious, III. ii. 9. 11. To be in confusion; a state of confusion, II. i. 2. 22: III. ii. 9. 2; 5: IV. ii. 29. 2: V. ii. 1. 1, 2: VII. ii. 12. 2.

THE 6TH RADICAL, 丿.

I, me, we, my, I. i. 2. 4; 7. 9; ii. 16. 3: II. i. 1. 3; 2. 16, 26; 4. 3, *et al.*, *saepe*.

(1) Affairs; doings, achievements; business, I. i. 7. 1, 2: VII. i. 33. 1, 3; ii. 28. 1, *et al.*, *saepe*. 無非事者, ... were for real business, I. ii. 4. 5. 必有事焉, there must be the practice of ..., II. i. 2. 16. 無事, without doing service, III. ii. 4. 2; without difficulty, IV. ii. 26. 2. 以爲...事, to make—one's business, V. i. 3. 1. 好事者, one who is fond of strange things, V. i. 8. 1; 9. 1. Compare 事 and 功 in III. ii. 4. 3, and VI. ii. 6. 5. (2) To serve—parents, a sovereign, a teacher, a greater State, &c., I. i. 5. 3; .. 21, 22, *et al.*, *saepe*. 以大 事小, I. ii. 8. 1, 2.

THE 7TH RADICAL, 二

(1) Two; the second, III. i. 3. 17; 5. 3, *et al.* (2) 二三子, see 三, (3). But 二三策 = two or three passages, VII. ii. 3. 2.

(1) A preposition = by, to, in, on, for, *saepe*. It occurs commonly in quotations from the older classics. Mencius himself prefers 於, though he does also use 于. (2) In the double surname, 淳于, IV. i. 17. 1: VI. ii. 6. 1, 5.

(1) Says. In a quotation, V. i. 4. 1. Observe V. ii. 3. 4. (2) 云爾, closing a sentence, or the member of a sentence. It is difficult to translate, and Wang Yin-chih regards it simply as a final particle, II. ii. 2. 4: III. ii. 5. 7: IV. ii. 24. 1: VII. i. 39. 2. So 云乎, V. ii. 7. 4.

Five. *Saepe*. 五 = the fifth, IV. ii. 30. 2. Adverbially, = five times, VI. ii. 6. 2.

(1) A well, II. i. 6. 3: III. i. 5. 3: V. i. 2. 3: VII. i. 29. 市井之臣, a scholar living unemployed in a city or market-place, V. ii. 7. 1. (2) A system of dividing the ground on a plan of nine squares, III. i. 3. 13, 18, 19.

In haste, quickly; to be in haste, I. i. 2. 3: III. i. 3. 2.

The 2nd tone. Frequently, IV. ii. 18. 1: V. ii. 6. 4, 5; 7. 4: VII. i. 8. 1.

THE 8TH RADICAL, 一.

(1) To expire, die, I. i. 2. 4: VI. ii. 6. 4. 死亡, I. i. 7. 21, 22: IV. i. 3. 4; 9. 5. To be utterly lost; to perish, I. ii. 4. 6, 7, 8: IV. i. 2. 4; 3. 2; 7. 1; 8. 1; ii. 21. 1: V. i. 9. 3: VI. i. 8. 4; 16. 3; 18. 2; ii. 15. 4.

亡 = not to be found, gone away, I. ii. 7. 1. (2) To cause to die or perish, VI. i. 8. 2. (3) Not at home, III. ii. 7. 3.

Used for 無, not being, not having, IV. i. 19. 3; ii. 28. 7. Used actively, and = to disown, VII. i. 34.

(1) Intercourse; to have intercourse with, I. ii. 3. 1: V. ii. 4. 3, 4: VI. i. 15. 2; ii. 5. 1: VII. ii. 18. 交 = mutually, I. i. 1. 4. 交易, to deal with and exchange, III. i. 4. 5. 交際, intercourse, and its expression by presents, V. ii. 4. 1. To be intermingled, to cross one another, III. i. 4. 7. 內交於..., to seek the favour of ..., II. i. 6. 3. 交 = to treat as, VII. i. 37. 1. (2) A man's name, VI. ii. 2. 1, 2, 6.

亦
yì

Also. *Saepe*. It is difficult sometimes, and doubtful whether we ought, to bring out the also in another language;—as in I. i. 1. 2, 3; 7. 17: II. ii. 10. 6, *et al.* 不亦...乎, 不...而已 are common phraseologies, I. ii. 2. 2: II. ii. 9. 3: VI. ii. 6. 2: VII. i. 39. 2. Observe 抑亦, II. ii. 4. 3: III. ii. 10. 3. 亦不, where 亦 = still, III. ii. 6. 1: VII. ii. 19. 3; and 則亦 = yea, VII. ii. 38. 4.

亥

hài
享
hsiang

A surname, V. ii. 3. 4.
(1) To present an offering; an offering, VI. ii. 5. 4, 5. (2) To accept an offering—as a sacrifice, V. i. 5. 6.

京

ching
亮
liang
毫
po

A capital, IV. i. 7. 5.
To have faith, VI. ii. 12.
The name of T'ang's capital, referred to the present department of Kwei-t'eh in Ho-nan, III. ii. 5. 2: V. i. 6. 5; 7. 9.

宣

t'án

The name of king T'ai, one of the ancestors of king Wán, I. ii. 5. 5.

THE 9TH RADICAL, 人.

人

jén or
zán

(1) A man, men; other men. *Passim*. 人 = humanity, man's nature, V. i. 1. 2; 2. 1: VII. ii. 16. 人人, all men, or each man, IV. i. 11; ii. 2. 4, *et al.* (2) It indicates officers and rulers, in distinction from 民, the people, I. i. 2. 3: II. i. 1. 13, *et al.* So, perhaps, VII. ii. 28. 一人, with reference to the sovereign, I. ii. 5. 7. (3) Following names of States it = native, natives, people. So 齊人, 魯人, &c. &c. But 殷人和周人, III. i. 3. 6, are different, meaning the founders of the Yin and Cháu dynasties. So 國人, the people of the State, or merely a common man, I. ii. 7. 4, 5: II. ii. 8. 2; 10. 3: IV. i. 11; ii. 3. 3; 24. 2, *et al.* (4) With other characters, it forms concrete substantives, especially nouns expressing office or profession. Nouns have 匠人 and 玉人, I. ii. 9; 矢人 and 函人, II. i. 7; 廩人, V. ii. 6. 5; 虞人, V. ii. 7. 7; 館人, VII. ii. 30; 校人, V. i. 2. 4. (5) Observe also 罪人; 狄人; 嬖人; 窮人; 鄉人; 族人; 野人, which means both country people, and uncultivated

people; 良人 = husband, IV. ii. 33. 1; 侍人, V. i. 8. 1; 聖人, II. i. 2. 17, 20, 22, 25, 28; ii. 9. 3: III. i. 4. 2, 8, 13; ii. 9. 5, 10, 14: IV. i. 1. 5; 2. 1: V. i. 7. 7: VI. i. 7. 3, 8: VII. i. 23. 3; 24; 38; ii. 15; 24. 2; 38. 4; 寡人, the humble 'I' of the prince of a State, I. i. 3. 1; 4. 1; 5. 1; 7. 4, *et al.*; 夫人, the wife of a prince, III. ii. 3. 3; 大人, III. i. 4. 6: IV. i. 20; ii. 6; 11; 12: VII. i. 19. 4; 33. 3; ii. 34. 1; 小人, II. ii. 12. 7: III. i. 2. 4; 4. 6, *et al.*; 庶人, the masses, the people, I. i. 1. 4: II. ii. 7. 2: V. ii. 2. 6, 7, 8, *et al.*; 門人, disciples, III. i. 4. 13: VII. ii. 29; 人牧, 人君, 人臣, 人子, 人弟, but the characters here are possibly not in apposition, but in regimen. (6) 爲人, VII. ii. 35.

什

shih

什一, a tenth part, a tithe, III. i. 3. 6, 15; ii. 8. 1.

仁

zán

Benevolence, benevolent, to be benevolent. *Passim*. Mencius does not use the term for 'perfect virtue,' as Confucius does, though it may sometimes have that meaning. In VII. ii. 24. 2, love seems the proper rendering.

仇

ch'âu

To show oneself an enemy to, III. ii. 9. 2.

今

chín

Now, the present, modern time; also, in the same way as our logical use of *now*, in discoursing. *Passim*. We find 今也 and 今夫; 今日, 今時, 當今之時, and 當今之世. 今而後, from this time forth, I. ii. 12. 2, *et al.*

介

chieh

(1) Firm purpose, VII. i. 28. (2) Used for 芥, a stalk of the mustard plant, a straw, V. i. 7. 2.

介

chieh

In the 4th tone. 介然, suddenly, VII. i. 21.

仕

shih

To take—be in—office, II. i. 2. 22; ii. 14. 1: III. ii. 3. 1, 5, 6, *et al.* Observe 當仕, V. ii. 7. 9. 仕者, officers, I. i. 7. 18; ii. 5. 3. So 仕 alone, II. ii. 8. 1.

他

t'á

(1) Other, another, I. i. 7. 9: V. i. 3. 2; ii. 4. 3: VII. ii. 17. 他日, another day, other days. It may mean formerly, next day, and afterwards, I. ii. 1. 2; 16. 1: II. ii. 4. 4; 10. 3: III. i. 2. 4; 4. 13; 5. 2, 4; ii. 10. 5: IV. i. 14. 1: VI. ii. 5. 2. 無他, nothing else, for no other reason, I. i. 7. 12; ii. 1. 6, 7: II. ii. 2. 9: VI. i. 11. 4; ii. 3. 2: VII. i. 15. 3; 25. 3; 36. 3. So, 豈有

他哉, I. ii. 10. 4; VI. i. 14. 1. 言他, spoke of something else, I. ii. 6. 3. 之他, went elsewhere, IV. ii. 33. 1. (2) Read to, a name, IV. ii. 24. 2.

A measure of eight cubits, VII. ii. 34. 2.

(1) Alternate, one after another, III. ii. 9. 5. For, instead of, V. ii. 2. 6, 7, 8. (2) 三代, the three dynasties;—Hsia, Shang, and Cháu, III. i. 2. 2; 3. 10: IV. i. 3. 1. (3) A name, 陳代, III. ii. 1. 1.

To employ, 使令, to be employed, I. i. 7. 16.

The 4th tone. (1) An order; to order, I. ii. 11. 4; IV. i. 7. 2. (2) Good, VI. i. 17. 3.

(1) To take, to use. But our idiom requires, for the most part, that it be translated as a preposition,—by, at, with, because of, according to, &c. It precedes the principal verb of the sentence, as in I. i. 2. 3, 文王以民力爲臺, 'king Wán used the people's strength to make his tower,' or 'made his tower with the people's strength,' or in V. i. 5. 1, 堯以天下與舜, 'Yáo took the kingdom and gave it to Shun,' or simply, 'Yáo gave the kingdom to Shun.' It follows the principal verb, and then its prepositional force is more apparent, e.g. I. i. 4. 2, 殺人以梃, 'to kill a man with a stick.' We might indeed translate, 'to kill a man, using a stick.' Its regimen sometimes precedes it, e.g. V. i. 7. 2, 一介不以與人, 一介不以取諸人, 'one straw he would not have taken and given to men, or taken and received from men,' or simply, 'he would neither have given nor taken a single straw.' This position of the regimen is for the sake of emphasis. Examples, of the first two usages especially, occur very frequently. Julien argues (see the 'Treatise on Four Chinese Characters,' appended to his Translation of Mencius) that in many cases it is merely a sign of the accusative case. And it is difficult sometimes to give any other force to the

以, as in II. i. 1. 5: III. i. 4. 10: IV. ii. 28, *et al.*, yet a peculiar significance may be traced in it. Observe 所以, that by, for, from, which,—a force sometimes sustained by 以 alone; 是以, hence; and 何以, whereby, or wherefore. 以 is found without any regimen, joined to 告, I. ii. 12. 2, *et al.*, *saepe*. 有以 and 無以 are abbreviations for 有所

以, 無所以, I. i. 5. 2, 3, *et al.* In a sentence which has no accessory, 以 = to use, to act, according to, &c., e.g. V. ii. 1. 3. 以爲, and often with a regimen

of 以 intervening, frequently means to take to be, to consider, to be considered. But by no means always. Sometimes also the 以 is omitted. (2) It often = the conjunction because, II. i. 2. 15, *et al.* (3) To, so as to;—often forming, with a verb following, our infinitive. Sometimes the 以 = 'wherewith to,' 'and thereby,' I. i. 1. 2; 7. 12, 15, 16, 21, 22, *et al.*, *saepe*. To this belong 以來, 以下, and 以至.

(4) It is often used after 可, forming our potential mood, and = the *to*, which is suppressed after our auxiliaries. *Passim*. (5) Used as = '已,' 'to stop,' I. i. 7. 2. (6) Observe 明以教我, I. i. 7. 19; 樂以天下, I. ii. 4. 3; 以美然, II. ii. 7. 1; 以寸, IV. ii. 7; and some other sporadic cases.

仲
chung

The second of brothers. It is used in designations, V. i. 6. 5. 仲尼, the designation of Confucius, I. i. 4. 6; 7. 2, *et al.* It follows the surname, or what is equivalent to it, without any other character, and then may be taken as = the name, II. ii. 2. 3:—II. i. 1. 8:—II. i. 1. 1, 2, 3, 4, 5; ii. 2. 8, 10:—V. ii. 3. 2:—III. ii. 10. 1, 2, 3, 5, 6: VII. i. 24.

仰
yang

To look up to, II. i. 5. 6; ii. 9. 4: IV. ii. 20. 5. 仰望, IV. ii. 33. Used adverbially with the correlate 俯, = above, below, I. i. 7. 21: VII. i. 20. 3.

任
zān

(1) A charge, office, VI. ii. 15. 2. 任 = business, purpose, I. ii. 9. 1. A burden, VI. ii. 2. 3. (2) As a verb. To charge, to burden, V. i. 7. 6; ii. 1. 2. Observe IV. i. 14. 3, and 聖之任者, V. ii. 1. 5.

任
zān

The 2nd tone. (1) A burden, = baggage, III. i. 4. 13. (2) The name of a small State, VI. ii. 1. 1; 5. 季任, the younger brother of the chief of Zān, VI. ii. 5. 1.

伊
i

A surname. 伊尹, the minister of T'ang, II. i. 2. 22, 23; ii. 2. 8, 10, *et al.* 伊訓, the name of a Book in the Shū-ching, V. i. 7. 9.

伋
ch'i

The name of Confucius's grandson, IV. ii. 31. 2: V. ii. 6. 4.

伍
wu

Five men in rank or伍. 伍 = ranks, II. ii. 4. 1, 2.

伏
fū
伐
fū

To be lying down, I. i. 2. 3.

(1) To smite, to attack; 伐 = to punish, I. ii. 8. 1; 10. 1, 4; 11. 1; II. ii. 8. 1, 2; III. ii. 5. 1, 6; 9. 6; IV. i. 8. 4; V. i. 7. 6; 9. 2; VII. ii. 2. 2; 3. 3; 4. 4. 討而不伐, VI. ii. 7. 2. (2) To hew down, to lop,—applied to trees, and to the mind, VI. i. 8. 1, 2.

休
hsiū

(1) Happiness; to be happy, I. ii. 4. 5; III. ii. 5. 5. (2) The name of a place, II. ii. 14. 1.

伯
po or
pái

(1) The eldest of brothers, 伯兄, VI. i. 5. 3. (2) A title of nobility, V. ii. 2. 3, 4. So 西伯, IV. i. 13. 1; VII. i. 22. 1, 3. (3) In the designation 伯夷, II. i. 2. 22, 23; 9. 1, 3, *et al.*, *saepe*. (4) Must be used for 佰, a hundred, III. i. 4. 18.

似
sze
and
shih

As; to be like to, I. i. 6. 2; II. i. 2. 6; VII. i. 26. 3; 41. 1; ii. 37. 11. 相似, like one another, similar, II. ii. 2. 5; VI. i. 7. 3, 4, 5, 6. To be like what is right, II. ii. 5. 1. 似者, a semblance, VII. ii. 37. 12.

位
wei

(1) Position, status, i. e. of dignity, IV. i. 1. 7; 12. 1; V. i. 5. 7; ii. 2. 3, *et al.*, *saepe*. 在位 is frequent. 正位, the correct place, i. e. propriety, III. ii. 2. 3. 天位, all legitimate dignities, V. ii. 3. 4. 易位 = to dethrone, V. ii. 9. 1. (2) Position, place, III. i. 2. 4; IV. ii. 27. 1, 3.

佑
yū
何
ho

To assist, III. ii. 9. 6.

(1) What, why, what kind of, I. i. 1. 3, 6, *et al.*, *saepe*. 何也, 何與, 何哉, at the beginning or end of sentences, generally = why is this? how is it? I. i. 3. 1; 7. 10; ii. 16. 1. But sometimes 何也 simply = is or was what? VI. i. 7. 8; ii. 6. 2, *et al.* In VI. i. 9. 2, 何哉 = is of what avail? Other characters sometimes come between 何 and the particles, and with the same difference of usage. 何以, whereby, what to, I. i. 1. 4, *et al.*, *saepe*. 何由, what from? how? I. i. 7. 4. 何爲, what do? why? I. ii. 5. 4; VII. ii. 36. 2. But observe 何爲也哉, V. ii. 7. 3. 何之, where are you going? VI. ii. 4. 2. (2) 如何, generally with 之 between, = what, what is to be done? Difficulty, surprise, or indignation is generally implied, but not always. The phrase 如

之何則可 = how is the exigency to be met? is common, I. i. 4. 6; 5. 1; ii. 6. 1, 2, 3; V. ii. 2. 1, *et al.*, *saepe*. Other words are found also between 如 and 何, and then the phrase = what has . . . to do with—? I. ii. 14. 3, *et al.* (3) 何如, what sort of? of what nature? in what manner? At the end of a sentence, 何如 = what do you think of? What shall be said? I. i. 3. 2; 7. 3; VII. ii. 37. 3, 8, *et al.*, *saepe*. (4) 何有, what difficulty is there? I. ii. 5. 5; VI. ii. 1. 4, *et al.*

Me, III. ii. 9. 3.

余
yü
佚
yi

(1) Ease, enjoyment, VII. i. 12; ii. 24. (2) To be without office, in obscurity, 遺佚, II. i. 9. 2; V. ii. 1. 3.

作
tso

(1) To rise up, arise, II. i. 1. 8, 11; III. ii. 9. 5, 7, 9, 10, *et al.* To be aroused, to rise, to act, VI. ii. 15. 3. 我疾作, I have become ill, IV. ii. 24. 2. (2) To make, to form; to cause to be, I. i. 4. 6; ii. 3. 7; 4. 6, 10; II. i. 4. 6; IV. i. 8. 5. To be made, IV. ii. 21. 1.

佞
ning
使
shih

Glib-tonguedness, VII. ii. 37. 12.

(1) To cause, to make to; to make to be, I. i. 3. 3; 4. 6; 5. 3, 4; 7. 18, 21, *et al.*, *saepe*. Observe 行或使之, I. ii. 16. 3. 使 = to send (once, we have the addition of 來), II. ii. 2. 1; 6. 1, *et al.*, *saepe*. (2) To employ, to command; no other verb following, II. i. 2. 22; 5. 1, *et al.* (3) 如使 = if, supposing that, II. ii. 10. 5; V. ii. 6. 5; VI. i. 7. 5. Without the 如, VI. i. 9. 3; ii. 14. 4.

使⁵
shih

The 4th tone. To be commissioned, ? I. i. 7. 16. 使者, a messenger, V. ii. 6. 4.

來
lái

(1) To come, I. i. 1. 2; 2. 3, *et al.*, *saepe*. 以來 and 而來, downwards, II. i. 2. 23, 27, 28; 5. 6; ii. 13. 4; VII. ii. 38. 4. Observe 盍歸乎來, IV. i. 13. 1, 2, 3. (2) The coming, next, III. ii. 8. 1, 2, 3.

來⁵
lái

The 4th tone. To lead on, III. i. 4. 8.

侈
ch'ih
侍
shih

Extravagance, wild license, I. i. 7. 20.

To be by, in attendance on, II. ii. 10. 2. 侍人, an attendant, with a bad meaning, V. i. 8. 1, 2. 侍妾, attendant girls, concubines, VII. ii. 34. 6.

供
kung
侮
wei
侯
hau

To supply, to furnish, I. i. 7. 16: III. ii. 3. 3; 5. 2: V. ii. 4. 6.

To despise, insult, II. i. 4. 3: IV. i. 8. 4; 16.

(1) A title of nobility, V. ii. 2. 3, 4. A prince,—following the name of the State, I. ii. 16. 3: V. i. 8. 3. 諸侯, the princes of the kingdom. *Saepe*. It often = one of the princes, a prince, II. i. 2. 4: III. i. 2, *et al.* Observe I. ii. 4. 6, where the 'Daily Readings' has 小國諸侯.

(2) An introductory particle, i. q. 惟. IV. i. 7. 5.

侵
ch'in

To make incursions on; to attack stealthily, I. ii. 14. 2; 15. 1: III. i. 5. 6: IV. ii. 24. 2.

使
p'ien

便嬖, attendants and favourites, I. i. 7. 16.

係
hsi

To bind, 係累, I. ii. 11. 3.

俊
tsun

A man of distinction, 俊傑, II. i. 5. 1: VI. ii. 7. 2.

俑
ying

Wooden images of the dead, I. i. 4. 6.

俗
sü

Manners, practices, customs, II. i. 1. 8: VI. ii. 6. 5; 9. 3. 流俗, current customs (with a bad meaning), VII. ii. 37. 11. 世俗, the manners of the age, I. ii. 1. 2: IV. ii. 30. 2.

保
pao

(1) To protect and love, I. i. 7. 3, 4, 10, 12; ii. 3. 2, 3: II. i. 6. 7: III. i. 5. 3. (2) To preserve, IV. i. 3. 3.

俟
sze

To wait for, II. ii. 2. 5: V. ii. 7. 9: VII. i. 1. 3; ii. 33. 3.

信
hsin

(1) Truthfulness, fidelity, I. i. 5. 3: III. i. 4. 8: VI. i. 16. 1: VII. i. 32; ii. 27. 11, 12. True, real, V. i. 9. 1: VII. ii. 25. 1, 2, 4; 33. 2. (2) To believe; to have confidence in (it may be to obey or follow, as principles; or to employ, as officers), I. ii. 11. 2: IV. i. 1. 8: V. i. 2. 4: VII. i. 34; ii. 3. 1; 12. 1. To be believed; to obtain the confidence of, IV. i. 12. 1; ii. 11. (3) As an adverb, really, truly, II. i. 5. 6: III. i. 5. 3: V. i. 2. 1; 4. 2: VI. i. 2. 2.

In 1st tone. To stretch out straight, to straighten, VI. i. 12. 1.

信
shün

See 脩.

俯
fü

To stoop, used adverbially, with the correlate 仰, = below, I. i. 7. 21, 22: VII. i. 20. 3.

俱
chü

Together; = both, VI. i. 9. 3: VII. i. 20. 2.

倉
ts'ang

A granary; a storehouse for grain generally. Commonly found along with 廩, a granary for rice, I. ii. 12. 2: III.

倍
pei

4. 3: V. i. 1. 3; 2. 3; ii. 6. 6. Used as verb, I. ii. 5. 4. (2) A name, 臧倉, I. ii. 16. 1, 3.

倒
tiao

Inverted, upside down, II. i. 1. 13.

倦
chüan

To be tired, weary, II. i. 2. 19: VI. i. 16. 1.

倪
yi

Children and youths, I. ii. 11. 4.

倫
lun

Always used with reference to 人倫, the relationships of human society, II. ii. 2. 4: III. i. 3. 10; 4. 8: IV. i. 2. 1; ii. 19. 2: V. i. 2. 1: VI. ii. 10. 5.

偃
yen

To bend, III. i. 2. 4.

假
chiu

(1) To feign, pretend to, II. i. 3. 1: VII. i. 30. 1. (2) To borrow, V. i. 9. 2: VI. ii. 2. 6: VII. i. 30. 1.

偕
chieh

Together with, I. i. 2. 3, 4. As a verb, II. i. 9. 2.

偏
pi

To press upon, III. i. 4. 7.

側
chai

Side, the side, II. i. 9. 2; ii. 9. 3: V. ii. 1. 3.

傑
chieh

A heroic character, 俊傑, II. i. 5.

1: VI. ii. 7. 2. 豪傑, III. i. 4. 12: VII. i. 10. 1.

傳
fü

(1) A tutor (an official title), VII. i. 39.

3. To act as tutor, to teach, III. ii. 6. i.

(2) 傳說, an ancient statesman, VI. ii. 15. 1.

備
pei

All-complete; to be prepared, ready, III. i. 4. 6; ii. 3. 3: V. i. 1. 3; ii. 6. 6: VII. i. 4. 1; 33. 3.

傳
ch'wan

(1) To transmit, hand down (used both actively and passively), I. i. 7. 2: IV. ii. 28. 7: V. i. 6. 1; 9. 3. (2) To communicate, deliver, as an order, a pledge, II. i. 1. 12: V. ii. 7. 1.

傳
chwan

The 4th tone. Records, a Record, I. ii. 2. 1; 8. 1: III. ii. 3. 1. Observe 以

傳食於諸侯, III. ii. 4. 1. The dictionary defines this use of 傳 by 續

傷
shang

To hurt, wound, II. i. 7. 1: IV. ii. 31. 1.

Wounded, IV. ii. 20. 3. 傷 = to be contrary to, IV. ii. 23.

無傷, there is no harm, it does not matter, I. i. 7. 8: VII. ii. 19. 2. So, 何傷哉, III. ii. 10. 4.

僕
p'ò

(1) A charioteer, driver, IV. ii. 24. 2.
(2) 僕僕爾, an adverb, in a troubled manner, V. ii. 6. 5.

僞
wei
儀
i

Deceit; deceitfully, III. i. 4. 17, 18: V. i. 2. 4.

(1) Ceremonies, demonstrations of respect, VI. ii. 5. 4. (2) A name, 張儀, III. ii. 2. 1. 公明儀, III. i. 1. 4; ii. 3. 1; 9. 9: IV. ii. 24. 1. (3) 公儀, a double surname, VI. ii. 6. 3.

A hundred thousand, IV. i. 7. 5.

億
yì儉
chien

Economical, III. i. 3. 4: IV. i. 16. Niggardly to, II. ii. 7. 5. To be limited to, only to amount to, VI. ii. 8. 6.

儻
wú

朝儻 the name of a place, I. ii. 4. 4.

儒
zū

儒 and 儒者, the learned, the followers of Confucius, the orthodox, III. i. 5. 3: VII. ii. 26. 1.

優
yū

More than sufficient, VI. ii. 13. 6.

諸
ch'ü

The surname of a minister of Ch'ü, IV. ii. 32: VI. ii. 5. 1, 2, 3, 6.

THE 10TH RADICAL, 儿.

元
yuan

(1) Used for the head, III. ii. 1. 2: V. ii. 7. 5. 元士, head officers, a name appropriate to scholars of the first class in the royal domain, V. ii. 2. 5. (2) A name, 曾元, IV. i. 19. 3.

允
yün

To believe, accord with, V. i. 4. 4.

兄
hsüang

An elder brother, II. ii. 9. 3: III. i. 5. 3, et al., saepe. 伯兄, the eldest brother, VI. i. 5. 3. 父兄, fathers and elder brothers; elder relatives, I. i. 5. 3; ii. 11. 3, et al., saepe. 兄弟, brothers, I. i. 7. 12; ii. 1. 6, et al., saepe. Embracing cousins, V. ii. 3. 1. 兄 = sisters, V. i. 8. 2.

充
ch'ung

(1) To fill; to fill up, develop, carry out, II. i. 6. 7: III. ii. 10. 6: V. ii. 4. 5: VI. ii. 9. 1: VII. ii. 25. 5, 6; 31. 2, 3. 充塞, to stop up, III. ii. 9. 9. Full, I. ii. 13. 2. The filling up, II. i. 2. 9. (2) A surname, II. ii. 7. 1; 13. 1.

兆
chiao先
hsien

A prognostic, = a trial, V. ii. 4. 6.

(1) First (adverb and adjective); before (preposition); former, V. i. 9. 3; ii. 4. 6: VI. i. 5. 3; 7. 5, 8; 15. 2; ii. 15. 2: VII. i. 16. 1: II. i. 2. 2. 先君, former princes, I. i. 1. 2. 3. 先王, the former (ancient)

sovereigns, I. ii. 1. 2; 4. 4, 8, et al. 先生, our master, you, master, IV. i. 24. 2; ii. 31. 1: VI. ii. 4. 2, 4, 5, 6. 先子, my grandfather, II. i. 1. 3. 先知, first knowing; 先覺, first apprehending, V. i. 7. 5; ii. 1. 2. 先聖, the former sages, III. ii. 9. 10. (2) To make first or chief, I. i. 1. 4, et al.; 先後 generally appears as correlate. To take the initiative, I. ii. 16. 1: III. ii. 7. 3: IV. ii. 3. 3. (3) 先之, to set the example, III. i. 2. 4. 之先 = to excel him, III. i. 4. 12. Perhaps these examples, and those also under (2), should be read 先, the 4th tone.

先
hsien光
kwang

The 4th tone. To precede, VI. ii. 2. 4. Light, VII. i. 24. 2. 光 = glory, glorious, III. ii. 5. 6: VII. ii. 25. 6. Observe 用光, I. ii. 5. 4.

克
k'ò

(1) To conquer, VI. ii. 9. 2. 揅克 = grasping able ministers, VI. ii. 7. 2. (2) The name of 樂正子, I. ii. 16. 3: IV. ii. 24. 3.

免
mien

To escape from, avoid. Followed by 於, I. i. 4. 5; 7. 21, 22. Used absolutely, or actively, I. ii. 15. 1: IV. ii. 28. 7: VI. ii. 14. 4.

兔
t'ü

A rabbit, a hare. 兎者, hare-catchers, I. ii. 2. 2.

堯
tú

驩堯, a minister of Shun, banished by him, V. i. 3. 2.

THE 11TH RADICAL, 入.

入
zü

To enter, I. i. 3. 3; ii. 2. 3; 16. 2, et al., saepe. Used metaphorically, 入道, to go in and on to principles, VII. ii. 37. 11. Used in correlation with 出, = at home, at court, and abroad, I. i. 5. 3: III. ii. 4. 3: VI. ii. 15. 4. But in III. i. 3. 18, 出 入 = going out and coming in; and in VI. i. 8. 4 they are spoken of the mind.

內
nei

(1) Within. A preposition, following the noun, I. i. 3. 1 (河內); 7. 17. When the noun has an adjective joined to it, a 之 precedes 內, I. ii. 2. 3; 6. 3: III. ii. 5. 3, 7, et al. (2) With 外, as correlate. The seclusion of the house, the harem, I. ii. 5. 5. The family, generally, II. ii. 2. 4. Internal, what is internal within, VI. i. 4. 1, 2, 4; 5. 1, 2, 3, 5; ii. 6. 5.

內
nà

Used for 納. (1) To receive, III. i. 7. 2. 內 = to receive, V. i. 7. 6; ii. 1. 3.

(2) 內交, to form a friendship with, gain the favour of, II. i. 6. 3.

全
ch'üan
兩
liang
兩
liang

To be complete, perfect, IV. i. 21.

Two, a pair of, VII. ii. 22. 3.

The 4th tone. A numerative for carriages, VII. ii. 4. 1.

THE 12TH RADICAL, 八

Eight, I. i. 7. 17, 24, et al., saepe. The eighth, I. i. 6. 6: IV. ii. 18. 3.

八
pā
公
kung

(1) Public, III. i. 3. 9. 公養之仕, to take office sustained by the State, V. i. 4. 7. (2) A title of nobility, translated by duke, V. ii. 2. 3, 4; 3. 4; 6. 6, et al.

三公, the three highest officers at the royal court, VII. i. 28.—It often follows the names of States, and honorary titles of the dukes. 周公, II. i. 1. 7, et al., saepe.—齊景公, I. ii. 4. 4, 10, et al.—桓公, II. ii. 2. 8, 10, et al.—晉平公, V. ii. 3. 4.—秦穆公, V. i. 9. 1, 3, et al.—魯繆公, II. ii. 11. 3, et al.—魯平公, I. ii. 16. 1.—滕定公, III. i. 2. 1.—滕文公, I. ii. 13. 1, et al.—穆公, I. ii. 12. 1.—衛靈公, V. ii. 4. 7.—衛孝公, V. ii. 4. 7.—費惠公, V. ii. 3. 3.—虞公, V. i. 9. 3. (3) Used in double surnames, 公明, V. i. 1. 2.—III. i. 1. 4, et al. 公孫, II. i. 1. 1, et al.—III. ii. 2. 1. 公都, II. ii. 5. 4: III. ii. 9. 1, et al. 公儀, VI. ii. 6. 3. 公輸, IV. i. 1. 1. 公行, IV. ii. 27. 1. Compare 庾公, and 尹公, IV. ii. 24. 2. (4) 公劉, and 古公亶父, ancestors of the Cháu family, I. ii. 5. 4, 5. 太公 and 太公望, a minister of the kings Wán and Wú, IV. i. 13. 1: VI. ii. 8. 6: VII. i. 22. 1; ii. 38. 3.

六
lù

Six, II. i. 1. 8. 六律, the pitch-tubes, IV. i. 1. 1, 5. 六等, the six degrees of dignity, V. ii. 2. 3. 六師, the royal forces, VI. ii. 7. 2.

分
hsi
共
kung

A particle, much used in poetry, IV. i. 8. 2: VII. i. 32. 1.

To have in common, III. i. 2. 2; 3. 10. To share, V. ii. 3. 4.

共
kung

The 1st tone. (1) 共爲, to perform, discharge, V. i. 1. 2. (2) 共工, a name of office;—the superintendent of Works, V. i. 8. 2.

兵
ping

Sharp weapons of war, I. i. 3. 2, 5; 5. 3; 7. 14; II. 11. 3: II. ii. 1. 3, 4; 3. 4: IV. i. 1. 9: VI. ii. 4. 3.

其
ch'i

The third personal pronoun; the possessive pronoun of the third person; the, that. Both singular and plural. *Passim*.

具
chü
典
tien

Completely provided with, II. i. 2. 20.

(1) A rule, a statute, 典刑, V. i. 6. 5. 典籍, VI. ii. 8. 5. (2) A canon. 堯典, name of a Book of the Shû-ching, V. i. 4. 1.

兼
chien

To unite, comprehend, embrace together; together, II. i. 2. 18: IV. ii. 20. 5: VI. i. 10. 1; 14. 1; VII. i. 9. 6. Observe III. ii. 9. 11. 兼金, 'fine silver,' II. ii. 3. 1. 兼愛, Mo's principle of loving all equally, III. ii. 9. 9: VII. i. 26. 2.

THE 13TH RADICAL, 冂

冉
zan
再
tsai
冕
mien

A surname. 冉牛, a disciple of Confucius, II. i. 2. 18, 20.

Twice, again, V. ii. 6. 4, 5: VI. ii. 7. 2, 3.

A cap of full dress or ceremony, VI. ii. 6. 6.

THE 14TH RADICAL, 冃

冠
kwan
冠
kwan
冢
ch'ung

A cap, a bonnet, II. i. 9. 1: IV. ii. 29. 6, 7: V. ii. 1. 1. To wear a cap, III. i. 4. 4.

The 4th tone. To cap; the ceremony of capping, III. ii. 2. 2.

冢宰, a prime minister, III. i. 2. 4.

THE 15TH RADICAL, 冫

冬
tung
況
huang

Winter, VI. i. 5. 5.

More properly 況. How much more, —in the concluding member of a sentence, IV. i. 14. 2. It is generally followed by 乎 at the end of the clause, V. i. 7. 7: VII. i. 36. 2. 況 is sometimes immediately preceded by 而, and in the previous clause we have the particles 且 猶 然 且, and 且, II. ii. 2. 10; 9. 2: V. ii. 4. 5; 7. 3, 4 (與 for 乎), 8 (況乎...乎): VI. ii. 8. 8; 10. 6: VII. ii. 15.

冶
yé

To melt, fuse. 冶 = a founder, III. i. 4. 5.

凍 To freeze. **凍** = to suffer from cold, I. i. 5. 4; ii. 6. 1: VII. i. 22. 3.

THE 16TH RADICAL, 几.

几 A stool, II. ii. 11. 2.

凡 All,—preceding the noun or clause to which it belongs, II. i. 6. 7: V. ii. 2. 3 (bis); 4. 4: VI. i. 7. 3; 10. 3; ii. 7. 3: VII. i. 10.

凰 The female of the phoenix. **鳳凰**, the phoenix, II. i. 2. 28.

凱 **凱風**, the name of an ode, VI. ii. 3. 3, 4.

THE 17TH RADICAL, 凶.

凶 Bad, calamitous. Spoken of seasons, and joined to **年** or **歲**, I. i. 7. 21, 22; ii. 12. 2: II. ii. 4. 2: III. i. 3. 7: VI. i. 7. 1: VII. ii. 10. Without **年** or **歲**, I. i. 3. 1.

出 (1) To go, or come, out, I. i. 6. 2; ii. 4. 10; 16. 1, et al., *saepe*. **出乎**, and **出於**, to come out from, I. ii. 12. 2: II. i. 2. 28; but **出於** = to travel on, I. i. 7. 18, et al. (2) To send out, to issue, I. ii. 11. 4: IV. i. 24. 2. **出** = to put away, to divorce, IV. ii. 30. 5. (3) To quit, leave, II. ii. 12. 1, 4, 5, et al. (4) As correlate with **入**, abroad, in opposition to at home, I. i. 5. 3: III. ii. 4. 3; in opposition to at court, VI. ii. 15. 4. See **入**.

函 A cuirass, defensive armour, II. i. 7. 1.

THE 18TH RADICAL, 刀.

A sharp weapon, I. i. 3. 2; 4. 2, 3.

(1) To divide, III. i. 3. 13. **分** = to divide, impart to, III. i. 4. 10. (2) To distinguish. **無分於**, indifferent to, VI. i. 2. 1, 2. Difference, VII. i. 25. 3.

The 4th tone. The lot, apportionment, VII. i. 21. 3.

(1) To punish; punishments, I. i. 5. 3; 7. 20: III. i. 3. 3: IV. i. 14. 3. Penal laws, II. i. 4. 2: IV. i. 1. 8: V. i. 6. 5. (2) To give an example to, I. i. 7. 12.

First, VI. ii. 7. 3. Early ways, VII. ii. 37. 1.

The 4th tone. To distinguish, III. i. 3. 19. **有別**, to have separate functions, III. i. 4. 8.

(1) Sharp, I. i. 5. 3. **利口**, sharpness of tongue, VII. ii. 37. 12. (2) Gain, profit; to profit, I. i. 1. 2, 3, 4, 6, et al., *saepe*. **利**

達, advancement, IV. ii. 33. 2. **地利**, advantages of situation, II. ii. 1. 1, 2, 3, 4. To count profitable, IV. i. 8. 1. (3) Naturalness, being unconstrained, IV. ii. 26. 1.

制 To make; to regulate, I. i. 5. 3; 7. 21, 22: III. i. 3. 13: VII. i. 22. 3. Regulations, rules, VII. ii. 34. 2. **有制**, to keep within certain rules, III. i. 3. 4. **制** = an allotment, V. ii. 2. 4.

刺 To stab, II. i. 2. 4. To criticise, VII. ii. 37. 11. In I. i. 3. 5, where it means to wound, it is said to be read *ts'z*, in the 4th tone.

削 To cut, to pare, = to dismember; to deprive of territory, IV. i. 2. 4: VI. ii. 6. 3, 4; 7. 2.

前 (1) Before, in front of. **食前**, food spread before me, VII. ii. 34. 2. **於前**, before you, I. i. 7. 16. **於王前**, before your Majesty, II. ii. 2. 4. (2) Former, I. ii. 16. 1, 2. **前日**, formerly, II. ii. 3. 1; 7. 1; 10. 2; 13. 1.

則 (1) Then; denoting either a logical sequence or a sequence of time, but generally the former. The sequence is often in the course of the thought, and we find it difficult to translate the character in English. *Passim*. **然則**, well then, so then, is very common. So is **如之何** (or **如何**) **則可**. (2) A rule, a pattern; an example, V. i. 4. 3: VI. i. 6. 8. (3) To make a pattern of, to correspond to, III. i. 4. 11. These two usages are in quotations from the older classics. In Mencius himself, **則** is simply the particle.

Strong, II. i. 2. 13.

To cut. **割烹** = cookery, V. i. 7. 1, 8.

To begin, to found, I. ii. 14. 3.

A sword, I. ii. 3. 5: III. i. 2. 4.

公劉, an ancestor of the kings of the Cháu dynasty, I. ii. 5. 4.

THE 19TH RADICAL, 力.

Strength, force; vigorously, I. i. 2. 3; 7. 10: III. i. 3. 12, et al. **竭力**, to do one's utmost, I. ii. 15. 1: V. i. 1. 2. **心** **力**, I. i. 7. 17. **目力**, IV. i. 1. 5. **勞力**, to labour with the strength, = the sweat of the brow, III. i. 4. 6. **力役**

personal service, VII. ii. 27. 1. 窮日之力, to exert one's strength a whole day, II. ii. 12. 6. 兩馬之力, caused by a single two-horsed carriage, VII. ii. 22. 3.

功 *kung* (1) Achievement, work done, I. ii. 14. 3: II. i. 1. 3, 13: VI. ii. 6. 5. 功 = benefits, merit, I. i. 7. 10, 12: III. ii. 4. 4. 5. 通功, an interchange of the productions of labour, III. ii. 4. 3. (2) 小功, a short period of mourning, VII. i. 46. 2.

加 *chia* To add to; to be added, VI. i. 10. 7: VII. 21. 3; 39. 4. 加少加多, to decrease, to increase, I. i. 3. 1. To exercise to, I. i. 7. 12: VI. ii. 6. 1: VII. i. 9. 6. To raise, appoint to be raised to, II. i. 2. 1: V. ii. 6. 6.

助 *chü* To help, I. ii. 3. 7; 4. 5: II. i. 2. 16; 5. 4; ii. 1. 4: III. ii. 3. 3 (N.B.)? VI. ii. 7. 2. The system of mutual aid, on which the ground was divided by the Cháu dynasty, III. i. 3. 6, 7, 9, 15, 18.

勃 *po* 勃然, the appearance of being moved, or of changing countenance, V. ii. 9. 2: VI. ii. 8. 4.

勇 *yung* Valour, bravery; brave, I. ii. 3. 4. 5. 6, 7, 8: II. i. 2. 4. 5, 6, 7: III. ii. 1. 2: IV. ii. 23. 1; 30. 2: V. ii. 7. 5.

勉 *mien* To urge, 子必勉之, you must exert yourself, III. i. 3. 13.

動 *tung* To move, excite, I. ii. 11. 3. To affect others, IV. i. 12. 3. To stimulate, VI. ii. 15. 2. 動容, movements of the countenance, VII. ii. 33. 2. 動心, to be perturbed, unperturbed, in mind, II. i. 2. 1, 2, 3, 9, 10. 勤動 = laborious toil, III. i. 3. 7.

務 *wü* To aim at, attend to chiefly, VI. ii. 8. 9: VII. i. 46. 1, 2.

勝 *shang* (1) To conquer, be superior to, subdue, I. i. 7. 17; ii. 10. 1: II. i. 2. 5; 7. 5; ii. 1. 2, 5: VI. i. 18. 1; ii. 8. 3: VII. ii. 1. 2. (2) In a name, 戴不勝, III. ii. 6. 1.

勝 *shang* The 1st tone. To be equal to, to sustain, I. ii. 9. 1. 勝 = to lift, VI. ii. 2. 3. 不可勝, followed by a verb, = more than can be..., I. i. 3. 3; ii. 12. 1: IV. i. 1. 5: VII. i. 23. 2; ii. 81. 2.

勞 *lao* (1) To toil, III. i. 4. 6: V. i. 4. 2. To make to toil, VI. ii. 15. 2. 勞者, the toiled, I. ii. 4. 6. So 勞, in VII. i. 12, but in V. i. 1. 2, 勞 = punished. (2) Services, VII. i. 43. 2.

勞 *lao* The 4th tone. To encourage, III. i. 4. 8.

勢 *shih* (1) Power, force, VII. 8: VI. i. 2. 3. (2) Opportunity, the circumstances of a case, II. i. 1. 9: IV. i. 18. 2.

勤 *ch'in* Laborious, III. i. 3. 7.

勳 *hsün* (1) Meritorious, VII. i. 43. 2. (2) 放勳, the highly Meritorious, an epithet of Yao, III. i. 4. 8: V. i. 4. 1.

勸 *ch'üan* To advise, encourage, II. ii. 8. 2.

THE 20TH RADICAL, 勹.

勿 *wü* Do not;—prohibitive, I. i. 2. 3; 3. 4; 7. 24; ii. 5. 2; 7. 4. 5; 10. 2, 3; 15. 2: II. i. 2. 9, 16: V. ii. 9. 3: VII. ii. 34. 1. Sometimes the prohibition is indirect, I. i. 5. 6: II. ii. 11. 3: VI. i. 10. 5: ? IV. i. 9. 1.

匍 *p'ü* To walk with the hands. 匍匐, to crawl, as an infant, or one unable to walk, III. i. 5. 3; ii. 10. 1.

匍 *pei* Lying on the ground. 匍匐, see above.

THE 21st RADICAL, 匕.

化 *hua* To influence, transform; to be transformed, IV. i. 28. 2: VII. i. 13. 3; 40. 2 (N.B.); ii. 25. 7. 化者, the dead, those whose bodies are in course of decomposition, II. ii. 7. 4.

北 *pei* (1) The north, II. i. 3. 2. In the north, III. i. 4. 12. 北面, the face to the north, the position of ministers in the sovereign's presence, V. i. 4. 1; ii. 6. 4. 北狄, the rude tribes of the north, I. ii. 11. 2: III. ii. 5. 4: VII. ii. 4. 3. 北海, I. i. 7. 11, et al. (2) In a double surname, II. i. 2. 4, 6:—V. ii. 2. 1.

THE 22ND RADICAL, 匚.

匠 *chiang* A workman,—properly in wood, III. ii. 4. 3, 4: VII. ii. 5. 1. 匠人, I. ii. 9. 1. 大匠, a master-workman, VI. i. 20. 2: VII. i. 41. 2.

匡 *k'uang* A surname. 匡章, III. ii. 10. 1: IV. ii. 30. 1.

匡 *fei* A basket; to bring in baskets, III. ii. 5. 5.

THE 23RD RADICAL, 匚.

匹 *p'i* 匹夫, a common man, one without any rank, I. ii. 3. 5; 16. 1: V. i. 3. 2; 6. 3; ii. 3. 5. Joined with 匹婦, III. ii. 5. 3: V. i. 7. 6; ii. 1. 2: VII. i. 22. 2. In VI. ii. 2. 3, 匹 should be taken as a numerative for fowls.

匿 *ni* To conceal; to hide themselves, III. i. 4. 7.

THE 24TH RADICAL, 十.

十 *shih* Ten, tens, I. i. 3. 2, 4; *et al.*, *saepe*. 十一月十二月, the eleventh month, the twelfth month, IV. ii. 2. 3.

千 *ch'ien* A thousand, I. i. 1. 2, 4; 7. 18, *et al.*, *saepe*.

半 *pan* Half, II. i. 1. 13; III. ii. 10. 1.

卑 *pei* Low, mean, I. ii. 7. 3; II. i. 1. 3; III. ii. 6. 2; V. ii. 5. 2, 3, 5. To consider mean, II. i. 9. 2.

卒 *tsu* (1) To die, IV. ii. 1. 1, 2. (2) At last, IV. ii. 33. 1; VII. ii. 23. 2 (afterwards). So, 於卒也, V. ii. 6. 4.

卒然, abruptly, I. i. 6. 2.

南 *nan* (1) South, southern, II. i. 3. 2; V. i. 5. 7. 南 = in the south, I. i. 5. 1. 南 = to go southwards, I. ii. 4. 4.

南面, the royal position, with the face to the south, V. i. 4. 1. But I. ii. 11. 2; III. ii. 5. 4; and VII. ii. 4. 3, are different. (2)

南陽, the name of a place, VI. ii. 8. 3.

南蠻, a barbarian of the south, III. i. 4. 14.

博 *po* (1) Extensive; extensively, IV. ii. 15: VII. ii. 32. 1. Applied to the wide loose garments of poverty, II. i. 2. 4, 7. (2) To gamble, IV. ii. 30. 2.

THE 26TH RADICAL, 卞.

危 *wei* (1) To be in peril, I. i. 1. 4; IV. i. 2. 4. To endanger, I. i. 7. 14; IV. ii. 30. 2. Perils, IV. i. 8. 1. 危 = is under a sense of peril, VII. i. 18. 2. (2) 三危, the name of a place, V. i. 3. 2.

卽 *chi* (1) A particle, = that is, indeed, I. i. 7. 6. (2) To approach, go to, III. i. 2. 4.

卻 *ch'io* To refuse, decline, V. ii. 4. 2, 3.

卿 *ch'ing* A noble; a high dignitary or chief minister, II. i. 2. 1; ii. 6. 1, 2; 10. 6; III. i. 3. 16; IV. i. 3. 3; V. i. 8. 2; ii. 2. 3, 5, 6, 7; 9. 1, 2, 4; VI. i. 16. 1; ii. 6. 1.

THE 27TH RADICAL, 厂.

厚 *hau* Thick. 厚 = liberally, sumptuously, III. i. 5. 2. 所厚者, where one should treat well, VII. i. 44. 1.

原 *yüan* An origin; a fountain. Seems to be used for 源, II. ii. 14. 1; 18. 2.

原 *yüan* The 4th tone, i. q. 愿. Your good, careful people, VII. ii. 37. 8, 9, 10.

厥 *chüeh*

His, their. It occurs only in quotations from the Shih-ching and Shû-ching, I. ii. 3. 7; 5. 5; III. i. 1. 5; ii. 5. 5; VII. ii. 4. 5; 19. 3.

厲 *li*

(1) To oppress, III. i. 4. 3, 5. (2) The title of an unworthy sovereign, VI. i. 6. 2.

厲 *li*

'The Cruel,' IV. i. 2. 4.

厭 *yen*

To be satiated, II. i. 2. 19.

厭 *yen*

The 1st tone, i. q. 厭. But the meaning seems to be the same as above, — to be satisfied, I. ii. 4. 7.

THE 28TH RADICAL, 厶.

去 *ch'ü*

(1) To go away from; to leave. Both active and neuter, I. ii. 11. 4; 13. 2; 14. 2; 15. 1, 2, *et al.*, *saepe*. (2) To be distant from, II. i. 1. 8; IV. ii. 1. 3; 7; V. i. 6. 2; VII. ii. 38. 4.

去 *ch'ü*

The 3rd tone. To put away; to remove, I. ii. 7. 4; II. ii. 4. 1; III. ii. 8. 1, *et al.*

又 *yü*

THE 29TH RADICAL, 又.

Moreover, further;—continuing a narrative by the addition of further particulars, I. ii. 11. 3; II. i. 1. 8; 2. 8, 10, 16, *et al.*, *saepe*. 又 = and still, III. ii. 5. 2.

及 *chi*

(1) To come to; to reach to; to attain to, I. ii. 13. 2; II. ii. 11. 4; III. i. 3. 9; VI. ii. 5. 4; VII. i. 27. 2; 29; ii. 1. 1, 2; 28. 1. 及 = to wait for, V. i. 3. 3.

及 *chi*

及, so as to reach to, I. i. 7. 10, 12. 以可

及 *chi*

及, I. ii. 11. 4; II. ii. 2. 6; VII. i. 41. 1.

及 *chi*

(2) At the commencement of clauses, a conjunction, = and when, I. i. 5. 1; 7. 20; II. i. 4. 2, 4; ii. 9. 4; III. i. 2. 5; 3. 3; ii. 9. 5; VII. i. 15. 2; 16; ii. 6. (3) As a preposition or conjunction, = and, I. i. 2. 4; along with, IV. i. 9. 6.

友 *yü*

(1) A friend, friends, I. ii. 6. 1; II. i. 9. 1, *et al.* Joined with 朋, II. i. 6. 3;

友 *yü*

III. i. 4. 8; IV. ii. 30. 4. (2) Maintaining friendship with; to be friendly, II. i. 9. 1; III. i. 3. 18; V. ii. 3. 1, 3, 5; 7. 4. (3)

友 *yü*

A name, 然友, III. i. 2.

反 *fan*

(1) To return (neuter), I. ii. 4. 7; 12. 2, *et al.* Active; sometimes to recall, I. ii. 11. 4; II. ii. 4. 3; 12. 4, *et al.*

反 *fan*

反命, to report the execution of a commission, III. i. 2. 5; ii. 1. 4, *et al.* (2) To turn back to, I. i. 7. 17, 23, *et al.* ? VII. ii. 33. 1; 37. 13. (3) To turn the thoughts inwards,

反 *fan*

I. i. 7. 9. Compare 自反, self-examination, II. i. 2. 7; IV. ii. 28. 4, 5, 6.

反 *fan*

其身, IV. i. 12. 1; VII. i. 4. 1. 反其

反 *fan*

仁, &c., IV. i. 4. (4) To turn round, II. i. 1. 6. (5) On the contrary, yet, II. i. 2. 10. Contrary to what should be, IV. i. 1.

18. 2. ii. 24. 2. (6) 反覆, to repeat, again and again, V. ii. 9. 1, 4: VI. i. 7. 2. Observe II. ii. 6. 1, 2.

叔
shū

(1) 叔父, a father's younger brother, an uncle, VI. i. 5. 4, 5. (2) 管叔, an elder brother of Ch'au-kung, II. ii. 9. 2, 3. (3) In surnames, VI. ii. 15. 1. — II. ii. 10. 6.

取
ch'ü

To take, I. ii. 10. 2, 3; 11. 1; 14. 2, *et al.*, *saepe*. To obtain, receive, I. i. 1. 4. To find; choose; approve of, III. i. 5. 3: IV. i. 8. 3; ii. 18. 1, 2; 21. 3; 24. 2, *et al.* To seize, III. ii. 5. 5, 6, *et al.*

受
shòu

To receive, II. i. 2. 4; 9. 1; ii. 3. 1, 3, 4; V. ii. 4. 2, 3; 6. 4, 5, *et al.*, *saepe*. To accept, V. i. 5. 5, 6. 其所受教, those whose instructions they might receive, II. ii. 2. 9. 有所受之, it was received from a proper source, VII. i. 35. 4.

叟
s'au

Venerable Sir, I. i. 1. 2; 5. 1. 高叟 that old K'ao, VI. ii. 3. 2.

叢
ts'ung

A thicket, IV. i. 9. 2.

口
k'au

THE 30TH RADICAL, 口.

(1) The mouth, I. i. 7. 16: VI. i. 7. 5, 8 (口 = the tongue, tongues, VII. ii. 19. 2); 24. 1; 37. 12. 口體, the mouth and body, = the body, IV. i. 19. 3. 口腹, VI. i. 14. 6: VII. i. 27. 1. (2) 口 = individuals, a sort of numerative, I. i. 3. 4; 7. 24: VII. i. 22. 2.

召
ch'ao

To call, to summon, I. ii. 4. 10: II. ii. 2. 5, 7, 10: V. ii. 7. 2, 3, 4, 9.

叩
k'au

To knock at, VII. i. 23. 3.

古
k'ü

Antiquity, ancient, I. ii. 1. 3: II. i. 2. 22, *et al.*, *saepe*. 古之人 is of frequent occurrence, sometimes meaning the ancients generally, but often the ancient kings and worthies, I. i. 2. 3; 7. 12: II. ii. 1. 13, *et al.* 古者, the ancients, anciently, II. ii. 7. 2: IV. i. 18. 3: III. ii. 7. 1. 古公, the ancient duke, the title of 亶父, an ancestor of the Ch'au family, I. ii. 5. 5.

可
k'o

May. *Passim*. Like *may* in English, 可 may represent possibility, liberty, or ability. 可以 is very frequent, = *may*. The 以 may sometimes be explained by *thereby*, *therewith*, but not always. 可 is not always an auxiliary, but often conveys a complete meaning. Observe 可 and 不可 in III. ii. 1. 4, &c. &c.

句
kau

The 1st tone. In the name 句踐, I. ii. 3. 1. — VII. i. 9. 1.

史
shih

History; historical, IV. ii. 21. 3.

右
yü

(1) The right, 左右, to—on—the right and left, I. ii. 6. 3: II. ii. 10. 7: IV. ii. 14. 齊右, the right = the west—of Ch'ü, VI. ii. 6. 5. 右 = attendants, I. ii. 7. 4, 5: ? disciples, IV. ii. 31. 1. (2) 右師, the title of a high officer at the courts of the princes, IV. ii. 27. 1, 2.

司
sze

To preside over. The phrase 有司 = 'the officers,' generally those of inferior rank, I. ii. 12. 1, 2; 16. 1: III. i. 2. 4: VI. ii. 10. 4. 有司者, II. ii. 10. 7. 司徒, the minister of instruction, III. i. 4. 8. 司寇, the minister of justice, VI. ii. 6. 6. 司城, the city-master, V. i. 8. 3. 司馬, the master of the horse, V. i. 8. 3.

各
ko

Each, every, VII. i. 4. 6.

合
ho

(1) To agree with, I. i. 7. 9: IV. ii. 20. 5: VII. ii. 37. 11. (2) To unite, IV. ii. 1. 3. Observe VII. ii. 16. 1.

同
t'ung

(1) The same, I. ii. 16. 2: II. i. 2. 22: III. i. 4. 17, *et al.*, *saepe*. Often = to be the same, to agree, in or with. 有同與, are there points in which they agree? II. i. 2. 24. To make the same, III. i. 4. 18. To consider as common, II. i. 8. 3. 同乎, agreeing with, VII. ii. 37. 11. 同朝 = all in my court, II. ii. 10. 2. Adverbially, —together, in common, III. i. 3. 19: VII. i. 13. 3. (2) To share, I. ii. 1. 6, 7; 2. 2; 4. 2, *et al.* (3) A name, II. ii. 8. 1, 2.

后
hau

(1) A prince, a ruler, I. ii. 11. 2: III. ii. 5. 4. (2) 夏后氏 and 夏后 — the great Yü, the founder of the Hsia dynasty. Sometimes = the Hsia dynasty, or its founder, II. i. 1. 10: III. i. 2. 5: IV. i. 2. 5: V. i. 6. 7. (3) 后稷, the title of Shun's minister of agriculture, Tsi (Chi), III. i. 4. 8: IV. ii. 29. 1, 2, 3, 4.

名
ming

(1) The name, VII. ii. 36. 2. To name, III. i. 4. 11: IV. i. 2. 4. 無名之指, the fourth finger, VI. i. 12. 1. (2) Fame, VI. ii. 6. 1: VII. ii. 11. 名世者, illustrious men, II. ii. 13. 3.

吏
li

An officer, a minister, III. i. 3. 13: V. i. 3. 3. 委吏, the office first held by Confucius, V. ii. 5. 4. 天吏, II. i. 5. 6; ii. 8. 2.

君
chün

A prince, a ruler. *Passim*. It very often occurs in correlation with 臣, a minister.

君子, the superior man, designation of the individual high in talents and virtue. Sometimes indicates station. 人君, see on 人. 都君, a designation of Shun, V. i. 2. 3.

吠
否
吳
告
告

To bark, II. i. 1. 10.

(1) No, I. i. 7. 10, 15, 16; ii. 16. 2, *et al.*, *saepe*. (2) Or not, II. i. 2. 1; ii. 2. 3; 4. 1.

The name of a State, I. ii. 3. 1: IV. i. 7. 2.

To tell, inform, announce to, I. ii. 1. 6, 7; 12. 2; 15. 1; 16. 2, 3, *et al.*, *saepe*. 無告者, the helpless, those who have none to whom they can tell their wants, I. ii. 5. 3.

To announce respectfully and request, IV. i. 26. 2: V. i. 2. 1, 2.

(1) *Passim*. I, my. (2) In the name 管夷吾, VI. ii. 15. 1.

周
周

(1) Complete, VII. ii. 10. (2) 周旋, turning or wheeling about, VII. ii. 33. 2. (3) i. q. 賜, to help, give alms to, V. ii. 6. 2, 3: VI. ii. 14. 4. (4) Name of the Cháu dynasty, or its original seat, I. ii. 3. 6: II. i. 1. 10; ii. 13. 4, *et al.*, *saepe*. 周人, the founders of the Cháu dynasty, III. i. 3. 6. 周公, the famous duke of Cháu, II. i. 1. 7, *et al.*, *saepe*. 周道, V. ii. 7. 8. (5) A name, VI. ii. 6. 5—V. i. 8. 3. (6) A surname, III. ii. 3. 1.

味
呼
命

Taste, flavours, VI. i. 7. 5, 8; 17. 3: VII. ii. 24. 1.

To call out, VII. i. 36. 3.

(1) To charge, admonish; orders, III. ii. 2. 2; 3. 6: IV. i. 7. 2, 3: V. i. 2. 4, *et al.* To appoint. Applied very frequently to the ordinances of a sovereign or ruler, I. ii. 4. 6; 16. 1, *et al.*, *saepe*. Applied also to the ordinances or appointments of Heaven or God, II. i. 4. 6: III. i. 3. 12, *et al.* 命 = the Heaven-ordained, meaning our nature, VII. i. 1. 3. Observe II. ii. 14. 3. 反命, to return—i. e. report the execution of a commission, is common. (2) To instruct; instructions, III. i. 5. 5: V. i. 1. 2; 2. 2: VI. ii. 7. 3. (3) 辭命, speeches, II. i. 2. 18; 9. 1. (4) In a double surname, V. i. 1. 1.

和
咸

Harmony, accord; harmonious, accommodating, II. ii. 1. 1, 3: V. ii. 1. 5.

(1) All, III. ii. 9. 6: V. i. 2. 3; 3. 2. (2) 咸丘, a double surname, V. i. 4. 1, 2.

咻
咽
哀

To chatter and clamour about, III. i. 6. 1.

The 4th tone. To swallow, take a mouthful, III. ii. 10. 1.

Sorrow; to lament, III. i. 2. 4, 5: VII. ii. 33. 2. Alas for! I. ii. 5. 3. 哀哉, alas!—at the end of the sentence, IV. i. 10. 3: VI. i. 11. 2.

To vomit, III. ii. 10. 5.

哇
哉

A particle of exclamation, indicating admiration or surprise. The most common use of it in Mencius is at the close of interrogative sentences. It is then preceded by 豈, 豈...也, 可...

乎, 何, 奚, 惡, 焉, and perhaps other characters, I. i. 2. 4; 7. 4, 7, 16; 17, 22, *et al.*, *saepe*. 何哉 is frequent, I. ii. 16. 1, 2: V. ii. 4. 2, *et al.* Observe 何爲也哉, V. ii. 7. 3. It is used at the end of sentences, V. i. 2. 4, *et al.*, and at the end of commencing clauses, the subject exclaimed about following, and the sentence often closing with 矣, 也, 乎, or some other particle, I. ii. 3. 4; 4. 5; 5. 5, *et al.*, *saepe*. 哀哉, alas! VI. i. 11. 2, *et al.*

員
哭
哥

Things round, circles, IV. i. 1. 1, 5, 2. 1.

To wail; to bewail, III. i. 2. 4, 5; 4. 13: VI. ii. 6. 5: VII. ii. 33. 2.

May. 哥矣 = may get through, I. ii. 5. 3.

唐
商

(1) A name of Yáo, V. i. 6. 7. (2) A name, V. ii. 3. 4. (3) 高唐, a place, VI. ii. 6. 5.

(1) Traders, travelling merchants, I. i. 7. 18 (商賈): II. i. 5. 2; ii. 10. 7. (2) The Shang dynasty, IV. i. 7. 5.

問

(1) To ask; to ask about; a question. *Passim*. 問 is often followed by 於, to ask of or at; once, by 乎; II. i. 1. 3. (2) 學問 = to study; learning, III. i. 2. 4: VI. i. 11. 4. (3) To send to inquire for, V. ii. 6. 4. 問疾, II. ii. 2. 3. (4) Fame, VII. ii. 19. 3.

啟

(1) To commence, I. ii. 5. 4. (2) To instruct, III. ii. 9. 6. (3) The name of Yü's son, V. i. 6. 1;—of the count of Wei, VI. i. 6. 3.

啜

To taste, to sip, 餽啜, IV. i. 25.

善

(1) Good, virtuous; what is good; excellent, I. i. 7. 21; ii. 4. 5; 5. 4: II. i. 1. 8; 8. 2, 3, 5, *et al.*, *saepe*. (2) Skillful; to

be skilful, I. i. 7. 12: II. i. 2. 11, 18, *et al.*, *saepe*. To make good; to cultivate, II. i. 9. 1: V. ii. 4. 5: VII. i. 9. 6.

喜
hsi

To joy, be glad; joyful, I. ii. 1. 7; 9. 1: II. i. 8. 1; ii. 10. 2: V. i. 1. 2; 2. 3, 4: VI. ii. 5. 2; 13. 1, 3.

喟
wei

喟然, the sound of sighing, VII. i. 36. 1.

喻
yü

(1) To illustrate, I. i. 3. 2. (2) To understand, VIII. ii. 15. 3: VII. i. 21. 4.

喪
sang

To mourn for, I. i. 3. 3, *et al.* The period of, and all pertaining to, mourning, I. ii. 16. 1, 2: VII. i. 39. 1, 3, *et al.*

喪
sang

The 4th tone. (1) To die, expire; ruin, I. i. 2. 4: IV. i. 1. 9. (2) To lose, I. i. 5. 1: III. ii. 1. 2: V. ii. 7. 5: VI. i. 10. 5.

喬
ch'iao

Lofty. 喬木, I. ii. 7. 1: III. i. 4. 15.

嗜
shih

To find pleasure in; to relish, I. i. 6. 4, 6: VII. ii. 36. 1.

嚶
hsiáo

嚶嚶, magniloquent, VII. ii. 37. 6, 9.

噉
hü

噉爾, with an insulting voice, VI. i. 10. 6.

嘗
ch'ang

(1) To try, 嘗試, I. i. 7. 19. (2) Forming the past tense, I. ii. 1. 2: II. i. 2. 7, 15; ii. 6. 1, 2, *et al.*, *saepe*. The combination 未嘗 is frequent.

噲
k'wái

In the designation 子噲, II. ii. 8. 1.

嚼
ch'wái

To bite, gnaw, III. i. 5. 4.

器
ch'i

Vessels; implements, I. ii. 11. 3, 4: V. ii. 4. 6: VI. ii. 10. 3. 械器, III. i. 4. 5. 器皿, III. ii. 8. 3.

嚮
hsiang

Over against, 相嚮, towards one another, III. i. 4. 13.

嚴
yen

(1) To dread, II. i. 2. 4. (2) Pressed by urgency of affairs, II. ii. 7. 1.

囂
hsiáo

囂囂, indifferent and self-satisfied, V. i. 7. 3: VII. i. 9. 2, 3.

囊
nang

A sack, I. ii. 5. 4.

THE 81st RADICAL, 口.

四
sze

Four. *Saepe*. 四海 and 四海之內, a name for all subject to the royal rule, I. i. 7. 12: III. ii. 5. 3, 7, *et al.*, *saepe*. Observe IV. ii. 18. 2: VI. ii. 11. 3.

四方 and 四境, the four quarters of the kingdom or a State, I. ii. 8. 7; 6. 3: II. i. 1. 10, *et al.* 四體, 四支, and

四肢, the four limbs, II. i. 6. 6: IV. ii. 30. 2: VII. i. 21. 4; ii. 24. 1. 四端, the four virtuous principles of our nature, II. i. 6. 6, 7. 四罪, four criminals, V. i. 8. 2. 四夷, all the barbarous tribes about the Middle Kingdom, I. i. 7. 16.

回
hüi

The name of Confucius's favourite disciple, IV. ii. 29. 2, 3.

因
yin

(1) Then, therefore, I. i. 7. 20. (2) By means of, taking advantage of, II. ii. 10. 4: III. i. 5. 1. (3) To accord with, IV. i. 1. 6.

困
k'wán

To be distressed, VI. ii. 15. 3.

固
kü

(1) Firm; to be made strong, II. ii. 1. 4. (2) Stupid, VI. ii. 3. 2. (3) As an adverb, —certainly, indeed, as a matter of course, I. i. 7. 5, 17; ii. 11. 3: VII. ii. 6. 1, *et al.*, *saepe*.

園
yü

A park, I. ii. 2. 1, 2, 3: III. ii. 9. 5. 園, the name of king Wán's park, I. i. 2. 3.

圍
yü

圍圍, the appearance of being embarrassed, V. i. 2. 4.

國
kuo

A State. *Passim*. 萬乘之國, the royal kingdom. 千乘之國, the State of a *häu*, I. i. 1. 4; but such a State is called 萬乘之國, I. ii. 10. 4: II. i. 1. 13. 國人 = the people, I. ii. 7. 4, 5: VII. ii. 23; but also = a common man, IV. ii. 8. 1. 國家, a State, with its component great families, I. ii. 9. 2, *et al.*, *saepe*. 中, the Middle Kingdom, I. i. 7. 16, *et al.*; but = in the middle of the State, II. ii. 10. 3. 國 = city, IV. ii. 33. 1: V. ii. 4. 4. Used for 君, V. ii. 7. 4. 爲國, to administer a State, III. i. 3. 1.

園
yüan

A garden, III. ii. 9. 5.

土
t'ü

THE 32ND RADICAL, 土.

土
t'ü

The ground, soil, II. ii. 7. 4: IV. ii. 3. 1: V. i. 4. 2. Territory, VI. ii. 7. 2; —but for this meaning 土地 is commonly used, meaning also newly-cultivated ground, I. i. 7. 16; ii. 15. 1: IV. i. 14. 2, 3: VI. ii. 9. 1; 14. 4, *et al.* 平土, plains, III. ii. 9. 4.

土
t'ü

The 4th tone. Bark about the roots of the mulberry tree, II. ii. 4. 3.

土
t'ü

To be in; to be on; to depend on; —the where, wherein, and whereon following. *Passim*. As a preposition, —in, on, I. i. 7. 20: III. i. 8. 3; in the case of, V. i. 8. 2.

土
t'ü

To be in; to be on; to depend on; —the where, wherein, and whereon following. *Passim*. As a preposition, —in, on, I. i. 7. 20: III. i. 8. 3; in the case of, V. i. 8. 2.

土
tsai

To be in; to be on; to depend on; —the where, wherein, and whereon following. *Passim*. As a preposition, —in, on, I. i. 7. 20: III. i. 8. 3; in the case of, V. i. 8. 2.

惡在, where is, how is, I. i. 4. 5: III. i. 3. 7: VII. i. 33. 3: Observe **惟我在**, I. ii. 3. 7; **惟義所在**, IV. ii. 11. 1; also III. ii. 1. 2: VI. i. 2. 3: VII. i. 43. 1.

圭
ch'ui
地
ti

(1) **圭田**, the holy field, III. i. 3. 16.
(2) A name, VI. ii. 10; 11. 1.

(1) The earth, in correlation with heaven, II. i. 2. 13: VII. i. 13. 3. **地** = position, II. ii. 1. 1, 2, 3: VI. i. 7. 2. (2) The ground; territory, I. i. 5. 1, 2: II. i. 1. 8: V. ii. 2. 4, 5, 6, 7, 8, *et al.*, *saepe*. **地** = lands, III. i. 3. 7. Observe **井地**, III. i. 3. 13. **土地** is common in this sense. See **土**. **壤地** also occurs, III. i. 3. 14. (3) **地** = place, I. i. 7. 4, 7: IV. ii. 31. 3. **地** = regions, IV. ii. 1. 3.

均
chün
坐
tsao

Equal, III. i. 3. 13.

To sit, I. i. 7. 4: II. i. 9. 1; ii. 11. 2, 3, *et al.*

垂
ch'ui

(1) To hand down, I. ii. 14. 3. (2) **垂涕** to shed tears, VI. ii. 3. 2. (3) **垂棘**, the name of a place, V. i. 9. 2.

垣
yüan
垤
t'ieh

A wall, III. ii. 7. 2.

(1) An anthill, II. i. 2. 28. So Chü Hsi explains it, but in the dictionary its sound with that meaning is *chih*. (2) **垤澤**, the name of a gate, VII. i. 36. 3.

城
ch'ang

(1) City walls, I. ii. 13. 2: VII. ii. 22. 3. **城郭**, inner and outer or suburban walls, II. ii. 1. 2, 3: IV. i. 1. 9: VI. ii. 10. 4. (2) A city, cities, IV. i. 14. 2. **司城**, V. i. 8. 3. (3) **武城**, the name of a city, IV. ii. 31. 1. **陽城**, *id.*, V. i. 6. 1.

域
yü
執
chih

A boundary; to bound in, II. ii. 1. 4.

To lay hold of, to hold; to apprehend, IV. i. 7. 6; ii. 3. 4; 20. 2; 24. 2: VI. ii. 12. 1: VII. i. 35. 2. **執中**, to hold a medium; **執一**, to hold to one point, VII. i. 26. 3, 4.

基
chi
堂
t'ang

鐵基, a hoe, II. i. 1. 9.

The hall or principal apartment in a house, I. i. 7. 4: VII. ii. 34. 2. (2) **明堂**, the Brilliant Palace, built for the purpose of Audience, I. ii. 5. 1, 2.

堅
chien
堪
k'an
堯
yao
報
pao

Strong, I. i. 5. 3: II. ii. 1. 3.

To endure, IV. ii. 29. 2.

The name of the ancient sovereign, II. i. 2. 26; ii. 2. 4, *et al.*, *saeptissime*.

To acknowledge, to reply to, VI. ii. 5. 1.

場
ch'ang

(1) An open area or arena, III. i. 4. 13.
(2) **場師**, a plantation keeper, VI. i. 14. 3.

塗
t'u

(1) Mire, mud, II. i. 9. 1: V. ii. 1. 1.
(2) **塗炭**, (2) Roads, I. i. 3. 5; 7. 18.

塞
sai

To fill up, II. i. 2. 13. **充塞**, to fill up and stop, III. ii. 9. 9. So **茅塞**, VII. ii. 21. 1.

填
t'ien

填然, the sound of the drum, I. i. 3. 2.

墁
man

Ornaments on walls, = to disfigure, III. ii. 4. 5.

境
ching

A border, = boundary, I. ii. 2. 3. **四境之內**, **四境**, I. ii. 6. 3: II. i. 1. 10.

塾
tien

Name of a prince of Ch'ü, VII. i. 33. 1.

墨
mo

(1) Ink. **繩墨**, a carpenter's marking line, VII. i. 41. 2. (2) Black, III. i. 2. 4. (3) Surname of a heresiarch. **墨者**, a Mohist, III. i. 5. 1, 2: VII. ii. 26. 1, 2. **墨氏**, III. ii. 9. 9. **墨翟**, III. ii. 9. 10, 14.

播
fan

Tombs, IV. ii. 33. 1.

壑
ho

A channel for water; a ditch, III. i. 5. 4: VI. ii. 11. 3. In other cases, always in combination with **溝**, I. ii. 12. 2: II. ii. 4. 2: III. i. 3. 7; ii. 1. 2: V. ii. 7. 5.

墾
k'wang

A tract beyond cultivation, IV. i. 9. 2.

壤
zang

(1) Mould, III. ii. 10. 3. (2) **壤地**, territory, III. i. 3. 14.

壞
huai

To pull down, III. ii. 9. 5.

THE 33RD RADICAL, 士.

士
shih

(1) A scholar, a man of education and ability. *Passim*. (2) An officer, I. i. 1. 4, *et saepe*. This and the preceding meaning run into each other. **上士**, **中士**, **下士**, **元士**, V. ii. 2. 3, 5, 6, 7, 8.

壬
zan

仲壬, a son of the sovereign Tang, V. i. 6. 5.

壯 Strong, V. ii. 5. 4. **壯** = in vigorous
chwang manhood, I. i. 5. 3; ii. 9. 1; 12. 2: II.
ii. 4. 2.

壹 Solely employed, exclusively, active, II.
i. 2. 1.

壺 A goblet, or jug; a vessel for liquids,
hü I. ii. 10. 4; 11. 3: III. ii. 5. 5. Always
in the phrase **壺漿**.

壽 Long life, VII. i. 1. 3.

THE 35TH RADICAL, 夂.

(1) Summer, III. ii. 7. 4: VI. i. 5. 5.
(2) Great;—a name for China, III. i. 4.
12. (3) The name of a dynasty, I. ii. 4.
5: III. i. 3. 10: V. i. 6. 6; 7. 6; ii. 4. 4.

夏后氏, the great Yü, the founder
of the Hsia dynasty, III. i. 3. 6. **夏后**,

a sovereign, sovereigns, of the Hsia, II.
i. 1. 10: IV. i. 2. 5 (?): V. i. 6. 7. (4)

子夏, the designation of one of Con-
fucius's disciples, II. i. 2. 6, 20: III. i. 4.
13. (3) **頁夏**, the name of a place, IV.
ii. 1. 1.

夂 Repeated, = the appearance of being
kuei reverential, V. i. 4. 4.

THE 36TH RADICAL, 夕.

The evening, VI. ii. 14. 4.

夕 The outside; outside; without, III. i.
hsi 4. 7; ii. 9. 1; 10. 5: V. ii. 4. 4; 6. 4: VI.
外 i. 6. 7; ii. 6. 5: VII. i. 3. 2. (2) External;
wai what is external, VI. i. 4. 1, 2, 4, 5; 5. 3,
5; ii. 15. 4. To make to be external, II.
i. 2. 15. (3) **三年之外**, after three

years; **於...外**, at a distance of...,
V. ii. 1. 7; VI. ii. 13. 8. (4) In correla-
tion with **內**, abroad, I. ii. 5. 5: II. ii.
2. 4. (5) **外丙**, a son of the sovereign
T'ang, V. i. 6. 5.

夜 Night, IV. ii. 18. 2; 20. 5: VI. i. 8. 1, 2.

多 Many; much, I. i. 1. 4; iii. 1, 2, *et al.*,
to *saepe*. To become many, III. ii. 9. 5. In
other cases it contains the copula in the
same way. Many times, II. ii. 4. 2. Mostly,
VII. i. 36. 2. **多聞** and **多聞識**,
extensive information, V. ii. 7. 3: VI. ii.
13. 2.

THE 37TH RADICAL, 大.

大 Great, large; greatly. *Passim*. To make
ta great, I. ii. 3. 5. **大** = if the result were
great, III. ii. 1. 1. **大體**, the nobler

part of our nature, VI. i. 15. 1, 2. **大**
匠, a master-workman, VI. i. 20. 2: VII.
i. 41. 2. **大夫**, see **夫**. **大人**,
see **人**.

太 **太甲**, the name of a Book in the
tai *Shü-ching*, II. i. 4. 6, *et al.* **太誓**, *id.*,

III. ii. 5. 6; V. i. 5. 8. **太丁**, a son of
the sovereign T'ang, V. i. 6. 5. **太王**,

an ancestor of the House of Ch'au, I. ii.
3. 1; 5. 5; 14. 2; 15. 1. **太師**, the

Grand music-master, I. ii. 4. 10. **太公**

and **太公望**, a minister of Wän and
Wü, IV. i. 13. 1: VI. ii. 8. 6: VII. i. 22.

1; ii. 38. 3. **太山**, the T'ai mountain
in Shantung, I. i. 7. 11: II. i. 2. 28: VII.
i. 24. 1.

天 (1) Heaven;—the material heaven: the
t'ien heavens, the sky, I. i. 6. 6: II. i. 2. 13;
4. 3: IV. ii. 26. 3: V. i. 4. 1, 2: VII. i.

41. (2) Its more common use is for the
supreme, governing Power, with more or

less of personality indicated, I. ii. 3. 2, 3,
7; 10. 2; 14. 3; 16. 3: II. i. 4. 6; 5. 6; 7.

2; ii. 1. 1, 2; 8. 2; 13. 1, 5: III. i. 5. 3:
IV. i. 1. 10; 7. 1, 5; 8. 5; 12. 2: V. i. 5. 2,

3. 4, 5, 6, 7; 6. 1, 2, 4: 7. 5, 9; ii. 1. 2;
3. 4: VI. i. 6. 8; 7. 1; 15. 2; 16. 1, 2, 3;

ii. 15. 2: VII. i. 1. 1, 2; 19. 3; 20. 3; 88.
1; ii. 24. 2: ? V. i. 1. 1, 2. (3) **天子**,

the highest designation of the sovereign,
I. ii. 4. 5: II. ii. 7. 2, *et al.*, *saepe*. **天**

下, see **下**.

夫 (1) A male, males, I. ii. 5. 5: III. i. 3.
fu 17. A husband, I. ii. 5. 3. **夫** = a fellow,
I. ii. 8. 3. So, when joined with **褐**, II.

i. 2. 4; with **頑**, V. ii. 1. 1; with **鄙**, V.

ii. 1. 3; with **薄**, VII. ii. 15. **夫婦**,

夫妻, III. i. 4. 8: IV. ii. 30. 5. **匹**

夫, see **匹**. **丈夫**, see **丈**. **農**

夫, a husbandman, III. i. 4. 5, 9, *et al.* Ob-
serve **夫**... **布**, II. i. 5. 5. (2) **大夫**,

a general name for the officers of a court,
below the chief minister. *Saepe*. See

especially V. ii. 2. 3. (3) **夫子** = our
master—used in conversation. Applied

to Mencius. *Passim*. Applied to Con-
fucius. *Saepe*. **夫** = your husband, III.

ii. 2. 2. Observe IV. i. 18. 2, meaning,
my master; and so generally, IV. ii. 24. 3.

(4) **夫人**, the wife of a prince, III. ii. 3. 3.

夫 The 2nd tone. (1) An initial particle,
fu which may generally be rendered by *now*.
Sometimes, however, we must use *then* or
but: and sometimes it will hardly admit

of being rendered in English: *Passim*.
 (2) A final particle, with exclamatory force, IV. ii. 24. 2: VI. i. 1. 2; ii. 7. 2.
 (3) Intermediate in sentences, with a demonstrative force, I. i. 6. 6: II. ii. 2. 6: VII. i. 39. 4. To this are to be referred 今夫, 若夫, and 且夫, the two former of which are common.

失
shī

To lose, II. i. 1. 8; ii. 1. 4; 4. i. 2, *et al.*, *saepe*. To lose,—not to get, I. i. 3. 4; 7. 24, *et al.* To fail of or in, III. ii. 1. 4: VI. ii. 7. 2, *et al.* 自失, to lose one's self, II. i. 9. 2: compare IV. i. 19. 1.

夷
í

(1) Even; evenly. In the phrase 夷考, VII. ii. 37. 6. (2) To wound, = to be offended, IV. i. 18. 2. (3) Used for 彝, the invariable rules of virtue, VI. i. 6. 8. (4) Barbarous tribes;—properly those on the east, as in 夷狄, III. ii. 9. 11. But used generally, III. i. 4. 12. We have also 昆夷, I. ii. 3. 1; 四夷, I. i. 7. 16; 東夷, IV. ii. 1. 1; and 西夷, I. ii. 11. 2, *et al.* (5) A surname, III. i. 5. (6) In the honorary epithet, 伯夷, II. i. 2. 22, 23, *et al.*, *saepe*. Also in the name, 管夷吾, VI. ii. 15. 1.

奄
yēn

奉
fung

奇
ch'í

契
hsieh

奚
hsi

The name of a State, III. ii. 9. 6.

Services, VI. i. 10. 7, 8.

In a name. 宮之奇, V. i. 9. 2.

Shun's minister of Instruction, III. i. 4. 8.

(1) An interrogative particle, = how, why, what, I. i. 7. 22; ii. 11. 2: III. ii. 1. 2; 5. 4: IV. ii. 28. 4, 6: V. i. 2. 3, 4; 8. 2; ii. 4. 6; 7. 4, 5: VI. ii. 1. 7; 2. 3: VII. i. 34; ii. 4. 3; 22. 3. 奚爲, I. ii. 16. 2: VI. ii. 13. 3. In names, 百里奚, V. i. 9. 1, 2: VI. ii. 6. 4; 15. 1.—奚奚, III. ii. 1. 4.

奪
t'o

奮
fan

To snatch, take by force; to rob, I. i. 1. 4; 3. 4; 5. 4; 7. 23: III. ii. 5. 2: IV. i. 16. 1: VI. ii. 1. 8. Observe VI. i. 15. 2.

To press forward; to make himself distinguished, VII. ii. 15.

THE 38TH RADICAL, 女

女
nǚ

A woman, a female; a daughter, I. ii. 5. 5: III. ii. 4. 3; 5. 5: IV. i. 17. 1: V. i. 1. 3, 4; 2. 1; ii. 6. 6: VII. ii. 6. 女子, a daughter, III. ii. 2. 2; 8. 6.

女
zǔ

The 3rd tone. For 汝, you, your, I. i. 2. 4; ii. 9. 1, 2: III. ii. 1. 4; 2. 2.

女
nǚ

The 4th tone. To give a daughter to one in marriage, IV. i. 7. 2: V. ii. 6. 6.

好
hào

The 4th tone. To love, be fond of. *Saepe*. 好事, to be fond of strange things, V. i. 8. 1; 9. 1. 歸于好, to become friendly, VI. ii. 7. 3. Mencius never uses 好 as an adjective in the 3rd tone, 好 = good, fine, unless in V. i. 1. 4.

如
jū or zú

(1) As. *Saepe*. We often find 如是 and 如此, thus, such, so. (2) As = if, though, since, I. i. 3. 2; 5. 3; ii. 5. 4, 5, *et al.*, *saepe*. So 如使, VI. i. 7. 5; 10. 3, *et al.* (3) 如何, 如之何, 何如, see on 何, but observe the difference between 何如 at the beginning and at the end of a sentence. Observe also I. ii. 14. 3. (4) After adjectives, it = our termination, VII. i. 13; 12. 2, *et al.* (5) 如 = to wish, II. ii. 2. 1.

妃
fei

A consort, a wife. The dictionary says that the most honourable inmate of the harem next to the queen was called 妃, but it seems to have the highest meaning in I. ii. 5. 5.

妄
wang

灼
chiao

妣
pí

妻
ch'í

妻
ch'í

妾
ch'ieh

始
shih

姑
kú

姓
hsing

委
wei

Irregular, utterly lost. IV. ii. 28. 6.

媒灼, a go-between, a matchmaker, III. ii. 8. 6.

A deceased mother. In 考妣, V. i. 4. 1.

A wife, I. i. 5. 4, *et al.*, *saepe*. 妻子, wife and child, wives and children. *Saepe*.

The 4th tone. To give to one to wife, V. i. 2. 2. To have to wife, V. i. 1. 4.

A concubine, IV. ii. 33. 1, 2: VI. i. 10. 7, 8; ii. 7. 3. In VII. ii. 34. 2, 侍妾 = 'attendants and concubines.' 妾婦 = women, III. ii. 2. 2.

To begin; beginning; first, I. i. 2. 3; 3. 3; 4. 6; ii. 2. 3; 4. 9; 11. 2: II. i. 6. 7; ii. 10. 7: III. i. 3. 2 (N.B.), 13; 5. 3; ii. 5. 4: V. i. 2. 4; ii. 1. 6.

(1) For the present, if you please, I. ii. 9. 1, 2: II. i. 2. 21: VII. i. 39. 2. (2) In III. i. 5. 4, the meaning is undetermined.

A, or the, surname, V. ii. 9. 1, 4: VII. ii. 36. 2. 百姓, the people, I. i. 7. 5, 6, 7, 10, 12, *et al.*, *saepe*.

To give up; to cast away, II. ii. 1. 3: III. i. 5. 4.

委 The 4th tone. Public stores of grain, &c. **委吏**, the first office held by Confucius, V. ii. 5. 4.

姜 **姜女**, the wife of king T'ai. **姜** is the surname, I. ii. 5. 5.

姣 Beauty, VI. i. 7. 7.

威 Majesty, dread, I. ii. 3. 3; III. ii. 2. 3. To overawe, II. ii. 1. 4.

娶 To marry (on the part of the man), IV. i. 26. 2; V. i. 2. 1, 2; ii. 5. 1.

(1) A married woman, a wife, III. i. 4. 8; ii. 2. 2. **匹婦**, III. ii. 5. 3; V. i. 7. 6; ii. 1. 2; VII. i. 22. 2. See **匹**. (2) A name, **馮婦**, VII. ii. 23. 2.

媒 **媒妁**, a matchmaker, III. ii. 3. 6.

A name. **離婁**, IV. i. 1. 1.

To flatter, VII. ii. 37. 9.

To be married (on the part of the woman), III. ii. 2. 2.

An elder brother's wife, IV. i. 17. 1, 3; V. i. 2. 3.

A favourite (in a bad sense), and **嬖人**, I. i. 7. 16; ii. 16. 1, 3; III. ii. 1. 4.

The name of a place, II. ii. 7. 1.

THE 39TH RADICAL, 子.

(1) A son. *Passim*. But often it is equivalent to *child, children*;—especially in the frequently recurring phrase **妻子**. So, in **赤子**, an infant, III. i. 5. 3. **女子**, a daughter, III. ii. 3. 6.

處子, a virgin daughter, VI. ii. 1. 8.

(2) A general appellation for virtuous men, which may be translated by *gentleman, disciple, philosopher, &c.* *Saepe*. In this sense it is often used in conversation, and is equivalent to *You, Sir*. Observe

吾子, II. ii. 1. 3, and **二三子**, my friends, my disciples, I. ii. 15. 1. In this sense it is very common after surnames and honorary epithets. We have **孔子**, **孟子**, **告子**, &c. &c. It is used also after the surname and name

or epithet together, as in **孟獻子**, *et al.* (3) A title of nobility, V. ii. 2. 3, 4, 5. So, in **微子**, II. i. 1. 8; VI. i. 6.

3, and **箕子**, II. i. 1. 8. (4) It enters

often into designations, as in **子路**, **子思**, &c. &c. Into names also, as in

西子, IV. ii. 25. 1, and perhaps **蕩**

子, IV. ii. 24. 2. **子叔**, II. ii. 10. 6,

and **子濯**, IV. ii. 24. 2, seem to be

equivalent to surnames. (5) Phrases

formed with **子** are—**天子**, the

highest name for the sovereign. *Saepe*.

子弟, sons and younger brothers=

youths, I. ii. 11. 3; II. i. 5. 6, *et al.*; **弟**

子, disciples, II. i. 1. 7; ii. 10. 3; II. 3:

IV. i. 7. 3; **子孫**, descendants, I. ii. 14.

3, *et al.* Observe IV. i. 7. 3; **先子**, see

先; **世子**, the crown prince, III. i.

1. 1, *et al.*; **眸子**, the pupil of the eye,

IV. i. 15. 1, 2; **樹子**, the designated

heir, VI. ii. 7. 3; **夫子**, see **夫**; **小**

子, little children, said to the disciples

by Confucius, IV. i. 8. 3; 14. 1; **孺子**,

a boy, II. i. 6. 3; IV. i. 8. 2; **童子**, *id.*,

III. ii. 5. 2, 3; and **君子**, see **君**.

Half-an-one, V. i. 4. 2.

A surname. That of Confucius. *Passim*.

孔距心, II. ii. 4. 2, 4.

(1) To be in, IV. i. 15. 1, *et al.* **存**=

to abide, VII. i. 13. 3. (2) To be pre-

served, II. i. 1. 8, *et al.*, *saepe*. **存**—to

be alive, VII. i. 20. 2. To preserve, IV.

ii. 19. 1, *et al.* Observe **存心**, IV. ii. 28.

(1) Filial piety; filial; to be filial, I. i.

3. 4; 5. 3; 7. 24, *et al.*, *saepe*. (2) The

honorary epithet of a duke of Wei, V. ii.

4. 7.

(1) In a name, VI. i. 5. 1, 5. (2) A sur-

name, V. i. 14. 1.—V. ii. 4. 7. **季孫**,

II. ii. 10. 6. Observe **季子** and **季**

任, VI. ii. 5.

(1) The great, chief, **趙孟**, VI. i. 17.

2. (2) A surname. That of Mencius.

Passim. **孟仲子**, II. ii. 2. 3.—**孟**

季子, VI. i. 5. 1, 5.—**孟獻子**,

V. ii. 3. 2.—**孟施舍** and **孟賁**, II.

i. 2. 2, 5, 6, 8.

Young and fatherless, I. ii. 5. 3. **孤**=

friendless, VII. i. 18. 2.

Children. Said by Chù Hsi to mean

wives and children, I. ii. 5. 3.

子

chieh

孔

k'ung

存

ts'un

孝

hsiao

季

chi

孟

mang

孤

kü

孺

nü

孩
háiAn infant, able to smile.
童, VII. i. 15. 2.孫
sun(1) A grandson, IV. i. 2. 4. 子孫
descendants, I. ii. 14. 3. Observe 孫
子, IV. i. 7. 5. (2) In double surnames,
II. i. 1. 1, et al.—II. ii. 10. 6.—V. ii. 15. 1.孰
shūWho, which:—interrogative, I. i. 6. 3,
5, 6; 7. 17, 18; II. i. 4. 4: IV. i. 19. 1, 2, et al.孳
tsze孳孳, to be earnest and careful in,
VII. i. 25. 1, 2; 41. 1.學
hsiao
or hsió(1) To learn; learning, I. ii. 9. 1, 2: II.
i. 2. 19, 22, et al., saepe. 學問, to study,
III. i. 2. 4: VI. i. 11. 4. (2) A school, or
college, of a higher order, III. i. 3. 10.孺
zú(1) 孺子, a boy, II. i. 6. 3: IV. i. 8.
2. (2) In a name, IV. ii. 24. 2.孽
nich(1) The sons of concubines, VII. i. 18. 2.
(2) 孽 = calamities, II. i. 4. 6: IV. i. 8. 5.

THE 40TH RADICAL, 宀.

宇
yüThe sides of a house, below the eaves.
宇 = a settlement, I. ii. 5. 5.宅
cháiA homestead, a dwelling, I. i. 3. 4; 7.
24: II. i. 7. 2: IV. i. 10. 2, 3: VII. i. 22. 2.守
shāuTo guard, have the charge of; to ob-
serve, but with the idea of guarding, I.
ii. 4. 5; 13. 2; 15. 2: II. i. 2. 6, 8; II. 5. 5:
III. i. 3. 18; II. 4. 3: IV. i. 8; 19. 1, 2;
II. 31. 2: VI. ii. 5. 1: 7. 5: VII. ii. 32. 1,
2. 守者, a keeper, VII. i. 36. 3.安
ān(1) Ease, quiet, VI. ii. 15. 5: VII. ii.
24. 1. (2) Tranquil; to be in repose; to
repose in, II. i. 7. 2; 12. 5: IV. i. 10. 2, 3;
8. 1: V. i. 5. 6: VII. i. 32. 2. (3) To give
repose to, I. ii. 3. 6, 7, 8: II. ii. 11. 3: VII.
i. 19. 2. (4) Quietly, in tranquillity, I. i.
4. 1: III. ii. 2. 1: IV. ii. 14. 1.宋
sung(1) The name of a State, II. i. 2. 16; II.
3. 1, 3: III. i. 1. 1; 2. 1; 4. 3, et al. (2) A
surname, VI. ii. 4. 1.—VII. i. 9. 1.完
wanComplete; to complete, IV. i. 1. 9: V.
i. 2. 3.宗
tsungPertaining to one's ancestors. In the
phrase 宗廟, the ancestral temple, I.
ii. 11. 3: IV. i. 3. 3: VI. ii. 8. 5; 10. 4.
宗國, the State which we honour, III.
i. 2. 3.官
kuanAn officer. 百官, all the officers,
III. i. 2. 3, 4, 5, et al. An office, V. ii. 2.
6, 7, 8, 9, et al. In some cases it is hard
to say to which of these meanings
should assign the character. Applied to
the senses and the mind, VI. i. 15. 2.定
ting(1) To settle, compose; to be settled,
I. i. 6. 2: III. i. 2. 3; 3. 13; II. 9. 3 (N.B.):
IV. i. 20; 24. 2; 28. 2: V. ii. 9. 4: VII. i.
21. 2, 3. (2) An honorary epithet, III.
i. 2. 1.宜
i(1) To be right; reasonable; to seem
to be; ought, ought to be, I. i. 7. 7; II. 2.
2, 3: II. ii. 2. 5; 9. 3: III. ii. 1. 1: IV. i.
1. 7; 24. 2; II. 24. 1; 28. 4: V. i. 2. 1; II.
5. 3: VII. i. 41. 1. (2) In a name, VII.
ii. 38. 3.客
k'o

A visitor, a stranger, II. ii. 11. 3.

室
shih(1) A house, I. ii. 9. 1: II. ii. 10. 3, et al.,
saepe. 宮室, houses, edifices, III. ii.
9. 5: VI. i. 10. 7; II. 10. 4: VII. i. 26. 2.
室 = a palace, V. ii. 3. 5. 室 = a family,
a house, IV. i. 6. 1: V. ii. 2. 1: VI. ii. 10.
3. ? 處室者, IV. ii. 33. 1. (2) 室
= a wife. 有室, III. ii. 3. 6. 男女
居室, male and female dwell together,
V. i. 2. 1.宣
hsianAn honorary epithet. 齊宣王,
I. i. 7. 1, et al., saepe.宮
kiung(1) A palace, V. i. 2. 3; 5. 7; 7. 9. 宮
= a house, an establishment, III. i. 4. 5.
宮室, see 室. (2) A surname, V. i.
9. 2. In the double surname 北宮, II.
i. 2. 4, 6.—V. ii. 2. 1. (3) 上宮 and
雪宮 are the names of two palaces,
VII. ii. 30. 1: I. ii. 4. 1.害
hái(1) To injure; to be injured; injury,
I. ii. 15. 1: II. i. 2. 13, 16, et al., saepe. It
is often followed by 於, III. i. 4. 4, et al.
(2) In a name, 浩生不害, VII. ii.
25. 1.害
hoWhat, why, I. ii. 2. 4. Chü Hsi, how-
ever, explains it here by 何.宴
yen

To be at ease, to feel happy, III. ii. 3. 3.

宵
hsiao

At night, III. i. 3. 2.

宰
tsai(1) A chief officer, IV. i. 14. 1. 冢宰,
see 冢. (2) A surname, II. i. 2. 18, 25, 26.家
chia(1) A house, a home, III. ii. 2. 2. (2)
A family, families, I. i. 3. 4; 7. 24: III.
i. 3. 19: VII. i. 22. 2. (3) A family, a
clan,—the possessions of a great officer.
Passim. This is the most common use of
the term in Mencius. The combination
國家 is frequent, see 國. Some-
times it = the chief of such a family,
I. i. 1. 4: V. ii. 3. 2, 3. (4) A husband,
有家, III. ii. 3. 6. Observe 家邦,
I. i. 7. 12; and 東家, VI. ii. 1. 8.

容
yung

(1) Countenance, deportment, V. i. 4. 1; VII. ii. 33. 2. (2) To be tolerated, VI. ii. 8. 2. To get the countenance of, VII. i. 19. 1. (3) To be admitted (as light), VII. i. 24. 2. (4) **罪不容於死**, death is not enough for the crime, IV. i. 14. 2.

宿
hsü

(1) To stop over night, II. ii. 2. 4; 11. 1, 3 (N.B.); 12. 1, 4, 6. (2) **宿** = to cherish, V. i. 3. 2.

密
mi

遏密, to hush, V. i. 4. 1.

寇
k'au

(1) A robber, plunderers, IV. ii. 3. 1, 4; 31. 1, 2. (2) **司寇**, chief minister of Justice, VI. ii. 6. 6.

富
fù

(1) Riches; rich; to become rich, I. ii. 5. 3; 16. 2; II. ii. 2. 6; 10. 5, *et al.*, *saepe*. Often in the phrase **富貴**. **富** = abundant, good, VI. i. 7. 1. (2) To make rich, IV. i. 14. 2; VI. ii. 9. 1. To desire the riches of, III. ii. 5. 3.

寐
mei

To sleep, VI. ii. 18. 1, 3.

寒
han

To suffer from cold, I. i. 3. 4; 7. 24. **寒疾**, a cold, II. ii. 2. 1. To subject to the influence of cold, VI. i. 9. 2.

察
ch'ä

To examine, to observe closely, I. i. 3. 1; 7. 10; ii. 7. 4, 5; IV. ii. 19. 2; VII. i. 5. **察** = to be extremely particular, VII. i. 46. 2 (observe the idioms).

寓
yü

To lodge (active), IV. ii. 31. 1.

寡
kuo

(1) Few, little, generally in correlation to **多** or **衆**, I. i. 7. 17; II. i. 2. 16, *et al.* (2) Old and husbandless, widowed, I. ii. 5. 3. (3) **寡人**, the humble designation of themselves by the princes,—the opposite of our **We**, I. i. 3. 1; 4. 1; 5. 1; 7. 4. *et al.* (4) **寡** = equal,—in the phrase **寡妻**, which is explained by **嫡**—such a wife as seldom is to be found, I. i. 7. 12. Compare **寡小君** in Analects, XVI. xiv.

實
shih

(1) To be full; to fill, I. ii. 12. 2; III. ii. 5. 5 (**實** = to put). Joined with **充**, VII. ii. 25. 5, 6; 31. 3. (2) Sincerity, VII. i. 87. 3. **其實**, in reality, III. i. 8. 6. **實** = meritorious services, VI. ii. 6. 1. (3) Fruit, III. ii. 10. 1. Metaphorically, IV. i. 27. 1, 2.

寧
ning

To enjoy repose; to give repose to, III. ii. 9. 11; VII. ii. 4. 5.

寬
k'wan

(1) Wide and loose, II. i. 2. 4, 7. (2) Generous, V. ii. 1. 3; VII. ii. 15.

寶
pao

Precious things, VII. ii. 28.

寵
ch'ung

To distinguish, to exalt, I. ii. 3. 7.

寸
ts'un

THE 41ST RADICAL, 寸.

An inch, inches, II. ii. 7. 2; IV. ii. 7 (N.B.): VI. ii. 1. 5; 2. 2. Observe **尺寸**, VI. i. 14. 1, 6.

封
fäng

(1) Dykes. **封疆**, the border-divisions of a State, II. ii. 1. 4. (2) To appoint,—to territory or office, V. i. 3. 1, 2; VI. ii. 7. 3; 8. 6.

射
shih

To shoot with an arrow and string; to shoot, VI. i. 9. 3; ii. 2. 3.

射
shê

To shoot; archery, V. ii. 1. 7; VI. i. 20. 1. **射者**, an archer, II. i. 7. 5; III. ii. 1. 5. So, sometimes, **射** alone.

將
chiang

(1) Shall, will, should, would; to be going to, to be about to. *Passim*. It expresses a purpose, and often, especially in questions, puts it delicately. Will be, III. i. 1. 5. (2) To offer, present, V. ii. 6. 5. (3) ? To assist, IV. i. 7. 5. (5) **將軍**, a general, VI. ii. 8. 1.

專
chwan

Entirely, exclusively, II. i. 1. 3. **專心**, with exclusive attention, VI. i. 9. 3. To presume, take on oneself, VI. ii. 7. 3.

尊
tsun

To honour, II. i. 4. 2; 5. 1, *et al.*, *saepe*. Honour; to be honoured, VII. i. 32. 1. Honourable, II. i. 7. 2; III. ii. 6. 2. An honourable situation, V. ii. 5. 2, 3. Honourable things, II. ii. 2. 6.

尋
hsin

A measure of eight cubits, III. ii. 1. 1, 3.

對
tui

To reply. *Saepe*. Used properly of the reply of an inferior to a superior.

導
tao

To lead, conduct, IV. ii. 3. 3. To lead on, influence, VII. i. 22. 3.

小
hsiao

THE 42ND RADICAL, 小.

Small, little; a little (adverb). *Saepe*. **小** = mean creatures, VII. i. 19. 3. To consider small, VII. i. 24. 1. To make small, I. ii. 9. 1. Of phrases with **小** we have—**小子**, see **子**; **小人**, the opposite of **君子** and **大人**, *saepe*; **小體**, the meaner part of our constitution, VI. i. 15. 1, 2 (compare 14. 2, 5); **小民**, the inferior people, III. i. 8. 10; **小勇**, mean, small valour of a bravo, I. ii. 3. 5; **小丈夫**, a small man, II. ii. 12. 6; **小功**, the name of the five months' period of mourning, VII. i. 46. 2; **小弁**, name of an ode, VI. ii. 3. 1, 4.

少 (1) Few, I. ii. 1. 4: V. i. 6. **加少**, to decrease, I. i. 8. 1. (2) In a little, V. i. 2. 4.

少 The 4th tone. Young, V. i. 1. 5.

尚 (1) Still (adv.), III. i. 5. 1; ii. 10. 6. (2) To exalt, VII. i. 33. 2, 3. (3) To surpass, II. ii. 2. 9: VII. ii. 22. 1. (4) **尚** = to go up to court, V. ii. 3. 5. To ascend, V. ii. 8. 2. (5) To add to, be added to. **不可尚** **已**, III. i. 4. 13. Observe **草尚之風**, the grass, when the wind is on it ..., III. i. 2. 4.

THE 43RD RADICAL, 尤.

尤 (1) A fault, I. ii. 4. 9. (2) To grudge against, to blame, I. ii. 12. 2: II. ii. 13. 1. To go to, to approach, I. i. 6. 2, 7; 7. 4, 6, 7, *et al.*, *saepe*.

THE 44TH RADICAL, 尸.

尸 To personate the dead at sacrifices, being a resting-place for their spirits, VI. i. 5. 4.

尺 A cubit, II. i. 1. 8: III. i. 4. 17; ii. 1. 1, 3: VI. i. 14. 1, 6; ii. 2. 2: VII. ii. 34. 2.

尼 The 4th tone. To stop, I. ii. 16. 3.

仲尼, the designation of Confucius, I. i. 4. 6; 7. 2, *et al.*

(1) **伊尹**, the chief minister of the sovereign T'ang, II. i. 2. 22, 23, *et al.*, *saepe*. (2) A surname, II. ii. 12. 1, 3, 7. **尹公**, apparently a double surname, IV. ii. 24. 2.

(1) To dwell, reside, in,—generally applied to places, but sometimes to official positions; residence, seat. *Passim*. It is applied metaphorically also to virtues, and their opposites, as in II. i. 4. 1: III. ii. 2. 1, 3: III. i. 10. 1, 3: compare II. ii. 2. 19. In VII. ii. 37. 11, **居之** = their principles; compare IV. ii. 14. **居** —, to choose an alternative, II. ii. 3. 1. In VII. i. 36. 1, 2, 3, **居** = status, position. In VI. ii. 9. 3, = to retain. **居者**, those who stayed at home, I. ii. 5. 4. (2) In a name, III. ii. 6. 2.

(1) A house, III. i. 3. 2: IV. ii. 81. 1 (N.B.). (2) **屋廬**, a double surname, VI. ii. 1. 1.

屈 (1) To bend (act.), III. ii. 2. 3. To be bent, VI. i. 12. 1. (2) The name of a place in Tsin, V. i. 9. 2.

屑 Always in the phrase **不屑**, = not to consider pure, not to condescend or

stoop to, II. i. 9. 1, 3: VI. i. 10. 6; ii. 16. 1: VII. ii. 37. 7.

屏 The 3rd tone. To drive away, IV. ii. 30. 5.

屨 Shoes or sandals, made of woven materials, III. i. 4. 1, 17, 18; ii. 10. 4: VI. i. 7. 4: VII. ii. 30. 1, 2.

To tread, V. ii. 7. 8.

屬 Belongings, = relationships, IV. ii. 30. 5.

To collect, I. ii. 15. 1.

THE 46TH RADICAL, 山.

山 Hills, a mountain, II. ii. 1. 4: III. i. 4. 7: VI. i. 2. 3; 8. 1. **山** = wooded hills, I. i. 3. 3. **山徑**, hill-paths, VII. ii. 21: **東山**, VII. i. 24; **太山**, I. i. 7. 11: II. i. 2. 28: VII. i. 24; **梁山**, I. ii. 15. 1; **崇山**, V. i. 3. 2; **羽山**, V. i. 3. 2; **箕山**, V. i. 6. 1; **牛山**, VI. i. 8. 1; and **岐山**, I. ii. 14. 2; 15. 1,—are all names of mountains.

岌岌, dangerous, unsettled, V. i. 4. 1.

岐 A mountain, by which was the original seat of the Ch'au family, giving also its name to the adjacent country, I. ii. 5. 3, 5. **岐周**, IV. ii. 1. 2. **岐山**, see **山**.

岑 A small high hill. **岑樓**, VI. ii. 1. 5.

(1) The name of a place in Ch'i, II. ii. 14. 2. (2) **崇山**, see **山**.

崩 To die,—spoken of a sovereign, II. i. 1. 7: V. i. 5. 7; 6. 1, 5. **崩角**, the horns lowered to the ground, as when two bulls are fighting, VII. ii. 4. 5.

A corner or bend of a hill, VII. ii. 23. 2.

嶽 A neighbourhood in the capital of Ch'i, III. ii. 6. 1.

巍巍, majestic, III. i. 4. 11: VII. ii. 34. 1.

巖 Precipitous, VII. i. 2. 2.

THE 47TH RADICAL, 川.

A stream, IV. i. 1. 1.

巡 To perambulate. **巡狩**, to make a tour of inspection—spoken of the ancient sovereigns, I. ii. 4. 5: VI. ii. 7. 2.

巢
ch'áo
州
cháu

Nests, = shelter-huts, III. ii. 9. 3.

(1) 幽州, the name of a place, V. i. 8. 2. (2) In a name, III. ii. 6. 2.

工
kung

THE 48TH RADICAL, 工.

(1) A workman, VII. i. 41. 2. 百工, the various workmen, III. i. 4. 5, 6. 工 = a charioteer, III. ii. 1. 4. 工師, the master of the workmen, I. ii. 9. 1. (2) In opposition to 朝, = officers, IV. i. 1. 8. (3) 共工, the title of an ancient high officer, V. i. 8. 3.

左
tso

The left. 左右, to—on—the left and right, I. ii. 6. 3: II. ii. 10. 7: IV. ii. 14. 1. 左 = attendants, I. ii. 7. 4, 5. ? disciples, IV. ii. 21. 1.

巧
ch'iao

Skill; skilful; to be skilful, IV. i. 1. 1: V. ii. 1. 7: VII. i. 7. 2; ii. 5.

巨
chü

Large, great, I. ii. 9. 1: III. i. 4. 18: IV. i. 6. 巨擘, the thumb, III. ii. 10. 2.

巫
wü

A witch,—one who prays and makes incantations on behalf of others, II. i. 7. 1.

差
ts'ze

An order; a difference, III. i. 5. 3: V. ii. 2. 8.

己
chi

THE 49TH RADICAL, 己.

Self. Myself. Himself, yourself,—and the plurals. *Passim.* 自己, the same, II. i. 4. 5. Observe III. ii. 10. 5: VI. ii. 8. 2: VII. i. 9. 5.

己
i

(1) To stop, end, I. ii. 5. 1: III. ii. 8. 1, 2, 3, *et al.* 無己, if I may not stop, I. ii. 18. 2. Its most common use is at the end of sentences in the phrase 而已矣, and there stop, = and nothing more. *Passim.* So 而已, alone, VI. ii. 2. 2. Also without the 而, IV. ii. 30. 5. 不得已, not to be able to stop, what is the result of necessity, is also frequent, I. ii. 7. 3; 14. 2, *et al.* 已, alone, at the end of clauses and sentences, gives strong emphasis to the previous assertion, I. i. 7. 16, 20: II. i. 9. 1, 2, *et saepe.* (2) 已 = to decline, VI. i. 10. 8; to avoid, IV. i. 9. 4; to dismiss, I. ii. 6. 2. (3) Indicates the past tense. Must be translated sometimes by *was*, *were*, I. ii. 16. 1: IV. ii. 10. 1: VI. ii. 18. 8.

巷
hsiang

A lane, IV. ii. 29. 2.

市
shih

THE 50TH RADICAL, 巾.

A market-place, markets, I. i. 7. 18; ii. 5. 3; 11. 2; 15. 1, *et al.* 市井之臣, V. ii. 7. 1. In II. ii. 10. 7, 爲市者 is probably—'those who established markets,' rather than 'market-dealers.' Observe II. i. 5. 2.

布
pü

Cloth,—of flax, III. i. 4. 17; ii. 4. 3: VII. ii. 27: ? II. i. 5. 5.

希
hsi

Always in the phrase 幾希, 'little,' few, IV. ii. 19. 1; 88. 2: VI. i. 8. 2: VII. i. 16.

帛
pái

Cloth,—of silk, I. i. 3. 4; 7. 24: III. i. 4. 17: VII. i. 22. 2, 3. 幣帛, VI. ii. 10. 4; see 幣.

帝
ti

(1) A ruler, or sovereign, the ruler;—used of Yao and Shun, II. i. 8. 9: V. i. 1. 3, 4; 2. 2; ii. 8. 5. (2) 上帝, God, the most High God, I. ii. 8. 7: IV. i. 7. 5; ii. 25. 2.

帥
shuài

A leader, II. i. 2. 9.

帥
shu

Formerly in the entering tone. To lead, V. i. 4. 1.

師
shih

(1) A military host, I. ii. 4. 6; 10. 4; 11. 3: VI. ii. 4. 5, 6. 大師, the royal armies, VI. ii. 7. 2. (2) A teacher, master, III. i. 1. 4; 3. 11; 4. 12, 14, *et al.* So, 先師, IV. i. 7. 3. (3) To make one's master, to follow, IV. i. 7. 4. (4) 場師, a plantation-keeper, VI. i. 14. 3. 工師, the master of the workmen, I. ii. 9. 1. 太師, the Grand music-master, I. ii. 4. 10. So, 師 alone, IV. i. 1. 1: VI. i. 7. 6. 士師, the chief criminal judge, I. ii. 6. 2: II. ii. 5. 1. 右師, title of a high officer, IV. ii. 27. 1, 2. ? II. ii. 14. 3.

席
hsi

A mat, mats, III. i. 4. 1.

帶
tái

A girdle, a sash, VII. ii. 82. 1.

常
ch'ang

Regular, V. ii. 6. 2, 4. Constant, unchanging, IV. i. 7. 5. 常 = an average, III. i. 3. 7. 常常, constantly, V. i. 8. 3.

幣
pi

幣帛, pieces of silk given as gifts or presents, VI. ii. 10. 4. So, 幣 alone, V. i. 7. 3: VI. ii. 5. 1: VII. i. 37. 2.

幡
fan

I. q. 翻 幡然, changing-like, suddenly, V. i. 7. 4.

THE 51st RADICAL, 干.

干
kan

- (1) A shield, I. ii. 5. 4; V. i. 2. 3. (2) To seek for, II. ii. 12. 1; VII. ii. 33. 2. (3) In names. 比干, the uncle of the tyrant Cháu, II. i. 1. 8; VI. i. 6. 3. 一段干木, III. ii. 7. 2.

平
p'ing

- (1) To be brought to a state of perfect order. Spoken of the physical condition of the country, III. i. 4. 7; of its government, III. ii. 9. 1; IV. ii. 29. 1; VII. ii. 32. 2. 平治, II. ii. 13. 5; IV. i. 1. 1. 平政, to make government even, to dispense equal justice, IV. ii. 2. 4. Compare III. i. 2. 13. (2) Even, level, IV. i. 1. 5; III. ii. 9. 4. 平旦, the day-break, the time *evenly* between night and day, VI. i. 8. 2. (3) An honorary epithet, V. ii. 3. 5.—I. ii. 16. 1. (4) 平陸, the name of a place, II. ii. 4. 1; VI. ii. 5. 1, 2, 6.

A year, years. *Saepe*.年
nien
幸
hsing

- Fortunate, lucky; fortunately, III. i. 2. 1; IV. i. 1. 8. Observe the idiom of 幸 followed by 而, II. ii. 2. 1; IV. ii. 20. 5.

THE 52ND RADICAL, 幼.

幼
yü
幽
yü

- Young, to treat as the young; the young, I. i. 7. 12; ii. 5. 3; 9. 1; III. i. 4. 8; ii. 6. 2; VI. ii. 7. 3.

- (1) Dark, III. i. 4. 15. (2) An honorary or rather dishonouring epithet of a sovereign, IV. i. 2. 4; VI. i. 6. 2. (3) 幽州, the name of a place, V. i. 3. 2.

幾
chí

- The 1st tone. (1) To hope, VII. i. 41. 1. (2) In the phrase 幾希, little, few, IV. ii. 19. 1; 33. 2; VI. i. 8. 2; VII. i. 16. (3) In the phrase 庶幾, near to, or expressive of a wish, I. ii. 1. 1, 3; 7: II. ii. 12, 4, 5.

幾
chí

- Several, I. ii. 12. 2; II. ii. 4. 2. ? how many, IV. i. 24. 2.

THE 53RD RADICAL, 广.

序
hsü
底
tí
庖
p'áo

- (1) A kind of school, I. ii. 3. 4; 7. 24; III. i. 3. 10. (2) A due order, III. i. 4. 8.

- (1) I. q. 砥, a whetstone, V. ii. 7. 8. (2) 底—to come to, IV. i. 28. 2.

- A kitchen; shambles, I. i. 4. 4; 7. 8; III. ii. 9. 9. 庖, the master of the kitchen, ? purveyor, V. ii. 6. 6.

- A treasury. 府庫, I. ii. 12. 2; III. i. 4. 3; VI. ii. 9. 1.

- A kind of school, I. i. 3. 4; 7. 24; III. i. 3. 10.

府
fú
庠
hsiang庭
t'ing

- The court below and before the hall or principal apartment of a house, IV. ii. 33. 1.

度
tú

- (1) A measure for determining the length, I. i. 7. 13. (2) A model, rules, I. ii. 4. 5; II. ii. 7. 2; IV. i. 1. 8.

度
to
庫
fú庫
pi
廩
shü廩
shü庶
shü庶
shü庶
shü康
k'ang康
k'ang庾
yü庾
yü庸
yung庸
yung廉
lien廉
lien廋
säu廋
säu廋
säu廋
säu廋
säu廋
säu廋
säu廋
säu廋
säu廋
säu廋
säu

- To measure, I. i. 7. 9, 13.

- An arsenal, 府庫, see 府.

- 有廩, the name of a State, V. i. 3. 2, 3.

- (1) Numerous, 庶物, the multitude of things, IV. ii. 19. 2. 庶民, the masses of the common people, I. i. 2. 3; IV. ii. 19. 1; VII. ii. 37. 13. 庶人, the common people, I. i. 1. 4; II. ii. 7. 2, et al., *saepe*. (2) In the phrase 庶幾, see 幾.

- 康誥, the name of a Book in the Shü-ching, V. ii. 4. 4.

- 庾公 appears to be a surname, IV. ii. 24. 2.

- To pilfer and hide, VII. ii. 30. 3. Not well made; see the dictionary. I. q. 廋 below, and in Analects, II. 10. 4, 5.

- (1) Ordinary, VI. i. 5. 4. (2) Merit; to think of one's merit, VII. i. 13. 3. (3) 附庸, a name of certain small principalities, V. ii. 2. 4.

- Pure, disinterested; purity, moderation, III. ii. 10. 1, 2; IV. ii. 23; V. ii. 1. 1; VII. ii. 15; 37. 11. (2) 飛廉, a supporter of the tyrant Cháu, III. ii. 9. 6.

- To hide, be concealed, IV. i. 15. 2.

- A stable, I. i. 4. 4; III. ii. 9. 9. But this is a vulgar form of the character in the first text.

- A kitchen, I. i. 7. 8.

- (1) A house, a dwelling-place, III. i. 4. 1. (2) A stance for a shop or booth, II. i. 5. 5. To levy a ground-rent on such stance, II. i. 5. 2.

- A shrine or temple. Always in the phrase 宗廟; see 宗.

- To put aside, disregard; to make void, I. i. 7. 4; IV. ii. 24. 2; V. i. 2. 1; 6. 4; VII. i. 26. 4; 41. 2. To decay;—spoken of States, IV. i. 3. 2.

- Wide, III. ii. 2. 3; VII. i. 21. 1; 36. 2. 廣譽, wide-reaching praise, VI. i. 17. 3.

廩
lǐn

A granary. Always in connexion with 倉, I. ii. 12. 2; III. i. 4. 3; V. i. 1. 3; 2. 3; ii. 6. 6. 廩人, the store-keeper, V. ii. 6. 5.

廬
lú

(1) The shed tenanted by a prince mourning for his father, III. i. 2. 5. (2) 屋廬, see 屋.

THE 54TH RADICAL, 廷.

廷
tíng

A courtyard. In the phrase 朝廷, the court, II. ii. 2. 6; IV. ii. 27. 3.

THE 55TH RADICAL, 弁.

弁
piàn
弈
yì

小弁, the name of an ode in the Shih-ching, VI. ii. 3. 1, 2, 4.

Chess-playing, IV. ii. 30. 2; VI. i. 9. 3. 弈秋, a name or nickname, VI. i. 9. 3.

THE 56TH RADICAL, 弋.

弋
shì

To make a model, to imitate, II. ii. 40. 3.

弑
shì

To murder; to be murdered. — Spoken with reference to killing a sovereign, I. i. 1. 4; ii. 8. 2; III. ii. 9. 7; IV. i. 2. 4.

THE 57TH RADICAL, 弓.

弓
gōng

A bow, I. ii. 5. 4; IV. ii. 24. 2; VI. i. 9. 3; ii. 3. 2. 弓人, a bow-maker, II. i. 7. 3.

弟
dì

(1) A younger brother, II. ii. 9. 3; III. i. 4. 2, et al., saepe. Found often along with

兄. But sometimes 兄弟 = relatives, V. ii. 3. 1; and in V. i. 8. 2, it = sisters.

子之兄弟, you and your brother, III. i. 4. 12. 子弟, sons and younger

brothers = youths. Saepe. In II. i. 5. 6, it seems to = children; and in VII. ii. 1. 2, a

son. (2) Used for 悌, fraternal duty, VII. i. 39. 2. (3) 弟子, disciples, II. i. 1. 7; II. ii. 10. 3; 11. 3 (= I, your disciple); IV. i. 7. 3.

弔
tiào

(1) To condole with, — on occasions of death and mourning, II. ii. 2. 2; 6. 1; III. i. 2. 5; ii. 3. 1, 2, 3; IV. ii. 27. 1. (2) To console, I. ii. 11. 2; III. ii. 5. 4.

引
yǐn

To draw; to lead on; to lead away, VI. i. 15. 2; ii. 8. 9; VII. i. 41. 3. 引 = to

take, III. ii. 6. 1. 引領, to stretch out the neck, I. i. 6. 6.

Not. *Passim*.

弗
fú

A bow, — the name of that belonging to Shun, V. i. 2. 3.

弱
ruò

Weak, the weak, I. i. 7. 17; ii. 12. 2; III. ii. 5. 2; IV. i. 7. 1.

徂
cú

張
chāng

(1) To draw a bow. 張 = to display, to be displayed, I. ii. 5. 4; III. ii. 5. 6.

(2) 子張, one of Confucius's disciples, II. i. 2. 20; III. i. 4. 13. 琴張, also

one of Confucius's disciples, VII. ii. 37. 4. (3) A surname, 張儀, III. ii. 2. 1.

強
ch'iang

Strong, vigorous, I. i. 5. 1; IV. i. 7. 1; VI. ii. 13. 2.

強
ch'iang

The 3rd tone. To make one's self strong to, IV. i. 3. 4; 14. 2; VI. ii. 9. 2.

疆
ch'iang

Strong; strength, I. i. 7. 17; ii. 11. 3.

彊
chiang

To act vigorously at, I. ii. 14. 3; VII. i. 4. 3. To force, III. i. 4. 13. 彊 = by dint of pressing, III. ii. 1. 4.

彌
mí

A surname, V. i. 8. 2.

彀
kǎu

To draw a bow to the full, VI. i. 20. 1; VII. i. 41. 2.

THE 58TH RADICAL, 豕.

彘
chì

A sow, swine, I. i. 3. 4, 5; 7. 24; VII. i. 22. 2.

THE 59TH RADICAL, 彡.

形
hsing

(1) The bodily organs, VII. i. 38 (N.B.) (2) To manifest, be manifested, VI. i. 6. 5. Appearance, representation, I. i. 7. 11.

彫
tiào

To cut, carve, 彫琢, I. ii. 9. 2.

彰
chāng

To display, give distinction to, VI. ii. 7. 3.

彭
p'ang

A surname, III. ii. 4. 1.

THE 60TH RADICAL, 役.

役
yì

To serve, perform service, IV. i. 7. 1; V. ii. 7. 2. 力役, personal service, VII.

ii. 27. A servant, II. ii. 7. 3. 役志, to make the will to serve, VI. ii. 5. 4.

往
wǎng

(1) To go to. *Passim*. 無所往 而不 . . . , in all places and circum-

stances . . . , VII. ii. 31. 3; 37. 10. (2) 往者, the past, VII. ii. 30. 2.

征
chēng

(1) To exact duties; exactions, I. ii. 5. 3; II. i. 5. 2, 3; ii. 10. 7; III. ii. 8. 1; VII.

ii. 27. 1. (2) To take, 征利, I. i. 1. 4.

(3) To punish, to execute royal justice, I. i. 5. 5; ii. 11. 2, 3; III. ii. 5. 3, 4, 5; VII. ii. 2. 2; 4. 3.

徂
cú

(1) To go to; to march, I. ii. 3. 6, but the meaning is doubtful. (2) Seems to be used for 徂, and 徂落, = to de- cease, V. i. 4. 1.

待
tái

(1) To wait, to wait for. May sometimes be translated by *until*, II. i. 1. 9; 8. 1; ii. 4. 1, *et al.*, *saepe*. (2) To treat, behave to, entertain, IV. ii. 28. 4; 81. 1: V. ii. 4. 4. In I. ii. 11. 1, the two meanings seem to come together.

很
hàn

To be refractory and quarrelsome, IV. ii. 80. 2. Is often written 狠.

律
lǜ

Pitch-tubes, for determining the upper musical accords, 六律 IV. i. 1. 1, 5.

後
hòu

That which is after. (1) As a noun. Posterity, I. i. 4. 6; IV. i. 26. 2. An after period, II. i. 2. 27. Futurity: here 後之 may be considered = an adjective, future, III. ii. 4. 3. (2) As an adjective. Future, coming after, I. ii. 14. 3; 16. 1, *et al.*, *saepe*. (3) As a verb. To make an after consideration, I. i. 1. 4; ii. 11. 2: VII. ii. 4. 3, *et al.* To follow, keep behind, VI. ii. 2. 4. To follow after, succeed to (neuter), IV. ii. 1. 3. (4) As an adverb. Afterwards. *Passim*. Especially when preceded by 然 or 而, 其 後 meaning afterwards, occurs once. (5) As a conjunction and preposition, after words and clauses, generally preceded by 之 = after, VI. ii. 7. 3, *et al.*

彼
pǐ

That, those. *Saepe*. It may be sometimes rendered conveniently by the third personal pronoun.

徐
xú

(1) Slowly, VI. ii. 2. 4. 徐徐, gently, VI. i. 39. 2. (2) A surname, III. i. 5. 1, 3, 5; IV. ii. 18. 1.

徑
chíng

A footpath, VII. ii. 21.

徒
tú

(1) Foot (adjective), IV. ii. 2. 3. (2) Merely, only, II. i. 2. 16; ii. 9. 4; 13. 5: IV. i. 1. 3; 25: VI. ii. 8. 8. (3) A disciple, disciples, I. i. 7. 2: III. i. 4. 1, 2; ii. 9. 14: IV. ii. 22. 2: VII. i. 25. 1, 2.

得
dé

(1) To get, to be got; both with and without an objective following. *Passim*. When there is no objective, the sense of the 得 must often be supplied from what precedes. 得乎 and 得於, to gain, to get the regard of, I. ii. 4. 2: IV. i. 28. 1: VII. ii. 14. 2. 必得, must get the proper men, VI. ii. 7. 3. 得我, VI. i. 10. 7. 8. 不得已, see 已. (2) The auxiliary *can, could*, 而 comes frequently between 得 and the verb.

徙
xǐ

To remove, III. i. 3. 18: IV. ii. 4. 1.

從
ts'ung

To follow—both physically, and = to act according to, I. i. 7. 21; ii. 9. 1, 2: IV. ii. 30. 2, *et al.*, *saepe*. 從於, to

follow, be in the train of, IV. i. 24. 1; 25.

1. 從 followed by 而 means to follow up, = thereupon, thereafter, I. i. 7. 20: II. ii. 10. 2, *et al.*, but each character has its proper meaning. 從 = from, VI. i. 4. 2.

從
tsung

The 4th tone. 從者, followers in immediate attendance, III. ii. 4. 1: IV. ii. 31. 1: VII. ii. 30. 2.

御
yü

御者, a charioteer, III. ii. 1. 5.

御
yü

I. i. 7. 12. The meaning is doubtful.

徧
piên

All round, the whole of, IV. ii. 83. 1: VII. i. 46. 1.

復
fú

(1) To report, I. i. 7. 10. (2) To repay, 復讐, to avenge, III. ii. 5. 3.

復
fau

The 4th tone. Again, II. i. 1. 1; 2. 17; ii. 11. 3: III. i. 1. 3; 2. 4; ii. 9. 10: IV. i. 19. 3: V. i. 6. 5: VII. ii. 23. 1. As a verb, to repeat, to try again, III. ii. 1. 4: VII. ii. 1. 2.

微
wei

(1) Small, slight; in small degree, II. i. 2. 20: III. ii. 9. 7: IV. ii. 31. 3: VI. ii. 6. 6. 微服, the dress of a common man, V. i. 8. 3. The sentence to which this belongs has been omitted in the translation.—微服而過宋, 'He assumed, however, a private dress, and passed by Sung.' (2) The name of a State, II. i. 1. 8: VI. i. 6. 3.

俟
hài

To wait for, I. ii. 11. 2: III. ii. 5. 4.

徵
chāng

To be evidenced, VI. ii. 15. 3.

徵
chih

徵招, the name of a piece of music, I. ii. 4. 9.

徵
ch'eh

(1) To put away, II. i. 4. 3. (2) To remove,—as the materials of a meal, IV. i. 19. 3. (3) The share-system on which the Chât dynasty divided the lands, III. 1. 3. 6.

德
tè

Virtue, virtuous. *Passim*. Used for conduct in a bad sense, IV. i. 4. 1. 振德之, to stimulate and do them good, III. i. 4. 8.

心
hsin

THE 61ST RADICAL, 心.

(1) The heart; the mind:—denotes the mental constitution generally. *Saepe*. See note on II. i. 2. (2) In a name, 孔距心, II. ii. 4. 2, 3, 4.

必
pì

Must, used as an auxiliary, and to assert also what is necessary. Often = what will certainly, would certainly; to be sure to. *Passim*. 必也 only occurs once, VII. ii. 37. 2.

忍 (1) To bear, to endure, V. ii. 1. 1, 3, *et al.*
忍人之心, a heart that cannot bear the sufferings of others. So **忍人之政**, II. i. 6. 1, 2, 3; IV. ii. 1. 5. (2) To harden, to make enduring, VI. ii. 15. 2.

忖 To reflect, consider. **忖度**, to measure by reflection, I. i. 7. 9.

志 (1) The will; aim, purpose. *Passim.* In II. i. 2. 9, 10, it appears to be used synonymously with **心**. In V. i. 4. 2, it = the aim or scope of a writer. **心志**, VI. ii. 15. 2. **志於**, the will bent on or directed to, is common. We have the phrases—**得志**, III. ii. 2. 3, *et al.*; **立志**, VII. ii. 15, *et al.*; **尚志**, VII. i. 33. 2, 3; **役志**, VI. ii. 5. 4; **致志**, VI. i. 9. 3; **志士**, a determined scholar, III. ii. 1. 2; V. ii. 7. 5. (2) A Record, a History, III. i. 2. 3; ii. 1. 1.

忘 To forget; to be forgetful of, I. ii. 4. 7; II. i. 2. 16; III. i. 2. 1; ii. 1. 2; IV. i. 1. 4; ii. 20. 4; V. i. 1. 2; ii. 8. 2; 7. 5; VI. ii. 7. 3; VII. i. 8. 1; 35. 6; ii. 37. 1.

忠 True-hearted; true-heartedness, sincerity, I. i. 5. 3; III. i. 4. 10; IV. ii. 28. 5, 6; 31. 1; VI. i. 16. 1; VII. i. 32; ii. 37. 11.

快 To be cheerful, to find pleasure, I. i. 7. 14, 15.

忸怩, to be and look ashamed, V. i. 2. 3.

忤 To blush, VII. i. 20. 3.

怒 To be angry; anger, I. ii. 8. 6, 7, 8; 9. 1; II. ii. 12. 6; III. ii. 2. 1; IV. i. 18. 2; V. i. 3. 2.

思 (1) To think; to think of, I. ii. 5. 4; II. i. 2. 4; 3. 2; 9. 1; III. i. 5. 2; IV. i. 12. 2, *et al.*, *saepe*. Thinking, thoughts, IV. i. 1. 5; V. i. 2. 3. (2) **子思**, the designation of Confucius's grandson, II. ii. 11. 3, 4; IV. ii. 31. 2, 3; V. ii. 8. 3; 6. 4, 5; 7. 4; VI. ii. 6. 3.

怠敖, indolent and indifferent, II. i. 4. 4.

怠 Urgent, earnest, III. ii. 8. 2, 6; IV. ii. 29. 4; VII. i. 46. 1 (N.B.)

性 The nature,—generally used of that of man, III. i. 1. 2, and especially in the 6th Book, Part I. Applied generally, or away from man, IV. ii. 26. 1; VI. i. 2. 3; 8. 1. To be natural; to possess, to enjoy by nature, VII. i. 21. 2, 3, 4; 30. 1; ii. 24. 1, 2; 33. 1.

怨 To murmur, I. ii. 11. 2; VI. ii. 8. 1, 2, 3, 4, *et al.*, *saepe*. **自怨**, to murmur

against himself, to become contrite, V. i. 6. 5. **怨天**, II. ii. 13. 1; compare II. i. 7. 5. **怨** = to be dissatisfied, V. i. 1. 1; compare I. ii. 5. 5. Resentment, I. i. 7. 14; V. i. 3. 2.

忸怩 see **忸怩**.

怵怵 to be alarmed, II. i. 6. 3.

恆 Constant, fixed; constantly, generally, I. i. 7. 20; III. i. 3. 3; IV. i. 5. 1; ii. 28. 3; VI. ii. 15. 3, 4; VII. i. 18.

恐 To fear, be afraid; sometimes = our *lest*, I. i. 7. 22; ii. 8. 8; 14. 1; II. i. 7. 1; III. i. 2. 4; IV. i. 16. 1; VII. ii. 1. 2; 87. 12.

忭 The 3rd tone. To feel pleased, II. ii. 7. 4.

恕 The principle of reciprocity, making our own feelings the rule for our conduct to others, VII. i. 4. 3.

恕 The appearance of being without sorrow, V. i. 1. 2.

恣 License. **放恣**, III. ii. 9. 9.

恥 The sense of shame; to feel ashamed of; shameful, I. i. 5. 1; ii. 8. 7; II. i. 7. 3, 4; IV. i. 7. 3, 4; ii. 18. 3; V. ii. 5. 5; VI. ii. 14. 4; VII. i. 6; 7. 1, 2, 3.

恩 Kindness, I. i. 7. 10, 12; II. ii. 2. 4; IV. ii. 30. 4.

恭 To respect, honour, IV. i. 1. 13; 16; V. ii. 4. 1; 6. 3. **恭敬**, VI. i. 6. 7; VII. i. 37. 2, 3. **恭** = gravely complaisant,

III. i. 8. 4. **不恭**, wanting in self-respect, II. i. 9. 3.

息 (1) To stop (active and neuter), III. ii. 9. 9, 13. To rest from toil, I. ii. 4. 6.

安息, to rest in quiet, III. ii. 9. 5. (2) To grow, applied to trees and to the mind, VI. i. 8. 1, 2. (3) A name, V. i. 1. 2; ii. 8. 3.

悄 **悄悄**, to be disquieted and grieved VII. ii. 19. 3.

悌 Brotherly duty; to be obedient as a younger brother, I. i. 3. 4; 5. 3; 7. 24; III. ii. 4. 3.

悅 (1) To be pleased; to be pleased with, I. ii. 10. 3; 11. 2; II. i. 1. 3, 13; 3. 2; 5. 1, 2, 3, 4, 5, *et al.*, *saepe*. Is sometimes followed by **於**, V. i. 8. 3; VI. ii. 4. 5, 6.

(2) To please, give pleasure to, IV. i. 12. 1; ii. 2. 5; VI. i. 7. 8.—Observe **爲容悅**, VII. i. 19. 1; **以爲悅**, II. ii. 7. 3; VII. i. 19. 2; and **以我爲悅**, VI. i. 4. 4.

悔
huì
患
huan

To repent of, V. i. 6. 5.

Calamities; what causes sorrow and grief, IV. i. 23; ii. 9. 1; 28. 7; VI. ii. 2. 3; 15. 4, 5; VII. i. 18. 2. What will endanger life, VI. i. 10. 2, 3, 4. To be grieved, I. ii. 15. 1; II. ii. 9. 2.

悴
suì

憔悴, famished, to be distressed, II. i. 1. 11.

悻
hāng

悻悻然, angry-like, II. ii. 12. 6.

情
ch'ing

(1) The feelings proper to humanity, VI. i. 6. 5; 8. 2. (2) 情 = the truth, or reality, IV. ii. 18. 3. (3) 情 = the quality or proper nature, III. i. 4. 18.

惑
huo

To be deluded, perplexed, II. i. 1. 7; VI. i. 15. 3. To be in error, IV. ii. 29. 7.

惕
t'ì

怵惕, see 怵.

惟
wei

A particle, both initial and medial. *Passin.* It almost always means only. Observe its use in quotations from the older classics.

惠
huì

(1) To be kind; kindness, III. i. 4. 10; IV. ii. 2. 2; 23. (2) An honorary epithet, 梁惠王, I. i. 1. 1; 2. 1, *et al.* — 柳下惠, II. i. 9. 2, 3; *et al.* — 費惠公, V. ii. 3. 3.

惡
o

Wicked, bad; wickedness, II. i. 2. 4; 9. 1; IV. i. 1. 7; 15. 1; 18. 2; ii. 25. 2; V. ii. 1. 1; VI. ii. 7. 4.

惡
wù

To dislike, detest, hate, I. i. 4. 5; II. i. 4. 1, 2; 9. 1, *et al.*, *saepe*. 羞惡之心, II. i. 6. 4, 5; VI. i. 6. 7.

惡
wù

The 1st tone. (1) How, I. i. 7. 7; ii. 3. 5, *et al.*, *saepe*. It is sometimes followed by 乎, adding an exclamatory force to it, I. i. 6. 2; II. i. 2. 11; V. ii. 5. 3; VI. ii. 12. 1. 惡在, where, how does it consist with, I. i. 4. 5; III. i. 3. 7; VI. i. 5. 4; VII. i. 33. 3. 惡在 is both initial and final. (2) An exclamation, Oh! II. i. 2. 19; ii. 2. 4; 9. 2.

情
to

To be lazy, IV. ii. 30. 2.

惴
chú

To have mental anxiety, to be afraid, II. i. 2. 7.

惻
ts'è

To commiserate, 惻隱之心, II. i. 6. 3, 4, 5; VI. i. 6. 7.

惛
huan

Unintelligent, stupid, I. i. 7. 19.

愆
ch'ien

Transgression, error, IV. i. 1. 4.

愈
yü

(1) To be better, — spoken of disease, II. ii. 2. 2, 3; III. i. 5. 1. (2) To surpass, IV. ii. 24. 1. Followed by 於, VI. ii. 11. 1; VII. i. 89. 1, 4. (3) To increase, VI. ii. 3. 4.

意
i

To think, IV. i. 25. 1. One's own ideas, V. i. 4. 2.

愛
ai

To love; to care for, I. ii. 5. 5; III. i. 5. 3; ii. 9. 9; IV. i. 4. 1; ii. 28. 2, 3; V. i. 1. 2; 2. 4; 3. 2; VI. i. 4. 4; 13; 14. 1; VII. i. 14. 3; 15. 2; 26. 2; 37. 1; 45; 46. 1; ii. 1. 1, 2. 愛 = to grudge, I. i. 7. 5, 6, 7.

慍
wan

To be hated, VII. ii. 19. 3.

愧
k'wei

To be ashamed, VII. i. 20. 3.

愬
sü

To complain, announce their wrongs, I. i. 7. 18.

愼
shün

(1) To be careful, to be cautious, I. ii. 7. 3; II. i. 7. 1. (2) A surname, VI. ii. 8. 1, 4.

慈
tsze

To be kind to; affectionate, IV. i. 2. 4; VI. ii. 7. 3.

嫌
ch'ien

(1) To be dissatisfied, II. ii. 2. 4. (2) To be satisfied (also read *ch'ieh*), II. i. 2. 15.

慕
mü

To desire, to affect, IV. i. 6. 1. To desire with affectionate longing, V. i. 1. 1, 5; VI. ii. 3. 5.

慙
ts'an

To feel ashamed, II. ii. 9. 1.

慝
nì

Wickedness; hidden wickedness, I. ii. 4. 6; VII. ii. 37. 13.

慢
man

To despise; to neglect, I. ii. 12. 2; II. ii. 2. 6; III. i. 3. 13.

慧
hui

Intelligence, discernment, II. i. 1. 9; VII. i. 18. 1.

慮
lü

To think anxiously; to be anxious about, II. i. 2. 5; ii. 11. 4; VII. i. 15. 1; 18. 2. Anxious thoughts, VI. ii. 15. 3.

慶
ch'ing

知慮, VI. ii. 18. 2.

慶
yü

Congratulation; to be rewarded, VI. ii. 7. 2.

憂
yü

To be sorrowful; to grieve for; sorrow, cause of distress, I. ii. 4. 6; III. i. 4. 7, 8, 9; IV. i. 9. 5; ii. 28. 7; 29. 2; V. i. 1. 4; ii. 3; VI. ii. 15. 5; VII. i. 27. 2; ii. 19. 3.

憎
tsang

采薪之憂 = 'a little sickness,' II. ii. 2. 3. Observe 憂民之憂, I. ii. 4. 3.

懽
ch'iao

To hate. But the text is doubtful, VII. ii. 19. 2.

懽
tan

懽懽, see 懽.

To dread, to shrink from, III. i. 4. 5.

憫
min

To sorrow, IV. i. 9. 2: V. ii. 1. 3.

憮
wú

憮然, the appearance of being surprised, thoughtful-like, III. i. 5. 5.

憾
han

To feel indignant, vexed, I. i. 3. 3: VII. ii. 37. 8.

應
ying

A name, VII. i. 35. 1.

應
ying

The 4th tone. To answer, II. ii. 8. 2; 11. 2: VI. ii. 1. 8.

對
tuì

To incur the resentment of, V. i. 2. 1.

懲
ch'ang

To repress; to punish, III. i. 4. 16; ii. 9. 12.

懿
yì

Admirable, VI. i. 6. 8.

懦
zú

Weak, timid, V. ii. 1. 1: VII. ii. 15.

懷
huai

To cherish in the thoughts, VI. ii. 4. 5, 6.

懸
hsuan

To be suspended. 倒懸, hung up by the heels, II. i. 1. 13.

懼
chü

To fear, be alarmed, II. i. 2. 5: III. ii. 2. 1; 9. 8, 10, 11.

THE 62ND RADICAL, 戈.

A spear, I. ii. 5. 4.

戎
ko

The wild tribes of the West, III. i. 4. 16; ii. 9. 12.

成
zung

(1) To perfect, con. I. i. 2. 3: IV. i. 1. 1: V. i. 9. 3: VI. ii. 5. 5: VII. i. 40. 3. Observe 成功, I. ii. 14. 3; and 成章, VII. i. 24. 3. To be perfect, III. ii. 3. 3: VII. ii. 14. 4. To become completed, IV. ii. 2. 3: VII. ii. 21. (2) Spoken with reference to music. Confucius is called 集大成, a complete concert, V. ii. 1. 6. (3) A surname, III. i. 1. 4. In a double surname, VII. ii. 29. (4) 武成, the name of a book in the Shü-ching, VII. ii. 3. 2.

我
300(1) I, we, me, us; my, our. *Passim.* Observe 爲我 in III. ii. 9. 9: VII. i. 26. 1; and 於我 and 得我 in VI. i. 4. 4; 10. 7. (2) 宰我, one of Confucius's disciples, II. i. 2. 18, 25, 26.戒
chieh

(1) To caution; a caution, III. i. 2. 5; ii. 2. 2. 戒之, beware, I. ii. 12. 2. Cautious, using precautions, II. ii. 3. 4. (2) 齊戒 = to fast, IV. ii. 25. 2. According to the dictionary, this meaning may be reduced to the preceding. (3) To issue a proclamation, I. ii. 4. 9.

戕

ch'iang

To do violence to, VI. i. 1. 2. This character has several other pronunciations.

或

huo

(1) Some (both singular and plural), I. i. 8. 2; ii. 10. 2; 15. 2; 16. 2, *et al.*, *scepe*.

(2) Perhaps, II. ii. 2. 6. 或者, II. ii.

2. 2. This meaning and the other are connected, and the dictionary gives them together, saying that 或 is a word of uncertainty. Observe I. ii. 16. 3: II. i. 4. 3; ii. 6. 2: III. i. 4. 12, 17, 18: V. i. 7. 7: VI. i. 6. 7. (3) Used for 惑, VI. i. 9. 1.

戚

ch'i

(1) A kind of axe, I. ii. 5. 5. (2) Relatives by affinity, I. ii. 7. 3: II. ii. 1. 4, 5: V. ii. 9. 1: VII. i. 34. 1. Used as a verb,

戚之, to consider him as a relative, VI. ii. 8. 2. (3) Sorrow, grief, III. i. 2. 5.

戚戚, the appearance of being sorrowful, I. i. 7. 9.

戟

chi

A kind of spear, II. ii. 4. 1.

戢

chi

To collect, I. ii. 5. 4.

戮

lü

(1) To put to death, to slaughter, III. ii. 9. 6: IV. ii. 4. (2) Disgrace, IV. ii. 30. 2.

戰

chan

(1) To fight, to conduct battles; fightings, wars, I. i. 3. 2; 7. 17: II. ii. 1. 5: IV. i. 14. 2, 3: VI. ii. 8. 3; 9. 2: VII. ii. 2. 1; 4. 1, 6. 戰之, making them fight, leading them to battle, VII. ii. 1. 2. (2) A name, III. i. 3. 13.

戴

tai

(1) To carry on the head, I. i. 3. 4; 7. 24. (2) A surname, III. ii. 6. 1.—III. ii. 8. 1. (3) A name, III. ii. 10. 5.

THE 63RD RADICAL, 戶.

戶

hu

A door,—properly an inner door, II. i. 4. 3: IV. ii. 29. 7. 門戶, VI. ii. 14. 4: VII. i. 23. 3.

厖

i

To be distressed, reduced to straits, VII. ii. 18.

所

so

(1) A place, III. ii. 6. 2: V. i. 2. 4. (2) The compound relative what, = that which, those which. *Passim.* Sometimes it is simply the relative, the antecedent, if we may so call it, being expressed, as in 所居之室. The idea of place as the antecedent often enters into the phrase where it is used. 無所 and 無所不有所 and 有所不 are to be marked, VII. i. 7. 2; ii. 1. 2; 31. 1, 3; 37. 2, 10, *et al.*, *saepe*. 所以, whereby, the whereby, is very common; and 所, alone, has sometimes the same

force. Observe 在所禮, VII. i. 43. 1
(compare IV. ii. 28. 7); 有所受之,
III. i. 2. 3; VII. i. 35. 4; 所過所
存, VII. i. 13. 3; 所就, 所去, VI.
ii. 14. 1; 兼所愛, VI. i. 14. 1; 未
有所終..., V. ii. 4. 6; 所爲主,
所主, V. i. 8. 4; 惟義所在,
IV. ii. 11. 1; 所教所受教, II.
ii. 2. 9; 所安, II. i. 2. 20; 所之,
I. ii. 16. 1; 惟君所行, I. ii. 4. 9.

戾
lì

In the phrase 狼戾, III. i. 3. 7.

THE 64TH RADICAL, 手.

手
shǒu

The hand, hands, II. i. 1. 6; IV. i. 17.
1, 3; 27. 2 (N.B.); ii. 3. 1.

才
ts'ai

The natural powers; abilities, I. ii. 7. 2:
VI. i. 6. 6, 7; 7. 1; 8. 2; VII. ii. 29. In
the concrete, = men of good talents, IV.
ii. 7: VI. ii. 7. 3; VII. i. 20. 4.

扣
k'au

To rap, knock against, IV. ii. 24. 2.

扶
fū

扶持, to support, sustain, III. i. 3. 18.

承
ch'ang

(1) To receive, I. i. 4. 1. (2) To receive
and carry out, III. ii. 9. 6, 13. 承繼

V. i. 6. 2. A passage here has been omitted
in the text—啟賢, 能敬承繼
禹之道, 益之相禹也,
歷年少, 施澤於民未
久,—‘that Ch’i was a wise and worthy
prince, able reverently to receive and
carry on the principles of Yü, and that
Yih assisted Yü only for a few years, con-
ferring benefits on the people for a short
time.’ (3) To resist, III. ii. 9. 12. This
is the meaning assigned by Chü Hsi.

把
pá

To grasp,—with one hand. 拱把,
VI. i. 13.

抑
yí

(1) An initial particle, = come now, I.
i. 7. 14. (2) Or, I. i. 7. 16. Followed by
亦, II. ii. 4. 3; III. ii. 10. 3. (3) To
repress, III. ii. 9. 11.

折
ch'eh

To break off, I. i. 7. 11.

抽
ch'au

To take out, IV. ii. 24. 2.

拂
fú

To shake off, 拂亂, to confound,
VI. ii. 15. 2. Read pí, i. q. 弼, to assist;
able, VI. ii. 15. 4.

抱
páo

To embrace, encircle, 抱關, to go
round the gates, i. e. to guard them, V. ii.
5. 3; 6. 3.

拒
chü

To resist, to reject, VII. ii. 30. 3.

拔
pá

(1) To pull out, VII. i. 26. 1. (2) To
rise high, II. i. 2. 28. In this meaning
it should probably be read p'o; see the
dictionary.

拘
chü

To detain, VII. ii. 35. 3.

拙
chüeh

Stupid, VII. i. 41. 2.

招
chiao

(1) To call, to summon, III. ii. 1. 2:
V. ii. 7. 5, 6, 7. (2) To tie the legs, VII.
ii. 26. 2.

招
shiao

Used for 詔, the name of Shun's
music. 徵招, 角招, two pieces of
music, I. ii. 4. 9.

拜
pái

To make an obeisance; to pay one's
respects, II. i. 8. 2; I. ii. 7. 3; V. ii. 6.
4, 5.

拯
ch'ang

To deliver, rescue, I. ii. 11. 3.

拱
kung

To grasp with the two hands, VI. i. 13.

持
ch'ih

To hold, to grasp, II. ii. 4. 1. Applied
to the will,—to maintain, II. i. 2. 9, 10.
扶持 see 扶.

指
chih

A finger, VI. i. 12. 1, 2; 14. 4. To point
out, = meaning, scope, VI. ii. 4. 4; VII. ii.
32. 1.

挫
ts'o

To push. A push, II. i. 2. 4.

振
ch'án

(1) To stimulate, III. i. 4. 8. (2) To
bring to a close, to wind up,—in music,
V. ii. 1. 6.

挾
chiá

(1) To take under the arm, I. i. 7. 11.
(2) To presume on, V. ii. 3. 1; VII. i. 43. 2.

括
k'uo

A name, VII. ii. 29. 1.

捆
k'wán

To beat and hammer. 捆屨, to make
sandals, III. i. 4. 1.

捐
chüan

To remove, V. i. 2. 3.

授
sháu

To give,—properly, with the hand, IV.
Generally, to give, II. ii. 10. 3.
p, surrender, III. ii. 5. 2.

掊
p'áu

To collect imposts. 掊克, = exacting,
able ministers, VI. ii. 7. 2.

掌
chang

(1) The palm, I. i. 7. 12; II. i. 1. 8; 6. 2.
熊掌, bears'-paws, VI. i. 10. 1. (2)
To manage, direct, III. i. 4. 7; ii. 1. 4.

排
p'ái

To arrange, = to regulate the course of, III. i. 4. 7.

掘
chüeh

To dig, III. ii. 9. 4: VII. i. 29. 1.

接
chieh

To come into contact; to have intercourse with. (1) To receive, admit to one's presence, V. i. 3. 3. (2) 相接, to have intercourse with, VI. ii. 4. 5, 6. But in I. i. 3. 2, 既接 = being crossed, spoken of weapons. (3) 接浙, to let the water of rice strain off through the sieve, II. i. 4: VII. ii. 17. (4) Used of the manner in which a present is offered, V. ii. 4. 3.

推
t'ui

(1) To push, V. i. 7. 6; ii. 1. 2. (2) To push out, carry out, I. i. 7. 12. To consider, prosecute the study of, II. i. 9. 1. In these two cases, we should read the character ch'ui.

掩
yen

To cover. Applied to the bodies of the dead, III. i. 5. 4; to the nose, IV. ii. 25. 1; to wickedness, IV. i. 15. 1. To cover = to make good, to come up to, VII. ii. 37. 6.

揆
k'uei

To examine, to calculate, IV. i. 1. 8; ii. 1. 4.

提
t'í

To lift with the hand, to carry, 孩提之童, children carried in the arms, VII. i. 15. 2.

揖
yí

To salute, with the hands joined before the breast, = to bow to, III. i. 4. 13: IV. ii. 27. 3.

揚
yang

(1) To display, be displayed, put forth, III. ii. 5. 6. (2) A kind of battle-axe, I. ii. 5. 4.

掩
yen

Used for 掩, to cover up, V. i. 2. 3.

攫
yá

To pull up, II. i. 2. 16.

揣
ch'ui

To feel with the hand, = to adjust, VI. ii. 1. 5.

援
yüan

(1) To draw, —spoken of a bow, VI. i. 9. 3. 援, to press, to hold fast, II. i. 9. 2. (2) To draw out, to rescue, IV. i. 17. 1, 2, 3.

構
k'au

構兵, to be fighting together, VI. ii. 4. 3.

損
sun

To diminish, to be diminished, III. ii. 8. 2: VII. i. 21. 3.

搏
po

(1) To seize, IV. ii. 3. 4: VII. ii. 23. 2. (2) To strike with the hand, VI. i. 2. 3.

揜
láu

To drag, to drag away, VI. ii. 1. 8; 7. 2.

摩
mo

To rub, i. e. to rub smooth, VII. i. 26. 2.

標
piáo

To beckon, to motion to, V. ii. 6. 4.

撓
náo

To bend, 膚撓, to flinch from strokes at the body, II. i. 2. 4.

撫
fú

(1) To tranquillize, = to subdue, I. i. 7. 16. (2) To hold, to grasp, I. ii. 3. 5.

播
po

To sow; to disseminate, III. i. 3. 2: IV. i. 1. 7: VI. i. 7. 2.

撻
t'á

To beat, II. i. 2. 4: III. ii. 6. 1. 撻 = to oppose, I. i. 5. 3.

擇
chái

To choose, I. ii. 14. 2; 15. 2: II. i. 7. 2: III. i. 3. 13: IV. ii. 28. 6. 牛羊何擇, what was there to choose between an ox and a sheep? I. i. 7. 7.

擊
chí

To beat, strike, 擊柝, V. ii. 5. 3; 6. 3.

操
ts'ao

To hold fast, —spoken of the mind, VI. i. 8. 4: VII. i. 18. 2. 操 = principles, III. ii. 10. 2, 6. In this meaning it should be the 4th tone, according to the dictionary.

擘
pí

巨擘, the thumb, III. ii. 10. 2.

擴
k'uo

To stretch out and expand, 擴而充之, II. i. 6. 7.

撻
ying

To encounter, to press near to, VII. ii. 23. 2.

攘
zang

(1) To steal, —upon occasion offered, III. ii. 8. 2. (2) To bare, VII. ii. 23. 2.

攝
shéh

To act for, undertake one's duties, V. i. 4. 1. 攝 = a plurality of offices, VI. ii. 7. 3.

THE 65TH RADICAL, 支.

支
chih

Used for 肢. 四支, the four limbs, IV. ii. 30. 2.

THE 66TH RADICAL, 攴.

攴
sháh

To take back, IV. ii. 3. 3, 4.

攸
yü

(1) I. q. 所 有攸, some, III. ii. 5. 5. (2) Appears to be a mere expletive, I. i. 2. 3. (3) 攸然, the appearance of a fish let go in the water, V. i. 2. 4.

改
kái

To alter, change (active and neuter); to reform, II. ii. 9. 4: IV. i. 2. 4; 14. 1 (改於); ii. 29. 1: V. ii. 4. 5: VI. ii. 15. 3: VII. i. 41. 2. Observe 改之 and 改諸, II. ii. 12. 4, 5. 改曰, 'spoke with an altered mind,' V. i. 7. 4. In II. i. 1. 10, 不改 = does not need more.

攻
kung

(1) To attack, II. i. 5. 6; ii. 1. 2, 5: V. i. 7. 9. 攻 = to expose one's errors, IV. i. 14. 1. (2) To undertake, to proceed to do, I. i. 2. 3.

放
fang

(1) To banish,—spoken of men, animals, and doctrines, I. ii. 8. 1: III. ii. 9. 4, 10, 13; V. i. 3. 1, 2, 3; 6. 5: VII. i. 31. 1, 2. (2) To lose, let stray; stray, lost, VI. i. 8. 2; 11. 2, 3, 4: VII. ii. 26. 2. (3) Dissolute, self-abandoned, I. i. 7. 20: III. i. 3. 3; ii. 5. 2. So 放恣, III. ii. 9. 9. (4) 放飯, to eat immoderately; but other meanings are given to the phrase, VII. i. 46. 2.

放
fung

The 3rd tone. (1) To, going on to, I. ii. 4. 4: IV. ii. 18. 2: VII. ii. 26. 2. (2) 放勳, a designation of Yao or (? possibly) of Shun, III. i. 4. 8: V. i. 4. 1.

政
chāng

Government. *Passim*. 政事, the principles and business of government, VII. ii. 12. 3; 28. So 政刑, II. i. 4. 2. 爲政, the administration of government, is very common; but it = to give law to, in I. ii. 11. 1: IV. i. 7. 4. 聽政, IV. ii. 2. 1. 行政, to practise a government, is common. 施政 is also found. Observe 以政, V. i. 3. 3.

故
kú

The cause or reason of a thing. (1) 有故, 無故, there being a cause, there being no cause, IV. ii. 3. 3, 4: VII. i. 20. 2 (N.B.) Observe 故 alone, III. i. 5. 3. At the end of a clause, 故 = because, VI. i. 5. 4: VII. i. 21. 3. Observe 以...之故, VII. ii. 1. 2. (2) 故 and 是故, in continuation of a subject, —therefore, thus. *Passim*. (3) Facts, phenomena, IV. ii. 26. 1, 3. (4) Ancient, old, I. ii. 7. 1: II. i. 1. 8. 故 = old acquaintance, VII. i. 43. 2.

效
hsiáo

效死 = to be prepared to die, to strive to death, I. ii. 13. 2; 15. 2.

教
chiáo

To teach. *Saepe*. Instructions; lessons, I. i. 3. 4; 7. 24: IV. i. 14. 2, 3. Observe II. i. 2. 19; and V. ii. 4. 4. Pronounced in the 1st tone, it = to call in, to employ, I. ii. 9. 2.

敏
mín

Alert, intelligent, and active, I. i. 7. 19: IV. i. 7. 5.

救
chiú

To save, I. ii. 11. 1; 12. 1: III. ii. 5. 5: V. i. 7. 6. 救 = to put out, to save from fire, VI. i. 18. 1. 救 = to part, to stop from fighting, IV. ii. 29. 6, 7. 救死, to save themselves from death, I. i. 7. 22.

敖
áo

(1) 怠敖, indolent indifference, idle sauntering, II. i. 4. 4. (2) A name, VI. ii. 15. 1. (3) 子敖, a designation, IV. i. 24. 1; 25. 1; ii. 27. 3.

敗
pái

To ruin IV. i. 8. 1. To be defeated, I. i. 5. 1: VII. ii. 1. 2.

敝
pí

Worn-out, VII. i. 35. 6.

敢
kūn

To venture, dare, presume. *Saepe*. 敢問, 'I venture to ask,' is a common way of asking a question. Observe 請勿復敢見, II. ii. 11. 3.

散
san

(1) To be scattered, I. i. 5. 4; ii. 1. 6; 12. 2: II. ii. 4. 2. (2) A surname, VII. ii. 38. 3.

敦
tūn

(1) Generous, V. ii. 1. 3: VII. ii. 15. (2) To manage; but this meaning is not found in the dictionary, II. ii. 7. 1.

敬
chāng

To respect, revere; the feeling of reverence; reverential, II. ii. 2. 4: III. ii. 2. 2: IV. i. 2. 2; 4. 1, *et al.*, *saepe*. 恭敬, VI. i. 5. 2, 3, *et al.* On the difference between the terms, see IV. i. 1. 13.

敷
fū

To set forth, 敷治, III. i. 4. 7.

數
shū

(1) Number, II. ii. 13. 4. Several, I. i. 3. 4: II. ii. 2. 3; 5. 1, *et al.*, *saepe*. ? a few, VII. i. 39. 3. (2) 數 = an art, VI. i. 9. 3.

數
ts'ü

Close, close-meshed, I. i. 3. 3.

敵
ti

An enemy, I. i. 5. 5, 6: II. i. 2. 5; 5. 6: III. ii. 5. 4: IV. i. 7. 5, 6: VII. ii. 3. 3; 4. 2. Hostile, VI. ii. 15. 4: VII. ii. 2. 3. To be an enemy to, to oppose, I. i. 7. 17; ii. 3. 5: VII. ii. 4. 5.

毆
ch'ü

I. q. 驅. To drive, chase, IV. i. 9. 3, 4.

整
chāng

To marshal, I. ii. 3. 6.

斂
lién

Toingather. Theingathering,—spoken of the harvest, I. ii. 4. 5: VI. ii. 7. 2. 稅斂, all taxes and imposts, I. i. 5. 3: VII. i. 23. 1.

文
wān

THE 67TH RADICAL, 文.

(1) A character, as delineated, = a word, V. i. 4. 2. (2) Style, method of composition, IV. ii. 21. 3. (3) Elegant, adorned, VI. i. 17. 3. To adorn, 節文, IV. i. 27. 2. (4) An honorary epithet, 文王, I. i. 2. 3, *et al.*, *saeppissime*.—晉文, II. i. 7. 1, 2: IV. ii. 21. 3.—滕文公, I. ii. 13, *et al.*

斤
chín

THE 69TH RADICAL, 斤.

A bill,—a general name of all crooked knives, 斧斤, I. i. 3. 3: VI. i. 8. 1, 2.

斧
fū

An axe. 斧斤, see above.

斬
chan
斯
sue

To cut in two, = to terminate, IV. ii. 22. 1.

(1) This, these, I. i. 4. 6; 7. 12; ii. 5. 3, 4, *et al.*, *saepe*. (2) As a conjunction, forthwith, then, thereupon, &c., I. i. 3. 5; II. i. 6. 2; III. ii. 7. 2; 8. 3; VII. ii. 37. 3, 8, 13. In several cases we can hardly tell whether to take the character as a conjunction, or as the demonstrative, following its antecedent, to give emphasis to the sentence. Observe also I. ii. 3. 6, and 5. 4, where it seems a mere expletive. (3) 斯須, i. q. 須臾, an instant, VI. i. 5. 4. (4) In a name, IV. ii. 24. 2.

新
hsin
斲
cho
斲
tuan

New, III. i. 3. 12.

To cut, hew, I. ii. 9. 1.

In the phrase, 龍斲, a conspicuous mound, II. ii. 10. 6, 7.

THE 70TH RADICAL, 方.

方
fang

(1) That which is square, IV. i. 1. 5; 2. 1. Square, the adjective, —followed by the dimension, I. i. 6. 2; 7. 17, *et al.*, *saepe*. Observe the note on V. ii. 2. 4. (2) A quarter, region, direction, III. 4. 1; VI. i. 2. 1. The phrase 四方 is common. 無方, without reference to their where-from, IV. ii. 20. 2. (3) 方 = class, a resemblance, V. i. 2. 4. (4) To neglect, violate, I. ii. 4. 6. (5) As a conjunction, 方且, III. i. 4. 16; 爰方, I. ii. 5. 4.

於
yü

Passim. (1) A preposition, in, at, on. But after many verbs and adjectives we must translate it variously, —by, to, from, &c. &c., and often it need not be translated at all. 至於, down to, coming to, &c., is common. After the possessive 之, 於 = in relation to, and so, sometimes, when not preceded by 之. 於 = compared with, II. i. 2. 23. After 志, it is common, and what may be called composite verbs, such as 得罪, 有功, &c. (2) Than, forming the comparative degree of preceding adjectives. *Saepe*. But observe II. i. 2. 28, at the end.

於
wü

(1) How! I. i. 2. 3. (2) 於陵, the name of a place, III. ii. 10. 1, 5, 6.

施
shih

To give, to dispense; to be given to, to be shown, I. i. 5. 3; 7. 18; ii. 5. 3; IV. i. 9. 1; V. i. 6. 2; VI. i. 17. 3; VII. i. 21 (?); ii. 32. 1. (2) In the name, 孟施舍, II. i. 2. 5, 6, 8.

施
shih

The 1st tone. 施施, complacently, IV. ii. 38. 1.

施
i

Dodgingly, = secretly, IV. ii. 33. 1.

旂
ch'i

A flag, with dragons emblazoned, and bells attached, V. ii. 7. 6.

旃
chan

A flag, —of silk, unemblazoned, V. ii. 7. 6.

旄
māo

(1) A white cow's tail, —used to make signals with. 旄 = streamers, I. ii. 1. 6,

7. (2) I. q. 耄, very old persons, I. ii. 11. 4.

旅
lü

(1) Hosts. Properly, 500 men make a 旅. I. ii. 3. 6. (2) A stranger, a traveller, I. i. 7. 18; II. i. 5. 3; VI. ii. 7. 3.

旋
hsüan

周旋, going round, the turnings of the body, VII. ii. 38. 2.

旌
ching

A flag, —made of feathers suspended from the top of the staff, III. ii. 1. 2; V. ii. 7. 5, 6.

族
ts'ü

The head of an arrow, III. i. 2. 5.

旣
ch'i

THE 71st RADICAL, 无.

A particle of past time. May often be translated by have, having, having been, I. i. 3. 2; II. i. 2. 10 (*N.B.*), 18, 19; ii. 5. 1 (*N.B.*); 6. 2 (*N.B.*); III. i. 3. 4, 5, *et al.*, *saepe*. Observe 旣而, V. i. 4; 旣...而, VI. i. 16. 3; and 旣已, VI. ii. 13. 8. In these and similar instances there should be a comma after 旣. It does not form an adverb with the character that follows.

日
zäh

THE 72ND RADICAL, 日.

(1) The sun, I. i. 2. 4; II. ii. 9. 4; V. i. 4. 1; VII. i. 24. 2. (2) A day, days, the day, II. ii. 4. 1; III. ii. 10. 1; IV. i. 24. 2; ii. 2. 5; 3. 4; 20. 5, *et al.* 他日, see 他. 今日, to-day, II. i. 2. 16, *et al.* 明日, to-morrow, II. ii. 2. 2, *et al.* 前日, formerly, II. ii. 7. 1, *et al.* 終日, all the day, III. ii. 1. 4. 無日, 不日, in no time, I. i. 2. 3; IV. i. 1. 9. 日至, the solstice, IV. ii. 26. 3; but VI. i. 7. 2 is different. 冬日, in winter, VI. i. 5. 5. 暇日, leisure days, I. i. 5. 3. 窮日之力, to exert the strength the whole day, II. ii. 12. 6. 日 alone = daily, from day to day, II. ii. 12. 5; III. ii. 6. 1; 8. 2; V. i. 3. 1, *et al.*

旦
tan

The morning, IV. ii. 20. 5. 旦旦, from morning to morning, i. q. from day to day, VI. i. 8. 2. 平旦, the day-break, also VI. i. 8. 2.

旨
chih

Good, pleasant, IV. ii. 20. 1.

旬
hsün

A decade of days, I. ii. 10. 2.

旱
hanDrought, season of drought, I. i. 6. 6;
ii. 11. 2: III. ii. 5. 4. 旱乾, VII. ii. 14. 4.旻
min旻天, the name given to the
autumnal heavens, = pitying, V. i. 1. 1, 2.明
ming(1) Brightness, VII. i. 24. 2. (2) Intel-
ligent; to be intelligent about, I. i. 7. 21:
II. ii. 12. 1: IV. i. 12. 1; ii. 19. 2. (3)
To illustrate; to digest clearly, II. i. 4. 2:
III. i. 3. 10. (4) Clearly, plainly, II. ii.
11. 3: III. ii. 6. 1: VI. ii. 8. 5. Observe明以教我, I. i. 7. 19. (5) Power
of vision, I. i. 7. 10: IV. i. 1. 1. (6) 明日, to-morrow; see 日. (7) 明堂,
see 堂. (8) 公明, a double surname,III. i. 1. 4; ii. 3. 1; 9. 9: IV. ii. 24. 1.—
V. i. 1. 2.易
yi(1) To change; to exchange, barter, I.
i. 7. 4, 6, 7: II. ii. 10. 7: III. i. 4. 4, 5;
5. 2; ii. 9. 10; 10. 4: IV. i. 18. 3; ii. 28.
5 (N.B.); 31. 3: VI. ii. 7. 3: VII. i. 28. 1.

易位 = to dethrone, V. ii. 9. 1. 易

事, an interchange of services, III. ii.
4. 3. (2) 易牙, a famous cook of an-
tiquity, VI. i. 7. 5.易
iThe 4th tone. (1) Easy; easily, readily;
what is easy, III. i. 4. 9, 10: IV. i. 11:
VI. i. 9. 2. 易然, II. i. 1. 7, 9; observe
also 11, 易爲食云云. 易 = to
use readily, IV. i. 22. (2) To cultivate
well, I. i. 5. 3: VII. i. 28. 1.昆
kudinUsed for 混. 昆夷, the name of
a rude tribe of the West, I. ii. 8. 1.昔
hsiFormerly, III. ii. 1. 2: IV. ii. 31. 1.
Instead of 昔 alone, Mencius commonly
uses 昔者, I. ii. 4. 4; 5. 3, 4, 5; 14. 2;
15. 1, et al., saepe. Sometimes 昔者—
yesterday, I. ii. 7. 1: II. ii. 2. 2, 3: III.
ii. 1. 2: IV. i. 24. 2. Sometimes I have
left it untranslated.星
hsing

A star. 星辰, IV. ii. 26. 3.

春
ch'un(1) The spring. 春 = in the spring, I.
ii. 4. 5: VI. ii. 7. 2. (2) 春秋, the title
of a work by Confucius, III. ii. 9. 8, 11,
et al. (3) A name, III. ii. 2. 1.曷
ho

How? I. ii. 8. 7.

昏
hunDusk, VII. i. 23. 3. Redoubled, = dark-
ness, i. e. ignorance, VII. ii. 20. 1. It is
made either with 氏 or with 民.昭
chiao昭昭, brightness,—clear intelli-
gence, VII. ii. 20. 1.是
shih(1) This, these. *Passim*. It often has
the whole preceding clause or sentence
for its antecedent, = *this is*. It might
often be translated also—in *this case*. Ob-
serve its peculiar force at the end of a
sentence, affirming strongly what has
been said in it, I. ii. 10. 3: VII. ii. 15,
et al. We have 若是, 猶 (and 由)
是, and 如是, —all = thus, such;—
observe II. i. 2. 23. 是故 and 是
以 = therefore. (2) To be, VI. i. 15. 1, 2,
et al. (3) Right, III. i. 5. 2, 4: VII. ii. 37.
11. To approve, II. i. 6. 4, 5, et al.時
shih(1) Time, times; at—in—the time, I.
i. 5. 4; ii. 5. 5: II. i. 1. 9, 11, 13; 4. 2, 4,
et al., saepe. The proper times or seasons,
I. i. 3. 4; 7. 24: VII. i. 22. 2. Season-
able, I. ii. 11. 2: II. ii. 5. 4: VII. i. 40. 2.
Timeous,—a characteristic of Confucius,
V. ii. 1. 5. 無時, without reference
to time, VI. i. 8. 4. 有時, sometimes,
V. ii. 5. 1. 天時, opportunities of time
afforded by Heaven, I. i. 1. 1, 2. (2) 時
= 是, this, I. i. 2. 4; ii. 3. 3. (3) A sur-
name, II. ii. 10. 3, 4.晏
yenThe surname of a minister of Ch'i, I.
ii. 4. 4, 5: II. i. 1. 1, 2, 5.晉
tsinThe name of a State, 晉國, I. i. 5. 1,
et al.—晉人, V. i. 9. 2, et al.—晉平
公, V. ii. 3. 4.—晉文, I. i. 7. 1, 2, et al.晝
chiao(1) The day-time, by day, III. i. 8. 2:
IV. ii. 18. 2. 旦晝, id., VI. i. 8. 2. (2)
The name of a town, II. ii. 11; 12.普
p'uGreat, vast. 普天之下, under
the whole heaven, V. i. 4. 2.智
chih(1) The principle of, or man's capacity
for, knowledge, II. i. 6. 5: IV. i. 27. 2:
VI. i. 6. 7; 9. 3: VII. i. 21. 4. (2) Know-
ledge, wisdom; wise; to be wise, I. ii. 3. 1:
II. i. 1. 9; 2. 19, 25, et al., saepe.景
ching(1) An honorary epithet, 齊景公,
I. ii. 4. 4, 10, et al. (2) A surname, 景
春, III. ii. 2. 1.—景丑氏, II. ii. 2.
4, 5.皙
hsiThe designation of Tsang Shan's father,
IV. i. 19. 3: VII. ii. 86; 87.暇
hsiLeisure, I. i. 7. 22: III. i. 4. 8. 閒
暇, II. i. 4. 2, 4. 暇日, I. i. 5. 3.暢
ch'ang

暢茂, luxuriant, III. i. 4. 7.

暮
mù

The evening, II. ii. 6. 1. 暮暮, the dusk of the evening, VII. i. 23. 3.

暴
páo

(1) Violence, oppression, cruelty, VI. i. 6. 2: VII. ii. 8. 1. Oppressive, III. i. 3. 13; ii. 9. 5, 7. To oppress, IV. i. 2. 4: V. i. 8. 3. Applied to the mind, II. i. 2. 9, 10. 自暴, to do violence to one's nature, IV. i. 10. 1. So 暴 alone, VI. i. 7. 1. (2) A name, I. ii. 1. 1.

暴
pù

(1) To dry or bleach in the sun, III. i. 4. 13. 暴 = to warm genially, VI. i. 9. 2. (2) To exhibit, V. i. 5. 5, 6.

曠
k'uang

Empty; to leave empty, IV. i. 10. 3. 曠 = unmarried, I. ii. 5. 5.

THE 73RD RADICAL. 日.

日
yüehTo say. *Passim*. Often the nominative is not expressed, and must be supplied from the context. In this case, 日 sometimes = it is said. It is also used in descriptive accounts, and = is called, means.曲
ch'ü

Crooked. Observe 無曲防, VI. ii. 7. 3.

曳
i

To trail after one, I. i. 3. 2.

更
k'ang

(1) To change = to reform, II. ii. 9. 4. It was originally made from 丙 and 支. (2) A name, III. ii. 4. 1. — VII. i. 43. 1, 2.

書
shü

(1) A writing, — of a covenant, VI. ii. 7. 3. Writings, books, V. ii. 8. 2. (2) The Shü-ching, I. ii. 3. 7; 11. 1: III. i. 1. 5; ii. 5. 2, 4; 9. 3, 6: V. i. 4. 4: VI. ii. 5. 4. Observe VII. ii. 3. 1.

曾
tsangA surname, 曾子, I. ii. 12. 2: II. i. 2. 6, 7, 8, *et al.*, *saepe*. 曾皙, see 皙, — 曾元, IV. i. 19. 3 — 曾西, II. i. 1. 3, 4.曾
ts'ang

A particle, indicating the present complete tense, II. i. 1. 3: V. i. 9. 3.

會
hui

To assemble; the assembly of, VI. ii. 7. 3. To meet, = to engage in battle, II. i. 2. 5.

會
kuai

To calculate, enter accounts, V. ii. 5. 4.

曹
ts'ao

The name of an ancient principality, used as a surname, VI. ii. 2. 1.

THE 74TH RADICAL. 月.

月
yüeh(1) The moon, II. ii. 9. 4: VII. i. 24. 2. (2) A month, months, I. i. 6. 6: II. ii. 5. 1, *et al.* 月 = every month, III. ii. 8. 2.有
yü(1) To have, possess. *Passim*. (2) The impersonal substantive verb, there is, there was. Also *passim*. It is often diffi-

cult to determine to which of these meanings we shall refer particular examples.

有之, and 未之有, at the end of sentences, are to be noted, I. i. 3. 4; 7. 5, 24, *et al.*, *saepe*. 有爲, to have doing, to be capable of achievement, II. ii. 2. 7: III. i. 1. 4: IV. ii. 8. 1: V. i. 3. 3: VII. i. 29. 有餘 = and more, VII. ii. 38. 1, 2, 3, 4, *et al.* 有司, see 司. Observe V. i. 7. 2.

(3) The surname of one of Confucius's disciples, II. i. 2. 25, 28: III. i. 4. 13. (4) 有庠, the principality of Shun's brother, V. i. 3. 2, 3.

有
yü

The 4th tone. And; again, III. ii. 9. 7: V. i. 4. 1; 5. 7; 6. 1.

朋
p'ang

朋友, friends, II. i. 6. 3: III. i. 4. 8: IV. ii. 30. 4.

服
fú

(1) Clothes, V. i. 8. 3: VI. ii. 2. 5. 衣服, III. ii. 3. 3: VII. i. 36. 2. (2) To wear, V. ii. 2. 5. To wear mourning, IV. ii. 8. 2, 3, 4. (3) To subdue, I. i. 7. 17: II. i. 3. 2: IV. ii. 16. 1. (4) To submit, IV. i. 7. 5: V. i. 8. 2. (5) To be obnoxious to, IV. i. 14. 3.

朕
ch'än

I (not yet the imperial we), V. i. 2. 3 (N.B.); 7. 9.

望
wang

(1) To look to from a distance; to look for, to hope; expectation, example, what is looked for or to, I. i. 3. 2; 6. 2, 6; ii. 11. 2: II. ii. 12. 5: III. ii. 5. 4, 7: IV. ii. 20. 3; 31. 1: VII. i. 9. 3. 望見, VII. i. 36. 1; ii. 23. 2. 仰望, IV. ii. 33. 1. 守望, III. i. 3. 18. (2) 望望然, = with a high air, II. i. 9. 1. (3) 太公望, a counsellor of Wän and Wü, VII. ii. 38.

朝
ch'ao

The morning; in the morning, I. ii. 5. 5: II. ii. 2. 1; 6. 1: III. ii. 1. 4: IV. ii. 28. 7: VI. ii. 9. 3; 14. 3.

朝
ch'ao(1) A sovereign's court, I. i. 7. 18, *et al.* (2) To appear in court, to do homage to, I. ii. 4. 5: II. ii. 2. 1, 5: V. i. 4. 1: VI. ii. 7. 2. 朝覲, V. i. 5. 7. To make to appear at court, to give audience to, I. i. 7. 16: II. i. 1. 8; 2. 24. (3) Court (adjective), II. i. 9. 1: V. ii. 1. 1. (4) 朝舞, the name of a place, I. ii. 4. 4.其
chi

A round year, VII. i. 39. 1.

期
ch'i

期 = to model one's self on, VI. i. 7. 5, 6.

THE 75TH RADICAL. 木.

木
mü(1) A tree, trees, I. i. 7. 16, 17; ii. 7. 1; 9. 1, *et al.* Wood, a piece of wood, II. ii. 7. 1: VI. ii. 1. 5. 材木, supplies of wood, I. i. 3. 3. (2) In a name, III. ii. 7. 2.

未

wei

Not yet. *Passim*.

末

mo

The extremity; the point, the top, I. i. 7. 10: VI. ii. 1. 5.

本

pān

(1) The root. The lower end, VI. ii. 1. 5. 本 = a spring, IV. ii. 18. 2, 3. Source, origin, III. i. 5. 3: IV. i. 5. 1; 19. 2. What is radical, essential, IV. ii. 26. 1. Observe 反其本, I. i. 7. 17, 23. (2) Proper, VI. i. 10. 8: V. ii. 5. 5 (N.B.)

朱

chū

(1) Vermilion colour, VII. ii. 87. 12. (2) In names, 朱萊, VII. ii. 88. 2.—丹朱, V. i. 6. 2.—楊朱, III. ii. 9. 9.

杭

wū

檣杭, the name under which the annals of Ch'ü were composed, IV. ii. 21. 2.

李

lǐ

A plum-tree, III. ii. 10. 1.

材

ts'ái

Fine trees, VI. i. 8. 8. 材木, sup-
plies of wood, I. i. 8. 3.

杞

ch'í

(1) A species of willow, VI. i. 1. 1, 2. (2) A surname, VI. ii. 6. 5.

束

sù

To bind, VI. ii. 7. 3.

杠

chiang

A small bridge, IV. ii. 2. 3.

杯

pei

A cup, VI. i. 18. 1.

杵

ch'ü

A wooden pestle, VII. ii. 8. 3.

東

tung

The east, on the east; eastern, I. i. 3. 1; 5. 1; ii. 11. 2: II. i. 3. 2: III. ii. 5. 4, 5: IV. ii. 83. 1: V. i. 4. 1: VI. i. 2. 1, 2; ii. 1. 8 (N.B.): VII. ii. 4. 3. 東山, VII. i. 24. 1. 東海, IV. i. 13. 1: VII. i. 22. 東夷, IV. ii. 1. 1. Observe 東郭氏, II. ii. 2. 2.

枉

wang

To bend, make crooked, III. ii. 1. 1, 3, 5: V. i. 7. 7.

林

lín

A forest, I. i. 8. 3.

果

kwo

(1) Certainly, really, indeed, IV. ii. 33: VI. i. 5. 3, 5. (2) To carry into effect; resolute to execute, I. ii. 16. 3: II. ii. 2. 5: IV. ii. 11.

果

wo

Used for 嫖, a female attendant, VII. ii. 6.

枝

chih

A branch of a tree, I. i. 7. 11.

柝

t'o

A watchman's rattle, V. ii. 5. 3; 6. 3.

柳

liú

(1) A willow-tree, VI. i. 1. 1, 2. (2) In designations, 柳下惠, II. i. 9. 2, 3, et al.—泄柳 and 子柳, II. ii. 11. 3: III. ii. 7. 2: VI. ii. 6. 3.

校

hsiao

(1) A kind of seminary, III. i. 8. 10. (2) 校人, a pond-keeper, V. i. 2. 4.

校

chiao

To compare, III. i. 3. 7.

栗

lǐ

齊栗, full of awe, V. i. 4. 4.

格

ko

To correct, IV. i. 20.

根

kān

To be rooted, VII. i. 21. 4.

桃

t'áo

A surname, VII. i. 35. 1.

桀

chieh

The last sovereign of the Hsia dynasty; is sometimes = a tyrant, I. ii. 8. 1: IV. i. 9. 1, 3: V. i. 6. 4: VI. ii. 2. 5; 6. 2; 9. 1, 2; 10. 7.

桎

chih

桎梏, handcuffs and fetters, VII. i. 2. 4.

桐

tung

(1) A species of tree, probably belonging to the *euphorbiae*, VI. i. 13. 1, Bretschneider, *Paulownia*. (2) The name of the place where T'ang's grave was, V. i. 6. 5: VII. i. 81.

桑

sang

The mulberry-tree, I. i. 3. 4; 7. 24: II. i. 4. 3: VII. i. 22. 2.

桓

huan

(1) An honorary epithet, 齊桓 and 桓公, I. i. 7. 1, 2: II. ii. 2. 8, 10: IV. ii. 21. 3: VI. ii. 7. 3.—季桓子, V. ii. 4. 7. (2) A surname, 桓司馬, V. i. 8. 3.

杯

pei

I. q. 杯, a cup, VI. i. 1. 1, 2.

梁

liang

(1) A bridge,—of a large size, IV. ii. 2. 3. (2) A weir, I. ii. 5. 3. (3) The name of a State, I. i. 1. 1; 2. 1, et al. (4) A name, VI. ii. 6. 5. (5) 梁山, the name of a mountain, I. ii. 15. 1.

梃

t'ing

A stick, a staff, I. i. 4. 3; 5. 3.

梏

kú

(1) Handcuffs, 桎梏, see 桎. (2) To fetter, VI. i. 8. 2. Ch'ao Ch'í explains it here by 亂.

梧

wú

The same as the 桐 above, VI. i. 14. 3.

梓

tsze

(1) A species of tree, the wood of which is most valuable, VI. i. 13. 1 (Bretschneider, *Catalpa*). (2) A carpenter, who makes articles of furniture, III. ii. 4. 3, 4: VII. ii. 5.

條 (1) 條理, 'discriminated and regulated,—spoken of a concert, and = 'the blended harmony,' V. ii. 1. 6. (2) 鳴條, the name of a place, IV. ii. 1. 1.

械 器械, various utensils, III. i. 4. 5.

槩 A spade, or shovel, III. i. 5. 4.

棄 To abandon, throw away, spurn, I. i. 3. 2; ii. 6. 1: VII. i. 29; 35. 6, *et al.* To be rejected, IV. i. 14. 2. 棄田, to throw fields out of cultivation, III. ii. 9. 5. 自棄, to throw one's self away, abandon one's self to work wickedness, IV. i. 10. 1.

棗 The date, 羊棗, VII. ii. 36. 1, 2, now commonly called from the appearance of the fruit 羊矢棗

棘 (1) 棘棘, a sour date-tree, VI. i. 14. 3. (2) 垂棘, the name of a place in Tsin, V. i. 9. 2.

棠 The name of a place, where the princes of Ch'i kept a granary, VII. ii. 23. 1.

椀 A wooden bowl, VI. i. 1. 1, 2.

棲 A bed, a couch, V. i. 2. 3.

棺 An inner coffin, 棺槨, I. ii. 16. 2: II. ii. 7. 2.

槨 An outer coffin, 棺槨, see above.

楊 The surname of the heresiarch 楊朱, III. ii. 9. 9, 10, 14: VII. i. 26. 楊 = Yangism and Yangists, VII. ii. 26. 1, 2.

楚 The name of a State, I. i. 5. 1, 3; 7. 16, 17; ii. 6. 1; 13. 1, *et al.*, *saep.* 楚人, I. i. 7. 17: III. ii. 6. 1: VI. i. 4. 4.

業 (1) An inheritance, the foundation of an inheritance, I. ii. 14. 3. (2) 業 = instruction. 受業於門, VI. ii. 2. 6. (3) Partly finished, VII. ii. 30. 1.

極 An extremity (in a painful sense), I. ii. 1. 6. To push to extremities, IV. ii. 3. 4.

榮 Glory, II. i. 4. 1: VII. i. 32.

榱 榱題, the projecting ornaments round the eaves of great buildings, VII. ii. 34. 2.

構 構怨, to excite resentment, I. i. 7. 14.

槁 Dry; withered, I. i. 6. 6: II. i. 2. 16: III. ii. 10. 3.

樓 A high gallery, 岑樓, the pointed peak of a high building, VI. ii. 1. 5. See note *in loc.*

楸 A sour date-tree, VI. i. 14. 3.

樂 (1) To be happy, to rejoice; to delight in, I. i. 2. 1, 2, 3, 4; ii. 1. 4, 6, 7, 8: IV. i. 3. 4; 8. 1, *et al.*, *saep.* A delight, VII. i. 20. 1, 2, 3, 4, 5, *et al.* Pleasure, in a bad sense, I. ii. 4. 8: II. i. 4. 4, *et al.* 般樂, II. i. 4. 4: VII. ii. 34. 5. (2) 樂歲, good years, I. i. 7. 21, 22: III. i. 3. 7.

樂 (1) Music, I. ii. 1. 1, 2, 3, 4, 5, 6, 7, 4. 10: II. i. 2. 27: IV. i. 27. 2: VII. ii. 37. 12. (2) 樂正, a double surname, I. ii. 16. 2, 3, *et al.*—V. ii. 3. 2.

樹 (1) To plant,—of trees, I. i. 3. 4; 7. 24: VII. i. 22. 2, 3. To sow,—of grain, III. ii. 10. 3: VI. i. 7. 2. 樹藝, III. i. 4. 8. (2) Appointed, legitimate, VI. ii. 7. 3. The tone with these meanings was different anciently from that of the character in its common acceptation of trees.

機 A spring, a contrivance, VII. i. 7. 2.

橐 A sack open at both ends, I. ii. 5. 4.

橫 Perverse, lawless; unreasonable; unreasonably, lawlessly, III. i. 4. 7; ii. 9. 9: V. ii. 1. 1. 橫逆, perversity and unreasonableness, IV. ii. 28. 4, 5, 6.

槽 The name of a tree, supposed to be the same as the 梓, but not yet fully identified, VI. i. 14. 3.

檢 To regulate, to restrict, I. i. 8. 5.

櫓 櫓, see 杭, IV. ii. 21. 2.

蘗 Sprouts, VI. i. 8. 1.

權 (1) The weight of a steel-yard. 權 = to weigh, I. i. 7. 13. (2) The exigency of circumstances, IV. i. 17. 1: VII. i. 26. 3.

THE 76TH RADICAL, 欠.

次 Next,—in order or degree, V. ii. 2. 7. 9: VI. ii. 14. 3: VII. ii. 37. 2, 7. To be next, to come next to, II. i. 2. 9, 10: IV. i. 14. 3: VII. ii. 14. 1.

欣欣然, smiling-like, I. ii. 1. 7.

欲 To desire, like, wish, I. i. 2. 4; 7. 15, 16, 17, 18, 23, *et al.*, *saepissime.* Desires, IV. ii. 30. 2: VII. ii. 35.

欺 *ch'i* To impose on; to be imposed on, III. i. 4. 17: V. i. 2. 4.

飲 *k'an* 飲然, without elation, VII. i. 11.

飲 *shā* 飲血, to smear the sides of the mouth with blood, VI. ii. 7. 3.

歌 *ko* To sing, IV. i. 8. 2: VI. ii. 6. 5 (indicating singing in some peculiar style). Used actively, 謳歌, V. i. 5. 7; 6. 1.

歎 *t'an* To sigh, VII. i. 36. 1.

飲 *chüeh* To drink, to sip, III. i. 2. 4. 流飲, to swill down, VII. i. 46. 2.

歡 *huan* Pleased. 歡樂, to rejoice in, I. i. 2. 3.

THE 77TH RADICAL, 止.

止 *chih* (1) To stop, desist, —spoken of walking, retiring from office, &c., I. i. 8. 2; ii. 16. 3; II. i. 2. 22: III. ii. 5. 4: VI. ii. 13. 8. To stay, reside; to remain, I. ii. 11. 2: II. ii. 7. 1: V. ii. 1. 1. (2) Active, to stop, I. ii. 11. 4: II. i. 9. 2.

正 *chêng* (1) To correct, rectify; to be rectified; correct; what is correct, II. i. 7. 5; 9. 1: III. i. 8. 13; ii. 2. 2, 3; 9. 6, 13, *et al.*, *saepe*. To make straight, V. i. 7. 7. What may be correctly ascribed to, VII. i. 2. 1, 3; 4. (2) To have a purpose in the mind, II. i. 2. 16: VII. ii. 33. 2. (3) 樂正, a double surname; —see 樂.

此 *ts'ze* This, these. *Passim*. 如此, and 若此, thus, so, such, are common.

步 *pà* A pace, I. i. 3. 2: V. ii. 1. 7.

武 *wü* (1) Firmness, martial vigour. 威武, III. ii. 2. 3. (2) 武王, the first sovereign of the Cháu dynasty, I. ii. 8. 6; 8. 1; 10. 3, *et al.*, *saepe*. (3) 武丁, a sovereign of the Shang dynasty, II. i. 1. 8. (4) 武城, name of a place, IV. ii. 31. 1. (5) 武成, a Book of the Shû-ching, VII. ii. 3. 2.

歲 *süi* A year, the years; the character of a year as good or bad, I. i. 3. 5: II. ii. 13. 4: VII. ii. 38. 1, 2, 3; 4. 樂歲, I. i. 7. 21, 22: III. i. 3. 7: VI. i. 7. 1 (富歲). 饑歲, I. ii. 12. 2: II. ii. 4. 2.

歷 *lì* To pass over, = to change, IV. ii. 27. 3. 歷 = for a period of, V. i. 6. 2.

歸 *kwei* To return, II. i. 2. 16; ii. 10. 1, 2; 12. 5, *et al.*, *saepe*. Used actively, = to repay, VII. i. 30. 2. To turn to, come to, I. i. 6. 6; ii. 11. 2; 15. 1: III. ii. 5. 4; 9. 9, *et al.*, *saepe*.

THE 78TH RADICAL, 殳.

死 *sze* To die; death; the dead, I. i. 3. 5; 4. 6; 7. 4, 6, 7, 8, *et al.*, *saepe*. To die for, I. ii. 12. 3. 死亡, I. i. 7. 21, 22: IV. i. 3. 4; 9. 5.

殛 *yáo* To die at an early age, VII. i. 1. 3.

殃 *yang* Calamities, I. ii. 10. 2: VII. ii. 27. 1. To bring calamities on, to destroy, VI. ii. 8. 2.

殄 *t'ien* To exhaust, extirpate. 殄 = to remove, VII. ii. 19. 3.

殆 *lái* (1) Perilous, in a dangerous condition, V. i. 4. 1. (2) A particle, I apprehend, is near to, I. i. 7. 17: VII. ii. 23. 1; 30. 2. Followed by 於, IV. ii. 31. 1.

殉 *hsün* To bury along with the dead, to sacrifice, VII. ii. 1. 2. 殉 = to accompany, VII. i. 42. 1, 2.

殊 *shü* To be different, VI. i. 7. 1, 5.

殍 *p'iao* To die of hunger, VII. ii. 27. 1.

殖 *chih* 繁殖, to swarm, III. i. 4. 7.

殘 *ts'an* To oppress, treat cruelly, I. ii. 12. 2. 殘 = a ruffian, an oppressor, oppressors, I. ii. 8. 3: III. ii. 5. 5, 6.

殛 *chi* According to Chü Hsi, to cut off. ? to imprison, V. i. 3. 2.

THE 79TH RADICAL, 攴.

殷 *yin* The dynasty so called, II. i. 1. 8, 10, *et al.*, *saepe*. 殷人, the founder of the Yin dynasty, III. i. 3. 6.

段 *troan* A surname, III. ii. 7. 2.

殺 *shā* To kill, put to death, I. i. 3. 5; 4. 2; 6. 4, 6, *et al.*, *saepe*. Observe III. ii. 3. 3; and VII. ii. 10.

毀 *hui* (1) To pull down; to break, I. ii. 5. 1, 2; 11. 3: III. ii. 4. 5: IV. i. 8. 4; ii. 31. 1. (2) To blame, reproach, IV. i. 21.

THE 80TH RADICAL, 母.

母 *mü* A mother; 父母, parents, I. i. 5. 4; 7. 21, 22, *et al.*, *saepe*. 民父母, the parent of the people, —spoken of a ruler, I. i. 4. 5; ii. 7. 6: III. i. 3. 7. 母鷄, 母彘, brood hens, brood sows, VII. i. 22. 2.

每 *mei* Every, IV. ii. 2. 5.

THE 81ST RADICAL, 比.

比
pí

(1) To compare, II. i. 1. 3: VI. ii. 1. 7.
比於, to be compared with, I. ii. 4. 4.
(2) 比干, an uncle of the tyrant Châu,
II. i. 1. 8: VI. i. 6. 3.

比
pí

The 4th tone. (1) For, on behalf of,
I. i. 5. 1: II. ii. 7. 4. (2) And when ...,
I. ii. 6. 1. (3) To classify, III. i. 4. 18.
(4) To bend to the will of, act as a partizan,
IV. ii. 1. 5. (5) To join together, to collect,
V. ii. 4. 5.

THE 82ND RADICAL, 毛.

毛
máo
毫
háo

Hair, VII. i. 26. 1.

Fine hair, 秋毫, = what is very
small, I. i. 7. 10. 一毫, = the least,
one thread of ten filaments of silk being
called a 毫, II. i. 2. 4.

THE 83RD RADICAL, 氏.

氏
shì

Family, I. ii. 16. 3. 夏氏后, the
sovereigns of the Hsia dynasty, the family,
i.e. of the great Yü, the prince of Hsia.
季氏, IV. i. 14. 1. 景丑氏, II.
ii. 2. 4. 東郭氏, II. ii. 2. 2. 楊
氏, 墨氏, III. ii. 9. 9.

民
mín

The people, — usually in distinction
from rulers and superior men. *Passim*.
Observe the phrases — 丘民, VII. ii.
14. 2; 天民, VII. i. 19. 3; 凡民,
VII. i. 10. 1: V. ii. 4. 4; 蒸民, VI. i.
6. 8; 庶民, I. i. 2. 3: VII. ii. 37. 13;
黎民, I. i. 3. 4; 7. 24. 民 = mankind,
II. i. 2. 23, 27, 28.

氓
māng

People, — settling in a State from other
States, II. i. 5. 5: III. i. 4. 1, 2: V. ii. 6. 2.

THE 84TH RADICAL, 气.

氣
ch'ì

(1) The air, breath, VI. i. 8. 2. (2) Air,
= carriage, VII. i. 36. 1. (3) Specially
deserving of notice is its use in II. i. 2. 8,
9, 10, 11, 12, 13, 14, = energy, the passion-
nature.

THE 85TH RADICAL, 水.

水
shuǐ

Water, waters, I. ii. 5. 5; 10. 4; 11. 3,
et al., *saepe*. 水 = cold water, VI. i. 5. 5.

永
yǒng

Perpetually, always, II. i. 4. 6: IV. i. 4.
3: V. i. 4. 3.

汜
fàn

Water overflowing. 汜濫於, to
inundate, III. i. 4. 7; ii. 9. 3.

求
ch'iu

(1) To seek for; to ask for; to seek, I.
i. 7. 9, 15, 16, 17; ii. 9. 1, *et al.*, *saeppissime*.
(2) The name of one of Confucius's dis-
ciples, IV. i. 14. 1.

汗
wū

(1) Impure, vile, mean, II. i. 9. 2: III.
i. 3. 13: V. i. 9. 3; ii. 1. 3: VI. ii. 6. 2:
VII. ii. 37. 11. (2) A pool, 汗池, III.
ii. 9. 5.

汗
wā

Low. To rank one's self low, II. i. 2. 25.
Perhaps some of the instances under
汗, wū, should be read as wā, particularly
III. ii. 9. 5, VII. ii. 37. 11, and one or two
others.

汝
zǔ

(1) You, thou, IV. ii. 31. 1: V. i. 2. 3:
VII. ii. 31. 3. (2) Name of a stream, III.
i. 4. 7.

江
chiang

The river by eminence, — the Yang-tzse,
III. i. 4. 7, 13; ii. 9. 4. ? VII. i. 16. 1.

池
ch'ih

A pond, I. i. 2. 4; 3. 3: III. ii. 9. 5:
V. i. 2. 4. A moat, I. ii. 18. 2: II. ii. 1. 3.

決
chüeh

(1) To lead forth a stream, III. i. 4. 7:
VI. i. 2. 1. The waters of a stream over-
flowing, VII. i. 16. (2) To bite things
through with the teeth, VII. i. 46. 2.

沐
mù

Properly, to wash the hair; 沐浴, to
bathe, IV. ii. 25. 2.

沒
mai

To die, pass away, III. i. 4. 13; ii. 9. 5.

沈
shān

A surname, II. ii. 8. 1, 2. 沈猶, a
double surname, IV. ii. 31. 1.

沓
t'ā

沓沓, dilatory, IV. i. 1. 11. 12.

沛
p'ei

(1) A thick marshy jungle, III. ii. 9. 5.
(2) 沛然, vehemently, overwhelm-
ingly, like the sudden fall of rain, or
overflow of water, I. i. 6. 6: IV. i. 6. 1:
VII. i. 16.

沮
chü

The 3rd tone. To stop, I. ii. 16. 3.

河
ho

(1) The Yellow river, III. ii. 9. 4. 河
東 and 河內, I. i. 3. 1; 河西, VI.
ii. 6. 5. (2) 九河, the nine branches
of the 河, which Yü regulated, III. i. 4.
7. 南河, the most southern of these,
V. i. 5. 7. (3) May be used for a river
generally, II. i. 2. 28: VII. i. 16.

油
yü

油然, the appearance of thick
clouds, I. i. 6. 6.

沼
chāo

A pond, I. i. 2. 1, 3. 靈沼, the name
given to king Wān's pond, I. i. 2. 3.

治
ch'ì

To govern, regulate; to manage; to
attend to, I. i. 7. 22; ii. 5. 3; 6. 2: 9. 2:
II. i. 4. 3; 6. 2; ii. 10. 7; 13. 5 (平治),
et al., *saepe*.

治
chih

The 4th tone. To be well governed; where management and regulation take their effect, I. ii. 6. 3: II. i. 2. 22: III. i. 4. 7; ii. 9. 2: IV. i. 4. 1: V. i. 5. 6; ii. 1. 1, 2: VI. ii. 7. 2; 13. 8.

泄
i

泄泄, to be at one's ease, IV. i. 1. 10, 11.

泄
hsieh

(1) To slight, neglect, IV. ii. 20. 4. (2) A surname, II. ii. 11. 3: III. ii. 7. 2.

泉
ch'üan

A spring of water, II. i. 6. 7: III. ii. 10. 3: VII. i. 29. 泉原, IV. ii. 18. 2.

法
fá

(1) Laws, IV. i. 1. 3, 4, 8. 法 = the law of right, VII. ii. 33. 3. 法 = to enforce the laws, = to tax, II. i. 5. 2. 法家, families attached to the laws or constitution, VI. ii. 15. 4. (2) An example; to serve as an example, be imitated, II. i. 1. 7: III. i. 3. 11: IV. i. 1. 2; 2. 2; ii. 28. 7.

泗
sze

The name of a stream, a tributary of the Hwái, III. i. 4. 7.

泚
ch'í

The perspiration starting, III. i. 5. 4.

泣
ch'í

To weep; the silent shedding of tears, III. i. 2. 5: IV. ii. 33. 1, 2: V. i. 1. 1, 2: VI. ii. 3. 2.

注
chú

To lead, conduct, III. i. 4. 7; ii. 9. 4.

泰
t'ai

Extravagant, III. ii. 4. 1.

洋
yang

洋洋, = at ease, or in the abundant water, V. i. 2. 4.

洒
hsi

To wipe away, I. i. 5. 1.

泽
chiang

Waters flowing out of their course, 泽水, spoken of the great inundation, III. ii. 9. 3: VI. ii. 11. 4.

洪
hung

Overflowing; vast. 洪水, used like the above, III. i. 4. 7; ii. 9. 3, 11: VI. ii. 11. 4.

活
hwo

To live, II. i. 4. 6: IV. i. 8. 5: VII. i. 23. 3.

洽
hsiá

To permeate, imbue. Followed by 於, II. i. 1. 7.

洿
wú

A pool, I. i. 3. 3.

流
liú

(1) To flow, II. i. 1. 12: III. i. 4. 7: VI. i. 2. 1: VII. i. 13. 3; 24. 3. 流俗, current customs, — in a bad sense, VII. ii. 37. 11; but not so 流風, II. i. 1. 8. Observe I. ii. 4. 6, 7, 8. (2) To float, VII. i. 46. 2. (3) To banish, V. i. 8. 2. (4) 流獸, see 獸, VII. ii. 3. 3.

浚
hsün

To dig, to deepen, V. i. 2. 3.

淳
pü

淳然, rapidly; the appearance of springing up, I. i. 6. 6: VI. i. 7. 2.

浩
háo

(1) The appearance of vast waters, 浩然, resolutely, II. ii. 12. 5. 浩然

之氣, the vast flowing passion-nature, II. i. 2. 11, 12. (2) 浩生, a double

surname, VII. ii. 25. 1.

浪
lang

滄浪, the name of a stream, IV. i. 8. 2.

浴
yü

沐浴, to bathe, IV. ii. 25. 2.

海
hái

The sea; seas, II. i. 2. 28: III. i. 4. 7, et al.

海 = the sea-shore, I. ii. 4. 4: VI. ii. 15. 1.

四海 and 四海之內 are expressions for the kingdom, III. ii. 5. 3, 7: IV. i. 3. 3; 6. 1: V. i. 4. 1: VI. ii. 13. 7: VII. i. 21. 2. So 海內, without the 四,

I. i. 7. 17. 東海, IV. i. 13. 1: VII. i. 22. 1. 北海, I. i. 7. 11: IV. i. 13. 1:

V. ii. 1. 1: VII. i. 22. 1.

洧
wei

The name of a stream, IV. ii. 2. 1.

洩
mei

To defile, be defiled, II. i. 9. 1, 2: V. ii. 1. 3.

消
hsiao

To diminish, to decay away, III. ii. 9. 4: VI. i. 8. 3.

涉
shih

To wade, IV. ii. 2. 3.

涕
t'í

Tears, IV. i. 7. 2: VI. ii. 3. 2.

涸
k'ü

To be dried up, IV. ii. 18. 3.

涼
liang

涼涼, cold and distant, VII. ii. 37. 9.

浙
hsi

The water in which rice is being washed, V. ii. 1. 4: VII. ii. 17.

淇
ch'í

The name of a stream, a tributary of the Yellow river, VI. ii. 6. 5.

淑
shü

Virtuous. Used actively, to make virtuous, to improve, IV. i. 9. 6; ii. 22. 2: VII. i. 40. 5.

淫
yin

Licentious, unregulated, II. i. 2. 17: III. ii. 9. 10, 13. To make dissipated, III. ii. 2. 3.

深
shün

Deep (both literally and metaphorically); deeply, I. i. 5. 3; ii. 10. 4: II. ii. 1. 3: III. i. 2. 4: IV. ii. 14. 1: VII. i. 14. 1; 16. 1; 18. 2.

淮
huai

The name of a river, which flows through Ho-nan and An-hüi, III. i. 4. 7; ii. 9. 4.

淳
shün

淳于, a double surname, IV. i. 17. 1: VI. ii. 6. 1.

淵 (1) A gulf, an abyss, IV. i. 9. 3. (2) The designation of Confucius's favourite disciple, II. i. 2. 18, 20: III. i. 1. 4.

混 I. q. 滾. 混混, the appearance of water flowing freely from a spring, IV. ii. 18. 2.

清 Clear, pure; purifying, IV. i. 8. 2, 3: V. ii. 1. 1, 5.

淹 To reside long, V. ii. 4. 6.

渴 To be thirsty, to suffer from thirst, II. i. 1. 11: VII. i. 27. 1, 2.

湍 湍水, water whirling round, VI. i. 2. 1.

游 子游, the designation of one of Confucius's disciples, II. i. 2. 20: III. i. 4. 1, 3.

湯 (1) Warm water, things hot, VI. i. 5. 5. (2) The founder of the Yin dynasty, I. i. 2. 4; ii. 3. 1; 8. 1; 11. 1, 2, et al., saepe.

源源, incessantly, V. i. 3. 3.

準 Level. The instrument,—the level, IV. i. 1. 5.

溝 A ditch,—made in dividing the fields, 4 feet wide, and the same depth, V. i. 7. 6; ii. 1. 2. 溝壑, I. ii. 12. 2: II. ii. 4. 2: III. i. 3. 7; ii. 1. 2: V. ii. 7. 5. 溝澮, IV. ii. 18. 3.

溢 To overflow, VII. ii. 14. 4. To spread forth,—spoken of instruction, IV. i. 6. 1.

湫 The name of a stream, IV. ii. 2. 1.

滄浪, see 浪, IV. i. 8. 2.

溺 To drown, to be drowned, I. i. 5. 5: IV. ii. 29. 4: VI. i. 7. 1. To go to ruin, IV. i. 9. 6. To be drowning, IV. i. 17. 1, 2, 3.

滅 To extinguish; extinguished, III. ii. 9. 6.

滋 To increase, II. i. 1. 7: VI. ii. 6. 3.

滑 滑釐, a name, VI. ii. 8. 4.

滕 The name of a State, I. ii. 13. 1; 14. 1; 15. 1: II. ii. 6. 1, 2, et al.—滕文公, I. ii. 13. 1; 14. 1; 15. 1: III. i. 1. 1; 3. 1; 4. 1.—滕定公, III. i. 2. 1.—滕更, VII. i. 43. 1, 2.

滯 Congealed, impeded, 濡滯, dilatory, II. ii. 12. 1.

滸 Banks, I. ii. 5. 5.

瀑 The name of a stream, III. i. 4. 7.

漁 To be a fisherman, to catch fish, II. i. 8. 4.

漢 The name of a river, a large branch of the Yang-tsze, in Hù-peì, III. i. 4. 7, 13; ii. 9. 4. 雲漢, the Milky Way, V. i. 4. 2.

潔 To be clean, pure; what is clean, III. ii. 3. 3: IV. ii. 25. 1: VII. ii. 14. 4; 37. 7, 11. To keep pure, V. i. 7. 7.

漿 Congee. ? any beverage, I. ii. 10. 4; 11. 3: III. ii. 5. 5.

潤 To moisten and nourish, VI. i. 8. 1. 潤澤, = to modify and adjust, III. i. 3. 20.

潦 行潦, rain-pools, II. i. 2. 28.

澤 (1) A marsh; marshy thickets, III. i. 4. 7; ii. 9. 5: IV. i. 1. 6. 澤—a pond, I. ii. 5. 3. (2) Favours, benefits; beneficial influence, II. ii. 12. 1: IV. i. 1. 2; ii. 3. 3, 4; 22. 1: V. i. 6. 2; 7. 6; ii. 1. 2: VII. i. 9. 6. (3) 垤澤, the name of a gate, VII. i. 36. 3.

澮 A small ditch, tributary to a 溝, IV. ii. 18. 3.

激 To dam up, VI. i. 2. 3.

濁 Muddy, IV. i. 8. 2, 3.

濕 I. q. the character in the text of II. i. 4. 1, = what is low and wet.

濟 With the 3rd tone. The name of a stream, III. i. 4. 7.

濟 In the 3rd tone. (1) To ferry, convey across, II. ii. 12. 1, 4. (2) To succeed, II. i. 5. 6.

濡 Impeded, 濡滯, see 滯, II. ii. 12. 1.

氾 氾濫, to overflow, inundate, III. i. 4. 7; ii. 9. 3.

濯 (1) To wash, III. i. 4. 13: IV. i. 8. 2, 3. Observe IV. i. 7. 6. (2) 濯濯, sleek and fat, I. i. 2. 3. But the same phrase is used for the denuded appearance of a bare mountain, in VI. i. 8. 1 (3) 子濯 is used as if it were a surname in IV. ii. 24. 2.

濱 The brink of water, a coast, IV. i. 13. 1: V. ii. 1. 1: VII. i. 22. 1; 35. 6. Observe 率土之濱, V. i. 4. 2.

滌 To clear the course of rivers, III. i. 4. 7.

瀾
lan

Large waves, VII. i. 24. 2.

THE 86TH RADICAL, 火.

火
huo

Fire, I. ii. 10. 4; 11. 3; II. i. 6. 7; III. i. 4. 7; ii. 6. 5; VI. i. 18. 1; VII. i. 23. 3.

災
tsai

Calamity, I. i. 7. 17; IV. i. 1. 9.

炙
chih

(1) Roast meat, VI. i. 4. 5; VII. ii. 36. (2) To be warmed—immediately affected—by, VII. ii. 15. 1.

炭
tan

Charcoal, 塗炭, II. i. 9. 1; V. ii. 1. 1.

烈
lieh

(1) To set fire to, III. i. 4. 7. (2) Enterprising, energetic, III. ii. 9. (3) 功烈, meritorious achievement, II. i. 1. 3. (4) ? acknowledged, brightly recognised, V. ii. 4. 4.

鳥
wu

A surname, VI. ii. 2. 3.

烹
p'ang

To boil, to cook, V. i. 2. 4. 割烹, cookery, V. i. 7. 1, 8.

焚
fan

To burn, consume with fire, III. i. 4. 7; V. i. 2. 3.

焉
yen

The 2nd tone. A final particle. *Passim*. (1) At the end of sentences, giving a liveness to the style, especially where the closing member is brief, perhaps only one word, as in II. ii. 2. 4;—or where it is interrogative, introduced by 何 or some similar character. (2) Correlative clauses are often terminated by 焉, as in VI. i. 7. 8. (3) It is common at the end of clauses, to which we expect a sequel, as in I. i. 7. 12; ii. 7. 4, et al., *saepe*. (4) Seems to be used for 乎, in VII. i. 34.—焉 often follows adjectives instead of 然, though not in Mencius, unless in V. i. 2. 4; and it certainly partakes of the meaning of that character, and = a lively affirmative so!

焉
yen

The 1st tone. An interrogative particle. How? It stands at the beginning of the clause or member of the sentence to which it belongs, unless where another particle or the nominative immediately precedes, I. i. 7. 20; ii. 16. 3; II. i. 7. 2; 9. 2; ii. 8. 5, et al., *saepe*. 焉 = whither, IV. i. 13. 2.

無
wu

No, not, without. *Passim*. 無 is the opposite of 有, both in its personal and impersonal usages, = not to have, to be without,—and there is—are—not. As instances of the relation between it and 有, observe I. i. 7. 20, and II. ii. 10. 7. 無所 and 無所不 are common. 無不 make a strong affirmation. So,

無弗, 無非, and 非無. Observe 無時, VI. i. 8. 4, and 無方, IV. ii. 20. 2.

然
zan

(1) To burn, to flame up, II. i. 6. 7. (2) So; just the same; yes. *Passim*. Observe II. ii. 8. 2, where 然 = accordingly, or they approved. It often occurs at the end of a clause, beginning with 若. We

have the combinations—然則, VII. i. 36. 3, 5, et *passim*; 然後, VI. ii. 15. 3, 5, et *saepe*; 然而, VII. ii. 38. 4; 14. 4; VI. ii. 4. 5, 6, et *saepe*; 然且, VI. ii. 8. 8, et al.; 雖然, III. i. 2. 2; 4. 3, et al. (3) After adjectives, it = ly and forms adverbs, or other adjectives, which in English would end in like, VII. ii. 37. 6, 9; 34. 1; 21, et *passim*. (4) A surname, III. i. 2.

煖
huan

Warm; warmly; to be warm,—spoken with reference to clothing, I. i. 7. 16; III. i. 4. 8; VII. i. 22. 3.

癯
ch'ung

Solitary; sorrowful, I. ii. 5. 3.

照
chao

To shine, illuminate, VII. i. 24. 2.

煩
fan

What is toilsome, trouble, III. i. 4. 5.

熄
hsi

To be extinguished, VI. i. 18. 1. Metaphorically, III. ii. 2. 1; IV. ii. 21. 1.

熊
hsiong

A bear, VI. i. 10. 1.

熟
shu

To be ripe; to be brought to maturity, III. i. 4. 8; VI. i. 7. 2; 19. 1.

熱
zo

Hot; what is hot, I. ii. 10. 4; IV. i. 7. 6.

爇
fan

熱中, to burn within, V. i. 1. 5.

燕
yen

I. q. 腍, the flesh of sacrifice, VI. ii. 6. 6.

The 1st tone. The name of a State, I. ii. 10. 1, 3; 11. 1, 3 (N.B.), 4; II. ii. 8. 1, 2. 燕人, II. ii. 9. 1.

營
ying

To plan,—a building, I. i. 2. 3. 營窟, artificial caves, III. ii. 9. 3.

爛
lan

糜爛, to boil to a mass, VII. ii. 1. 2.

爨
ts'uan

To cook. Chü Hsi says, 'to light a fire,' III. i. 4. 4.

THE 87TH RADICAL, 爪.

爭
chang

To strive for, IV. i. 14. 2.

爰
yuan

A particle, found at the beginning of clauses, and quoted from the Shih-ching. And so, and, I. ii. 8. 6; 5. 4, 5.

爲
wei

Passim. (1) To be, I. i. 1. 4; 7. 20; ii. 2. 3; 3. 1; 4. 5, 6, *et al.*, *saepissime*. At the beginning of clauses, 爲 continuing what precedes, often = *who is, who was*. Before nouns of relation and proper names, it = *to play, to be in the position*, I. ii. 4. 2; II. i. 1. 4; ii. 2. 10, *et al.*, *saepe*. So in the phrase 其爲人也, 以爲 with and without intermediate words, often = *to take to be, to regard, to consider, to be considered*, I. i. 7. 5, 7; ii. 2. 2; II. 3, *et saepe*. Often, however, 以爲 simply = *to be, or to use to make*.

(2) To make, to do; to be done, I. i. 2. 3; 7. 10, 11, 12, 13, 16, 17, *et saepissime*. 何爲 and 奚爲 = *why*, I. ii. 5. 4; II. 2, *et al.* 有爲, see 有. 爲 = *to exercise, to administer, to govern*, II. ii. 4. 4; III. i. 3. 1. The phrase 爲政, to administer government, and sometimes to give law to the kingdom, is frequent, I. i. 11. 1; II. ii. 10. 6; IV. i. 1. 3; 6; 7. 4, *et al.* 爲 = *to establish*, II. ii. 10. 7. So

定爲, III. i. 2. 3; and 設爲, III. i. 3. 10. 爲 = *to seek to be*, III. i. 3. 5.—Observe 爲食, 爲飲, II. i. 1. 11; 爲陳, 爲戰, VII. ii. 4. 1; 爲說辭, II. i. 2. 18; 民之爲道, III. i. 3. 3, but 人之有道 in 4. 8 is to be understood differently, through the force of the 有; 爲神農之言, III. i. 4. 1; 爲閭, III. i. 5. 5; VII. ii. 21; 不可爲衆, IV. i. 7. 5; 我何以... 爲哉, V. i. 7. 3; 其所爲主, V. i. 8. 4; 爲詩, VI. ii. 3. 2; 難爲水, 爲言, VII. i. 24. 1; 爲之氓, 爲之辭, 爲之兆, II. i. 5. 5; ii. 9. 4; V. ii. 4. 6.

The 4th tone. For, in behalf of. Before clauses, it is most conveniently taken as a conjunction, *because*, I. i. 4. 6; 7. 10, 11, 16, *et al.*, *saepissime*. 爲我, for self, the principle of Yang Chû, III. ii. 9. 9; VII. i. 26. 1. Observe 自爲, VI. ii. 6. 1, and 何爲, V. ii. 7. 3. But should not 何爲 and 奚爲 always have the 爲 in the 3rd tone? 爲 = *consequently*, I. ii. 16. 3.

(1) Nobility, noble rank, II. i. 7. 2; ii. 2. 6; 8. 1; V. ii. 2. 1 (N.B.): VI. i. 16. 1, 2, 3; ii. 7. 2. (2) The name of a bird, or birds in general, IV. i. 9. 3.

爲
chio

THE 88TH RADICAL, 父.

父
fù

(1) A father. *Passim*. The combinations 父子, 父母, and 父兄 are common. 父母 may denote the ruler, as the parent of the people, I. i. 4. 5; ii. 7. 6. 父兄 may denote all elder relatives, III. i. 2. 3, 4. (2) 賣父 (3rd tone), the name of one of the remotest ancestors of the Cháu dynasty, I. ii. 5. 5.

THE 89TH RADICAL, 爾.

爾
r

(1) You, your, I. ii. 12. 2; II. i. 1. 3; 9. 2; V. i. 1. 2; ii. 1. 3, 7; VII. ii. 4. 5; 31. 3. (2) After adjectives, makes adverbs, i. q. 然, VI. i. 10. 6. (3) A final particle, synonymous with 耳, = *simply, just so*, III. i. 5. 3; IV. i. 9. 1; ii. 18. 2; V. i. 2. 3; VII. ii. 38. 4. 云爾, II. ii. 2. 4; III. ii. 5. 7; IV. ii. 24. 1; VII. i. 39. 2. (4) Thus, VI. i. 7. 1. — ? III. i. 3. 2, where perhaps 爾 = *you*. (5) I. q. 邇, what is near, IV. i. 11.

THE 90TH RADICAL, 爿.

牀
ch'wang

A couch, V. i. 2. 3.

牆
ch'iang

A wall, III. ii. 3. 6; IV. ii. 31. 1 (牆屋): VI. ii. 1. 8; VII. i. 2. 2; 22. 2.

THE 91ST RADICAL, 版.

版
pan

版築, building-frames, VI. ii. 15. 1.

牖
yü

A window, VII. ii. 30. 1. 牖戶, spoken of a nest, II. i. 4. 3.

THE 92ND RADICAL, 牙.

牙
yá

易牙, a famous cook of antiquity, VI. i. 7. 5.

THE 93RD RADICAL, 牛.

牛
niú

(1) A cow, an ox; cattle, I. i. 7. 4, 6, 7, 8; II. ii. 4. 3; III. ii. 5. 2, *et al.* (2) 牛山, the name of a hill, VI. i. 8. 1. (3) 冉牛, one of Confucius's disciples, II. i. 2. 18, 20.

Full, II. i. 2. 3.

刍
chú

(1) To feed, to tend, II. ii. 4. 3. (2) To browse on, VI. i. 8. 1. (3) Pasture, II. ii. 4. 3. (4) 人牧, a shepherd of men, a ruler, I. i. 6. 6. (5) 牧宮, name of a palace, V. i. 7. 9. (6) A surname, V. ii. 3. 2.—VII. ii. 37. 4.

物
wù

(1) Things, substances, I. i. 7. 13; III. i. 4. 18; 5. 3; IV. ii. 19. 2; 28. 4; VI. i. 4. 5; 8. 3; 9. 2; 15. 2; ii. 5. 4 (articles): VII.

i. 4. 1; 24. 3; 46. 1. (2) The inferior creatures (this meaning is included in some of the above examples), VII. i. 46. 1. (3) 物 = others, IV. i. 7. 2: VII. i. 19. 4.— Observe 有物, 有則, VI. i. 6. 8.

牲
shāng

(1) Cattle—embracing oxen, sheep, and pigs, and sometimes more kinds, V. i. 9. 1. (2) Cattle set apart for sacrifice, victims, VI. ii. 7. 3. Generally in connexion with 犧, which see.

輕
k'āng

A name, VI. ii. 4. 1.

牽
ch'ien

To lead forward, to drag, I. i. 7. 4.

犀
hsi

The rhinoceros, III. ii. 9. 6.

犧
hsi

A victim, called 犧 as being 'spotless,' 犧牲, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

THE 94TH RADICAL, 犬.

犬
ch'üan

A dog, dogs, I. ii. 15. 1: IV. ii. 3. 1: V. ii. 6. 4: VI. i. 3. 3; 7. 5; 11. 3.

犯
fan

To violate, IV. i. 1. 8: VI. ii. 7. 3.

狂
k'wāng

Ambitious, ardent, VII. ii. 37. 1, 2, 3, 4, 5, 7.

狄
ti

The wild tribes on the North, I. ii. 14. 2; 15. 1: III. i. 4. 16 (戎狄); ii. 9. 11 (夷狄), 12 (戎狄). 北狄, I. ii. 11. 2: III. ii. 5. 4: VII. ii. 4. 3.

To be near to, VII. i. 31. 1.

狎
hsiā

狐
hū

The fox, III. i. 5. 4.

狗
k'au

A dog, dogs, I. i. 3. 4, 5; 7. 24: II. i. 1. 10.

狩
shāu

巡狩, a sovereign's tour of inspection, I. ii. 4. 5: VI. ii. 7. 2. 狩 is explained by 守, and = the fiefs.

狸
li

Joined with 狐. 狸 the wild cat, III. i. 5. 4.

狼
lāng

(1) A wolf, IV. i. 17. 1: VI. i. 14. 4. (2) 狼戾 = to lie about in abundance, III. i. 3. 7.

猛
mǎng

Fierce, III. ii. 9. 11.

猶
yü

(1) As; to be as, I. i. 7. 16: II. i. 1. 8, 13; 4. 1; 6. 6, et al., saepissime. (2) Still, yet, I. ii. 2. 2; 11. 4: II. i. 1. 5, 7, et al., saepe. Observe 且猶...而況, II. ii. 2. 10; 7. 4. (3) In a double surname, IV. ii. 31. 1.

獄
yü
猥
chüan
獨
tü

訟獄者, litigants, V. i. 5. 7; 6. 1.

Cautiously-decided, VII. ii. 37. 2, 7.

Only; alone, I. i. 2. 4; 7. 10, 12; ii. 1. 4: II. ii. 7. 3, 4, et al., saepe. Old and childless, solitary, I. ii. 5. 3. In solitude, retirement, VII. i. 9. 6, et al. Peculiar, VII. ii. 36. 2.

獯
hsün

獯鬻, a tribe of northern barbarians, I. ii. 3. 1.

獲
huo

(1) To get, obtain; catch, III. ii. 1. 4: V. ii. 2. 9. 獲於—to get the confidence of, IV. i. 12. 1. (2) A name, VI. ii. 2. 3.

獵
lieh

To hunt, 田獵, I. ii. 1. 6, 7: VII. ii. 34. 2. 獵較, V. ii. 4. 5, 6.

獸
shäu

A brute animal; a wild animal, I. i. 4. 5; ii. 4. 7: III. i. 4. 7; ii. 9. 11: IV. i. 9. 2. 獸畜, to nourish as a dog or a horse, VII. i. 37. 1. 禽獸, birds and beasts, irrational animals, is common, I. i. 7. 8, 10, 12: III. i. 4. 7, 8, et al. 鳥獸, I. i. 2. 4: III. ii. 9. 4. 走獸, quadrupeds, II. i. 2. 28.

獭
tā

An otter, IV. i. 9. 3.

獻
hsien

An honorary epithet, V. ii. 3. 2.

玄
hsüan

THE 95TH RADICAL, 玄.

Sky-colour. 玄 = dark silks, III. ii. 5. 5.

率
hsü

(1) To follow; following, along, I. ii. 5. 5; IV. i. 1. 4 (率由): V. i. 4. 2. (2) To lead (shuài), I. i. 4. 4, 5: II. i. 5. 6: III. i. 4. 6, 18; ii. 5. 2; 9. 9: IV. ii. 14. 2: VI. i. 1. 2.

率
lū

設率, the limit to which a bow should be drawn, VII. i. 41. 2.

玉
yü

THE 96TH RADICAL, 玉.

A gem, a precious stone, jade, I. ii. 9. 2; 15. 1: VI. i. 3. 2: VII. ii. 28. 1. Used for the 'musical stone,' V. ii. 1. 6.

王
wāng

(1) A king, kings. *Passim*. 三王, the founders of the three ancient dynasties, VI. ii. 7. 1, 3, et al. 王者, one who is a true king, I. ii. 5. 2; 14. 2: II. i. 1. 11, et al., saepe. 王政, true royal government, I. ii. 5. 3: III. ii. 5. 7. So, 王道, I. i. 3. 3. On the meaning of 王, see II. i. 3. 1. It follows the names of States and honorary epithets. (2) A surname, V. ii. 3. 3.—III. ii. i. 4.—VI. ii. 6. 5.—II. ii. 6. 1.

王
wang

The 4th tone. To exercise the royal authority (active and neuter), I. i. 3. 4; 5. 2; 7. 2, 3, 5, 9, 10, 11, 24; ii. 1. 8; 4. 3; 5. 4, 5; II. i. 1. 6, 7, 10; 2. 1; 5. 6; ii. 2. 8; III. ii. 1. 1; IV. i. 9. 4, 5; ii. 16. 1; V. i. 6. 5; VI. ii. 4. 6; VII. i. 20. 1, 5.

珠
chū

A pearl, I. ii. 15. 1; VII. ii. 28.

班
pan

To distribute, arrange, V. ii. 2. 1. Order, rank, II. i. 2. 23.

理
lǐ

(1) 條理, see 條, V. ii. 1. 6. (2) The mental constitution, VI. i. 7. 8. (3) To depend on, VII. ii. 19. 1.

琢
cho

To cut and polish a gem, I. ii. 9. 2.

琅
lang

琅邪, the name of a place, I. ii. 4. 4.

琴
ch'in

(1) The harpsichord or lute, V. i. 2. 3; VII. ii. 6. (2) A surname, VII. ii. 37. 4.

璞
p'o

A gem unwrought, I. ii. 9. 2.

璧
pi

An auspicious gem, which was fashioned round, V. i. 9. 2.

環
huan

(1) To surround, II. ii. 1. 2. (2) A name, V. i. 8. 1, 2, 4.

THE 97TH RADICAL, 瓠.

瓢
p'iao

A gourd; a gourd dish, IV. ii. 29. 2.

THE 98TH RADICAL, 瓦.

瓦
wa

A tile, III. ii. 4. 5.

甑
tsang

An earthenware pot or pan, used for steaming, III. i. 4. 4.

THE 99TH RADICAL, 甘.

甘
kan

Sweet. 甘=sweet food, I. i. 7. 16. 甘, to count sweet, or readily, VII. i. 27. 1.

甚
shān

Excessive; an exceeding degree; exceedingly, I. i. 7. 17; ii. 1. 1, 3; 14. 1, et al., saepe. 甚於 . . . more, in a greater degree, than . . . II. i. 1. 11; VI. i. 10. 2, 3, 5. 已甚者, extraordinary things, IV. ii. 10. Observe I. i. 7. 13.

THE 100TH RADICAL, 生.

生
shāng

(1) To produce; to be produced,—spoken of men and things, II. i. 2. 15, 17, 23, 27, 28; 5. 6: III. i. 5. 3; ii. 9. 2, et al., saepe. (2) Life; to live; to grow; living, I. i. 3. 3; IV. ii. 24. 2; V. i. 2. 4; VI. i. 8. 1, 2; 10. 1, 2, 3, 4, 5, 6; VII. i. 21. 4; 28. 3, et al. 生道, a way of life, i.e. calculated to foster life and happiness, VII. i. 12. 1. (3) To be born, to be born in, III. ii. 3. 6; IV. ii. 1. 1, 2; VII. ii.

37. 9. 先生, master, a respectful way of speaking to or of an individual, IV. i. 24. 2; ii. 31. 1; VI. ii. 4. 2, 4, 5, 6. (4) In a double surname, VII. ii. 25. 1. (5) In a name, VII. ii. 38. 3.

產
ch'an

(1) Livelihood, I. i. 7. 20, 21, 22: III. i. 4. 12. (2) A native, III. i. 3. 3. 產=breed, V. i. 9. 2. (3) 子產, a designation, IV. ii. 2. 1; V. i. 2. 4.

甥
shāng

A son-in-law, V. ii. 3. 5.

THE 101ST RADICAL, 用.

用
yung

(1) To use; to be used, I. i. 3. 1, 3; 4. 6; 7. 10, et al., saepissime. (2) Used for 以. Initial, =for, on the part of, V. ii. 3. 6; 用=thereby, I. ii. 5. 4: III. ii. 5. 6.

THE 102ND RADICAL, 田.

田
t'ien

(1) A field, fields, I. i. 3. 4; 7. 24: III. i. 3 (N.B.). 7, 9, 13, 18, 19, et al., saepe.

圭田=the holy field, III. i. 3. 16. 田

疇, VII. i. 23. 1. 田野, IV. i. 1. 9:

VI. ii. 7. 2. 田里, IV. ii. 3. 3, 4: VII.

i. 22. 3. 乘田, the office held by Con-

fucius in charge of the public fields, V.

ii. 5. 4. (2) 田 and 田獵, to hunt, I.

ii. 1. 6, 7: III. ii. 1. 2; V. ii. 7. 5: VII. ii.

34. 2.

由
yü

(1) From, proceeding from, I. i. 7. 4; ii. 16. 1; II. i. 1. 8; 2. 1, 27; 6. 4; 9. 3, et al., saepissime. (2) By, to proceed by, to walk in, III. ii. 2. 3; 8. 6; 9. 4, et al., saepe. (3)

Used for 猶, in both its meanings of as and still, I. i. 6. 6; 7. 3; ii. 1. 3: IX. i. 1.

6; ii. 12. 5, et al. (4) 由由然, at his ease, II. i. 9. 2; V. ii. 1. 3. (5) The name of

子路, III. ii. 7. 4.—In the name 讐

由, V. i. 8. 2.

甲
chia

(1) A coat of mail; =defensive armour, I. i. 3. 2; 5. 3; 7. 14: IV. i. 1. 9. (2) 太

甲, the name of a Book in the Shû-ching,

II. i. 4. 6: IV. i. 8. 5; V. i. 6. 4: VII. i. 31. 1.

申
shān

(1) To inculcate especially, repeatedly, I. i. 3. 4; 7. 24. (2) A surname, II. ii. 11. 3.

男
nan

(1) A male, IV. i. 17. 1; V. i. 1. 3; 2. 1; ii. 6. 6. (2) A title of nobility, V. ii. 2. 3, 4, 5.

界
chieh

A border, boundaries, II. ii. 1. 4: III. i. 8. 13.

畏
wei

To fear, to dread, I. i. 6. 2; ii. 8. 2, 3; 11. 1, 3: II. i. 1. 3; 2. 5; 4. 2: III. i. 1. 4;

ii. 5. 7; V. ii. 4. 4: VII. i. 14. 3; ii. 4. 5; 34. 2.

畎

chuan

A small channel of water. 畎畝

channelled fields, V. i. 1. 3; 7. 3, 4; ii. 6. 6; VI. ii. 15. 1.

畔

pan

To rebel, to rebel against, II. ii. 1. 4. 5; 9. 1, 2, 3.

畜

ch'ü

(1) To stop, restrain, I. ii. 4. 9. (2) To keep in store, have laid up, IV. i. 9. 5. (3) Read *hsiü*, to keep, to nourish, I. i. 3. 4; 7. 21, 22, 24; V. i. 2. 4; ii. 6. 4; VII. i. 22. 3; 37. 1.

畝

mü

An acre. Its size has varied at different times. Now 6.61 mü = an English acre, I. i. 3. 4; 7. 24; III. i. 3. 6, 16, 17, 19; 4. 9; V. ii. 2. 8; VII. i. 22. 2. 畎畝, see 畎.

畢

pi

(1) To be finished, III. i. 3. 19; V. i. 5. 7; 6. 1. (2) A surname, III. i. 3. 13.—IV. ii. 1. 2.

略

lio

A general summary, an outline, III. i. 3. 20; V. ii. 2. 1.

畦

hü

A field of fifty mü. Used for fields generally, III. ii. 7. 4.

畫

hwa

To draw figures on, III. ii. 4. 5.

異

i

(1) Different, to be different. Followed by 於, from, I. i. 3. 5; 4. 2, 3; 7. 11, 17, et al., *saepe*. (2) Strange; to think it strange, to be offended, I. i. 7. 7; II. i. 2. 1; ii. 10. 6; IV. ii. 27. 3; V. ii. 9. 3.

留

liu

(1) To detain, II. ii. 11. 2. (2) To remain, VI. ii. 2. 6. The character is often, but improperly, written 留.

當

tang

(1) To sustain, be equal to, correspond to, IV. ii. 13. 17. To be matched, II. i. 1. 7. (2) To oppose, withstand. The meaning is associate with the above, I. ii. 3. 5. (3) In, at; to be in,—applied to time and circumstances, I. ii. 5. 5; II. i. 1. 1 (N.B.), 13; ii. 3. 3, 4; 13. 5, et al., *saepe*. (4) Ought, IV. ii. 9: VII. 46. 1. What ought to be, right, VI. ii. 8. 9.

當

tang

The 4th tone. To be correct, V. ii. 5. 4.

疆

chiang

Borders, boundaries, II. ii. 1. 4: III. ii. 3. 1, 4, 5; 5. 6; IV. ii. 3. 3; VI. ii. 7. 2.

疇

ch'au

A flax field, 田疇 see 田.

疏

shü

THE 103RD RADICAL, 疋.

(1) Distant, distance, II. i. 1. 11. Spoken of relationship, I. ii. 7. 3; VI. ii. 3. 4: with verbal force, VI. ii. 3. 3. (2) Coarse, III. i. 2. 2; V. ii. 3. 4. (3) To separate, III. i. 4. 7.

疑

i

(1) To doubt, I. i. 5. 6; III. i. 1. 3; VI. i. 7. 3. (2) A name, II. ii. 10. 6.

疾

ch'än

THE 104TH RADICAL, 疒.

Any feverish distemper. But 疾疾 = sickness and distress generally, VII. i. 18. 1.

疾

chü

(1) Sickness; aching, painful, I. ii. 1. 6, 7; II. ii. 2. 1, 2, 3; III. i. 1. 5; IV. ii. 24. 2. 疾病, VI. i. 12. 1. 疾病, I. ii. 1. 7; III. i. 3. 13. 疾疾, see above. A moral infirmity, I. ii. 3. 4, 5.

(2) Quickly; hurried, VI. i. 14. 4; ii. 2. 4.

(3) To be aggrieved with, I. i. 7. 18. Angerily, I. ii. 12. 1.

疽

ch'ü

An old ulcer. 癰疽 = an ulcer-doctor, or perhaps a name, V. i. 8. 1, 2, 4.

病

ping

(1) A disease; to be unwell, II. ii. 2. 2, 3; III. i. 5. 1; IV. i. 9. 5. 疾病, I. ii. 1. 7; III. i. 3. 13. Understood in a moral sense, = infirmity, VI. ii. 2. 7; VII. ii. 33. 3. (2) To be troubled with, distressed by, III. ii. 7. 4; IV. ii. 2. 2. 病 = tired, II. i. 2. 16.

痛

tung

To be pained. 疼痛, see 疾.

瘡

chi

A surname, V. i. 8. 1, 2, 4.

瘳

ch'au

To be cured, III. i. 1. 5.

癰

yung

癰疽, see 疽.

THE 105TH RADICAL, 癸.

登

tang

To ascend, II. ii. 10. 7; VII. i. 24. 1;

41. 1. 登 = to be made to grow, III. i. 4. 7.

發

fa

(1) To send forth,—as in discharging arrows, II. i. 7. 5; IV. ii. 24. 2; VII. i. 41. 3; or in exercising government, I. i. 7. 18; ii. 5. 3. To be sent forth, manifested, II. i. 2. 17; VI. ii. 15. 3. (2) To rise, come forth, VI. ii. 15. 1. (3) To open a granary, to cause it to open,—to send forth the stores, I. i. 3. 5; ii. 4. 9; VII. ii. 23. 1.

THE 106TH RADICAL, 白.

白

pái

(1) White; to pronounce to be white, I. i. 2. 3; VI. i. 3. 2; 4. 2, 3. 頌白者, grey-haired, I. i. 3. 4; 7. 24. (2) A surname, VI. ii. 10; 11.

百

pái

(1) A hundred. *Passim*. It is used as a round number, signifying all of a class. We have 百世, II. i. 2. 27, et al.; 百官, III. i. 2. 3, 4, 5, et al.; 百神, V. i. 5. 6; 百姓, V. i. 5. 6, et al.; 百工, III. i. 4. 5, 6; 百穀, III. i. 3. 2. (2) 百里, a double surname, V. i. 9. 1, 2; VI. ii. 6. 4; 15. 1.

皇

huang

皇皇如, anxious-like, III. ii. 3. i.

皆

chieh

Passim. All. At the commencement of clauses, with reference to preceding statements. If it have a noun with it, the

noun precedes. 衆皆, VII. ii. 23. 2;
37. 11. Observe II. i. 6. 7: III. i. 4. 5.

皜
hào
皜
hào

皜皜, white and glistening, III. i. 4. 13.
皜皜如, placid and content-like, VII. i. 13. 1.

THE 107TH RADICAL, 皮.

(1) The hides of animals; the skin with the hair on, I. ii. 15. 1: VI. i. 9. 11; ii. 7. 6.
(2) A name, VII. ii. 27. 4.

皮
pí

THE 108TH RADICAL, 皿.

A vessel, 器皿, III. ii. 3. 3.

皿
míng

(1) To fill; full, III. ii. 9. 9: IV. i. 14. 2;
ii. 18. 2, 3: VII. i. 24. 3. The full amount,
III. i. 3. 7. (2) In a name, III. ii. 8. 1.

盈
yíng

盆
pán

盆成, a double surname, VII. ii. 29. 1.

益
yì

(1) To add to; more, I. ii. 10. 4: VI. ii. 8. 7; 15. 2. (2) Of advantage, profitable,
II. ii. 2. 16: VI. ii. 6. 3: VII. i. 3. 1, 2.
(3) A minister of Shun and Yü, III. i. 4. 7:
V. i. 6. 1, 2, 4, 6.

盍
hé

Why not; would it not be better to...
I. i. 7. 23: II. ii. 10. 3: IV. i. 13. 1; ii. 31.
1, 2: VII. i. 22. 1; ii. 37. 1.

盎
yàng

An appearance of fullness, VII. i. 21. 4.

盛
shèng

Complete, great; flourishing state, II.
i. 1. 10; 2. 28: V. i. 4. 1: VI. ii. 7. 3: VII.
ii. 33. 2.

成
chéng

The 1st tone. A vesselful, III. ii. 3. 3;
5. 2: VII. ii. 14. 4.

次
cì

A robber, III. ii. 10. 3: V. ii. 4. 5.

盟
méng

To covenant solemnly, VI. ii. 7. 3.

監
jiān

To oversee, II. ii. 9. 2, 3.

盡
jìn

(1) To exhaust, to carry out to the utmost
degree, in the way of doing or thinking,
I. i. 3. 1; 7. 17: II. ii. 9. 2: III. i. 2. 4:
V. ii. 4. 5: VI. i. 6. 7: VII. i. 1. 1; 2. 3;
8. Observe 自盡, III. i. 2. 2, and 盡
於人心, II. ii. 7. 2. (2) All, IV. ii.
33. 1: VII. i. 36. 1. Entirely, III. i. 4. 3:
VII. ii. 8. 1.

THE 109TH RADICAL, 目.

The eye, I. i. 7. 16: II. i. 2. 4: III. i.
5. 4; ii. 10. 1: IV. i. 1. 5; ii. 30. 2: V. ii.
1. 1: VI. i. 7. 7, 8; 15. 2: VII. ii. 24. 1.

目
mù

直
zhí

(1) Straight; to be straight; to make
straight, III. ii. 1. 1, 3, 5: IV. i. 1. 6: V.
ii. 7. 8. Metaphorically, to correct; rec-
titude, II. i. 2. 13: III. i. 4. 8; 5. 2. (2)
Only, I. i. 8. 2; ii. 1. 2: II. ii. 7. 2.

相
xiāng

(1) Mutually, may often be translated
by one another, I. i. 4. 5; ii. 1. 6, 7; 4. 10,
et al., *reciprocally*. (2) A name, III. ii. 4. 2, 3.

相
xiāng

To assist, to act as prime minister to;
a prime minister, II. i. 1. 8; 2. 1: III. ii.
9. 6: V. i. 5. 7; 6. 2, 5; 9. 3: VI. ii. 5. 1, 3.

盼
pàn

盼盼然, distressed-like, III. i. 3. 7.

省
shěng

To inspect, I. ii. 2. 5: VI. ii. 7. 2.

省
shěng

To be sparing of, I. i. 5. 3.

眊
mào

Dull, to be dull, IV. i. 15. 1.

眩
xuàn

瞑眩, see 瞑, III. i. 1. 5.

眸
móu

眸子, the pupil of the eye, IV. i. 15.

衆
zhòng

Many, numerous; a multitude; the
multitude, I. i. 7. 17; ii. 1. 4; 11. 4, *et al.*,
saepes.

睦
mù

睦然, mild-like, VII. i. 21. 4.

眴
xiù

To be harmonious, III. i. 8. 18.

眴
xiù

To look aside, III. i. 5. 4.

瞋
chēn

瞋眩, to throw into a state of con-
fusion,—medicine in its beneficial opera-
tion, yet causing distress, III. i. 1. 5.

眴
xiù

眴眴, with eyes askance, I. ii. 4. 6.

瞭
liào

To be clear, IV. i. 15. 1.

瞽
gǔ

瞽瞍, the name of Shun's father, IV.
i. 28. 2: V. i. 2. 3; 4. 1, 2, 4: VI. i. 6. 3:
VII. i. 35.

瞽
gǔ

See above.

瞷
jiàn

To watch, to spy, IV. ii. 32; 33. 1.

瞷
jiàn

To watch, III. ii. 7. 3.

矜
jīn

THE 110TH RADICAL, 矜.

To reverence, 矜式, II. ii. 10. 3.

矜
jīn

THE 111TH RADICAL, 矢.

An arrow, I. ii. 5. 4: II. i. 7. 1, 3: III.
ii. 1. 4: IV. ii. 24. 2: V. ii. 7. 8.

矢
shǐ

A final particle, found *passim*. It gives
definiteness and decision to statements.
Where the last clause of a sentence or
paragraph is introduced by 則, 斯, or

矣
yǐ

亦, it generally ends with 矣. After 而已 it may be looked for. After single adjectives and other words its force is both decisive and exclamatory.

知 *chih* To know, to understand. *Passim.* 知 = to acknowledge, i.e. to know and employ, VII. i. 9. 2.

知 *chih* The 4th tone. Used for 智, to be wise; wise; wisdom. 知者, VII. i. 46. 1. 知慮, VI. ii. 13. 2. 術知, VII. i. 18. 1.

矩 *chü* A square,—the carpenter's instrument so called, IV. i. 1. 1, 5; 2. 1: VI. i. 20. 2: VII. ii. 5.

短 *tsuen* Short, I. i. 7. 13; III. i. 1. 5 (N.B.); 4. 17. To shorten, VII. i. 39. 1.

THE 112TH RADICAL, 石.

石 *shih* (1) A stone, a rock, VII. i. 16. (2) 石丘, the name of a place, VI. ii. 4. 1.

破 *p'o* To break, to split. Used for the blows of an axe, strong and well aimed, III. ii. 1. 4.

磽 *ch'iao* Stony ground; poor in soil, VI. i. 7. 2.

磯 *ch'i* Stones in a river, interrupting and fretting the current, VI. ii. 3. 4; there

不可磯 = what will admit of no contradiction.

THE 113TH RADICAL, 示.

示 *shih* To show, indicate, V. i. 5. 4, 5.

社 *shé* The spirits of the land, or their altars. Always in the phrase 社稷, the tutelary spirits of a country, and may be used for the country itself, IV. i. 3. 3: VII. i. 19. 2; ii. 14. 1, 3, 4.

祀 *aze* To sacrifice; to sacrifice to, III. ii. 5. 2; IV. ii. 25. 2. 祭祀, sacrifices, VI. ii. 10. 4: VII. ii. 14. 4.

祐 *hiü* Happiness, prosperity, I. ii. 3. 6.

祇 *chih* Reverent, reverently, V. i. 4. 4.

祖 *tsü* 先祖, ancestors, III. i. 2. 3.

神 *shan* (1) A spirit. 百神, all spiritual beings who are sacrificed to, V. i. 5. 6. Spiritual,—mysterious, VII. i. 13. 3; ii. 25. 8. (2) 神農, one of the most ancient sovereigns, III. i. 4. 1.

祥 *hs'iang* Auspicious, IV. i. 18. 4; ii. 17.

祭 *chi* To sacrifice or make offerings to; sacrifices; sacrificial, III. i. 2. 2, 3; ii. 3. 3: IV. ii. 33. 1: V. i. 5. 6; ii. 4. 6: VI. ii. 6. 6 (N.B.)

祭祀, see 祀.

裸 *kuan* I. q. 灌. To pour out a libation, IV. i. 7. 5.

祿 *lü* Emolument, revenue, salary, I. ii. 5. 3: II. ii. 8. 1; 14. 1: III. i. 3. 8, 13; ii. 10. 5: V. ii. 2. 1, 6, 7, 8, 9; 3. 5: VII. ii. 33. 2. To grant to, to endow, V. i. 7. 2.

禁 *chin* To forbid, prohibit; prohibitions, I. ii. 2. 3; 5. 3: VI. ii. 7. 3: VII. i. 35. 3, 4; 39. 4.

禍 *huo* Calamity, II. i. 4. 4, 5. 禍 = an outbreak, attack, IV. ii. 31. 1. Used as a verb, VI. i. 1. 2.

福 *fú* Happiness, II. i. 4. 5, 6: IV. i. 4. 3.

禦 *yü* To withstand, oppose; to hinder; to ward off, I. i. 6. 6; 7. 3, 18: II. i. 1. 10; 7. 2: VII. i. 16; ii. 8. 1. To stop and rob, V. ii. 4. 4, 5.

禪 *shan* To resign, give over to another, V. i. 6. 7.

禮 *li* (1) What is proper; the principle of propriety; the rules of ceremony and politeness in accordance therewith, I. i. 7. 22; ii. 16. 1: II. i. 2. 27; 6. 5; 7. 3, et al., *saepissime*. To be polite to, III. i. 3. 4: VII. i. 43. 1, et al. 禮貌, a polite demeanour, VI. ii. 14. 3. The same, used as a verb, IV. ii. 30. 1. (2) The Book of Rites, II. ii. 2. 5: III. ii. 3. 3. The Ritual Usages, III. ii. 2. 2.

THE 114TH RADICAL, 內.

禹 *yü* The great Yü, the founder of the Hsia dynasty, II. i. 8. 2: III. i. 4. 7, 9; ii. 9. 4, 11, et al., *saep.*

禽 *ch'in* Birds, III. ii. 1. 4. In the phrase 禽獸, birds and beasts, irrational animals, sometimes applied metaphorically to men, I. i. 7. 8, 10, 12: III. i. 4. 7, 8; ii. 1. 5; 9. 5, 9: IV. ii. 19. 1; 28. 6: VI. i. 3. 2.

THE 115TH RADICAL, 禾.

私 *sze* Private; privately, III. i. 3. 9, 19: IV. ii. 22. 2 (N.B.): VII. i. 40. 5. 以其私, II. ii. 8. 1. As a verb, to be selfishly attached to, to monopolize, II. ii. 10. 6: IV. ii. 30. 2.

秉 *ping* To grasp, maintain. 秉夷, VI. i. 6. 8.

秋 *ch'ü* (1) The autumn; in the autumn; autumnal, I. i. 7. 10; ii. 4. 5: III. i. 4. 13: VI. ii. 7. 2. (2) 春秋, a historical Work, compiled by Confucius, III. ii. 9. 8, 11: IV. ii. 21. 1, 2: VII. ii. 2. 1. (3) A name, VI. i. 9. 3.

科 (1) A hollow,—in the bed of a stream, IV. ii. 18. 2: VII. i. 24. 3. (2) 科= lessons, 設科, VII. ii. 30. 2.

秦 The name of a State, I. i. 5. 1, 3; 7. 16: V. i. 9. 1, 3: VI. i. 12. 1; ii. 4. 3, 5, 6. 秦人, VI. i. 4. 4, 5.—V. i. 9. 1, 3: VI. ii. 6. 4.

移 To remove, I. i. 3. 1: III. ii. 2. 3: VI. ii. 7. 2. To alter, VII. i. 36. 1.

稅 To be taxed, II. i. 5. 4. 稅 餉, all taxes, I. i. 5. 3: VII. i. 23. 1. 貢稅 = revenues, V. i. 3. 3.

稅. I. q. 脫. To loose, put off, VI. ii. 6. 6.

稗 A kind of spurious grain, 稗莠, VI. i. 19.

稚 The young, III. i. 3. 7.

種 To sow, III. i. 4. 4.

種 The 3rd tone. Seed, VI. i. 7. 2; 19.

稱 (1) To style, to pronounce, to speak of, III. ii. 9. 1: IV. ii. 30. 1: VII. ii. 37. 10. (2) To praise, III. i. 1. 2: IV. ii. 18. 1. (3) To lift up, = to proceed to, III. i. 3. 7.

稱 The 4th tone. To correspond, to be equal to, II. ii. 7. 2.

稷 (1) The spirits presiding over the grain or agriculture of a country. 社稷, see 社. (2) 后稷, the title of Shun's minister of agriculture, III. i. 4. 8. The 后 is dropped, and 稷 becomes a proper name, IV. ii. 29. 1, 2, 3, 4.

Paddy, III. ii. 5. 2.

To sow, II. i. 8. 4: III. i. 4. 8.

稽 (1) To bow down. 稽首, to bow the head to the ground, V. ii. 6. 4, 5: VII. ii. 4. 5. (2) A name, VII. ii. 19. 1.

A general name for grain, I. i. 3. 3; generally spoken of as 五穀, the five kinds of grain, III. i. 4. 7, 8, 17: VI. i. 19; ii. 10. 4. But we have also 百穀, III. i. 3. 2. 穀祿, the grain available for salaries, III. i. 3. 13.

An honorary epithet, I. ii. 12. 1.—V. i. 9. 1, 3: VI. ii. 6. 4.

Stores of straw, grain, &c., in the open air; ricks, I. ii. 5. 4.

To reap, III. i. 4. 8.

THE 116TH RADICAL, 穴.

A hole, III. ii. 3. 6.

Empty, VII. ii. 12.

The 4th tone. 空乏, to impoverish, VI. ii. 15. 2.

To dig through, VII. ii. 31. 2, 4.

A cave artificially excavated, III. ii. 9. 3.

To leap over,—as if it were 踰, VII. ii. 31. 2, 4. The dictionary explains it differently, however, and makes it = 'an opening in the wall.'

To peep, to steal a sight, III. ii. 3. 6.

窺 (1) Poor, in poverty and distress, I. ii. 5. 3: V. i. 1. 3: VII. i. 9. 4, 5, 6; 21. 3. 窮乏, VI. i. 10. 7, 8. 阨窮, II. i. 9. 2: V. ii. 1. 3. (2) To exhaust, II. ii. 12. 6. See 力. (3) To be at one's wit's end, II. i. 2. 17.

竊 (1) To steal, VII. ii. 30. 2. (2) Privately, VII. i. 35. 6. (3) Joined with other verbs so as to qualify them deferentially, II. i. 2. 20; ii. 7. 1: IV. ii. 21. 3.

THE 117TH RADICAL, 立.

立 (1) To stand; to stand erect, I. i. 2. 1; 7. 18: II. i. 5. 1; 9. 1: III. ii. 2. 3: IV. ii. 33. 1: V. i. 4. 1; ii. 5. 5: VII. i. 2. 2; 21. 2; 41. 3. 立, 而 . . . = quickly, IV. ii. 18. 3; = with indifference, II. ii. 4. 3. To stand fast, to be established, VI. i. 15. 2. (2) To set up; to appoint, to establish; to be set up, appointed, V. i. 3. 1; 6. 5; ii. 1. 1: VII. i. 1. 3; ii. 15. 1.

章 (1) Anything definite and complete, a lesson, a piece, VII. i. 24. 3. (2) 章 = rule, canon, IV. i. 1. 4. (3) A name, 萬章, III. ii. 5. 1: V. i. 1. 1, 2, et al., saepe.—匡章, III. ii. 10. 1: IV. ii. 30. 1. 章子, IV. ii. 30. 2, 3, 5, is peculiar; see on par. 1.

童 Boys under fifteen. A child, VII. i. 15. 2. A lad, III. i. 4. 17. So 童子, III. ii. 5. 2, 3.

To exhaust, to carry to the utmost, I. ii. 15. 1: IV. i. 1. 5: V. i. 1. 2.

(1) A principle, principles, II. i. 6. 5, 6, 7. (2) Correct, upright, IV. ii. 24. 2.

THE 118TH RADICAL, 竹.

To laugh, to smile; smiling, I. i. 7. 7, 16: III. ii. 7. 4: IV. i. 16. 1: VI. ii. 3. 2. To laugh at, I. i. 3. 2: VII. ii. 23. 2.

符
fú

A check, or token. 符節, the two halves of such a token, the fitting of which was an evidence of the holder's authority, IV. ii. 1. 3.

等
tāng

A degree, a class, III. i. 5. 3; V. ii. 2. 2. To graduate, to arrange according to merit, II. i. 2. 27.

筋
chīn

A sinew, a muscle, VI. ii. 15. 2.

答
tā

To answer, VI. i. 5. 4; ii. 1. 4: VII. i. 40. 4; 43. i. 2. To respond to,—in conduct, IV. i. 4. 1.

策
ts'è

A slip of bamboo containing writing. 策 = a passage, a piece, VII. ii. 3. 2.

算
suan

To reckon. 無算, incalculable, VI. i. 6. 7.

箕
chī

(1) The name of a State, 箕子, II. i. 1. 7. (2) 箕山, the name of a hill, V. i. 6. 1.

管
kwan

(1) A fife or flute, I. ii. 1. 6, 7. (2) An honorary epithet in 管叔, II. ii. 9. 2, 3.

A surname in 管仲, and 管夷吾, II. i. 1. 1, 2, 3, 4, 5; ii. 2. 8, 10: VI. ii. 15. 1.

節
chieh

(1) To regulate, to order according to the proper divisions, IV. i. 27. 2. (2)

符節, see 符.

範
fan

A law, a rule. Used as a verb, III. ii. 1. 4.

築
chū

To beat, as in forming mud walls. 築 = to build, I. ii. 13. 2: III. i. 4. 13; ii. 10. 3.

築 = to fortify, I. ii. 14. 1. 板築, see 板.

篡
ts'uan

To usurp; usurpation, V. i. 5. 7: VII. i. 31. 3.

篤
tā

To consolidate, I. ii. 8. 6.

簞
tan

A small basket or dish for holding rice. Always in the phrase 簞食, I. ii. 10. 4; 11. 3: III. ii. 4. 1; 5. 5: IV. ii. 29. 2: VI. i. 10. 6: VII. i. 34; ii. 11.

簡
chien

(1) To slight, IV. ii. 27. 2, 3. (2) Hasty, VII. ii. 37. 1. (3) An honorary epithet, III. ii. 1. 4.

簿
pú

A register, V. ii. 4. 6.

籍
chī

A record, V. ii. 2. 2: VI. ii. 8. 5.

簫
yo

A musical instrument, pipes, I. ii. 1. 6, 7.

THE 119TH RADICAL, 米.

米
mi

Rice hulled, II. ii. 1. 3: III. i. 3. 7: VII. ii. 27. 1. See 粟.

粒
lì
粟
hsü

Grains of rice, III. i. 3. 7.

Rice in the husk. 米粟, II. ii. 1. 3.

粟, VII. ii. 27. 1. 粟 alone, I. i. 3. 1: III. i. 4. 4, 5; ii. 4. 3; 10. 3: IV. i. 14. 1: V. ii. 6. 2, 5: VI. ii. 2. 2: VII. i. 23. 3. Medhurst translates it as above, and apparently after K'ang-hsi's dictionary; still the 本草綱目 says that anciently 粟 was the general name for all glumaceous grain. It is now commonly spoken of as millet. I have translated it sometimes by 'grain,' and sometimes by 'millet.'

Barbadoes millet, VI. i. 17. 3.

梁
liang
粢
tsze

A kind of millet. Always in the phrase 粢盛, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

粥
chū

Congee, III. i. 2. 2, 4.

糗
ch'iu

Parched grain, rice or wheat, VII. ii. 6.

糜
mi

To boil rice to a mass. 糜爛 = to tear and destroy, VII. ii. 1. 2.

糞
fan

To manure; the manuring, III. i. 3. 7: V. ii. 2. 9. The rendering of the sentence in the first of these instances is in accordance with the commentaries, but it may be doubted.

糧
liang

Provisions of grain, I. ii. 4. 6; 5. 4.

糴
lì

To purchase grain, VI. ii. 7. 3. All the commentaries explain here as if it meant 'to sell grain.' The meaning is—'Do not prevent our sale and their purchase.'

THE 120TH RADICAL, 糸.

紂
ch'au

Epithet of the last sovereign of the Yin dynasty, I. ii. 8. 1, 3: VII. i. 22. 1, et al., saepe.

約
yo

(1) To form alliances, VI. ii. 9. 2. (2) What is most important, II. i. 2. 6, 8. (3) Compendious, VII. ii. 32. 1.—In IV. ii. 15, the term combines the ideas of condensation and importance.

納
nā

To pay over, V. i. 3. 3.

紛
fan

紛紛然, confusedly, III. i. 4. 5.

素
sü

(1) Of white, undyed, silk, III. i. 4. 4. (2) For nothing, without doing service, VII. i. 32. 1.

索
so

Ropes of grass, III. i. 3. 2.

紫
tsze

Reddish blue, VII. ii. 37. 12.

累
lei

I. q. 繫累, to put in confinement, I. ii. 11. 3.

紹
shào
紵
chān
終
chung

To continue. 紹 = to continue to serve, III. ii. 5. 5.

To twist, VI. ii. 1. 8; VII. i. 39. 2.

(1) The end. Finally, as the final issue, VI. i. 16. 3; 18. 2; ii. 4. 5. (2) To complete, V. ii. 4. 6; VII. i. 39. 4. To stop, end (active and neuter), V. ii. 1. 6; 3. 4. (3) Perpetual, the whole. 終日, the whole day, III. ii. 1. 4. 終歲, III. i. 3. 7. 終不, never, III. i. 2. 1. 終身, all the life, IV. i. 9. 5; ii. 28. 7; 30. 5. V. i. 1. 5; VII. i. 5; 35. 6; ii. 6. Observe this phrase in I. i. 7. 21, 22, and IV. ii. 33. 1.

絕
chieh

To cut short, III. i. 1. 5. To cut, to stop intercourse with, II. ii. 11. 4; IV. i. 7. 2.

給
kêi

To supply. 不給, a deficiency in the crop, I. ii. 4. 5; VI. ii. 7. 2.

絮
hsü

Rejected floss-silk. 絲絮, III. i. 4. 17.

統
tung

A thread of connexion. 統 = a beginning, I. ii. 14. 3.

絲
sze

Silk from the silkworm. See 絮.

綏
sui

To give tranquillity to, III. ii. 5. 5.

經
ching

(1) To define, to plan, I. i. 2. 3; III. i. 3. 13. (2) The unchanging standard, VII. ii. 27. 13.

緩
huan

To delay; not to be urgent about. III. i. 3. 2; VII. ii. 27.

綢繆
cháu

綢繆, to intertwine, weave together, II. i. 4. 3.

維
wei

A particle,—used as the copula, III. i. 8. 12; V. i. 4. 3.

綯
t'áo

To twist. 索綯, III. i. 3. 2.

綽
ch'ó

綽綽然, freely, at ease, II. ii. 5. 5.

綿
mien

A surname, VI. ii. 6. 5.

緣
yüan

From. 緣木 = to climb a tree, or on a tree, I. i. 7. 16, 17.

緦
sze

The mourning worn for three months, VII. i. 46. 2.

縮
hou

縮 = upright, II. i. 2. 7.

縷
lü

Threads. 麻縷, III. i. 4. 17. 布縷, VII. ii. 27. 1. Here it probably means cloth of silk.

績
chi

Merit, doing, V. i. 2. 3.

繁
fan
縷
sao
繆
mau

To abound. 繁殖, III. i. 4. 7.

To unwind a cocoon, III. ii. 3. 3.

織
chih

(1) 繆 see 綢. (2) An honorary epithet, interchanged with 繆 and read mü, II. ii. 11. 3; V. ii. 6. 4; 7. 4; VI. ii. 6. 3.

To weave, III. i. 4. 1, 4; ii. 10. 4.

繡
hsü

Embroidered garments, VI. i. 17. 3.

繩
sheng

A line, string,—used with reference to a carpenter's line, IV. i. 1. 5; VII. i. 41. 2.

繫
chi

To bind. 繫 = to yoke, V. i. 7. 2.

綴
cho

To adjust a string to an arrow, to draw it back after it has been discharged, VI. i. 9. 3.

繼
chi

To continue; to be continued, I. ii. 14. 3; II. i. 1. 7; IV. i. 1. 5; 18. 2; ii. 20. 5; V. i. 6. 2, 4 (繼世), 7; ii. 6. 4, 5. 繼此, after this, II. ii. 10. 2. 繼而, . . . , immediately after, II. ii. 14. 3.

纓
ying

Strings to tie on a cap, IV. i. 8. 2, 3. To tie on, IV. ii. 29. 6, 7.

纊
lü

Hemp threads, III. ii. 10. 4.

缺
ch'üeh

THE 121ST RADICAL, 缶.

To be wanting, III. ii. 9. 6.

罒

THE 122ND RADICAL, 网.

罒

(1) To catch in a net, II. ii. 10. 7. To entrap, I. i. 7. 20; III. i. 3. 3; V. i. 2. 4. (2) None, not. 罒不, V. ii. 4. 4.

罕

Seldom, VI. i. 9. 2.

罒

A net for catching fish, I. i. 3. 3.

罒

(1) A crime, offence; a fault, I. i. 7. 4, 6, 7, 20; ii. 2. 13; II. ii. 4. 3, 4, et al., saepe. 罪人, and sometimes 罪 alone, sinners, criminals, I. ii. 3. 7; 5. 3; V. i. 3. 2; VI. ii. 7. 1, 2, 3, 4. 得罪於 . . . , to offend against, IV. i. 6; ii. 30. 5. (2) To condemn, I. i. 3. 5; III. ii. 9. 8.

置

(1) To place, III. ii. 6. 1. To appoint, I. ii. 11. 4. 變置, to displace and appoint others, VII. ii. 14. 3, 4. (2) A stage, a post station, 置郵, II. i. 1. 12.

罒

Punishment, III. ii. 5. 4. 刑罰, I. i. 5. 3; 罒 = penalties, fines.

罷
pá

To make to cease, to stop, VI. ii. 4. 3, 5, 6.

羊
yangTHE 123RD RADICAL, 羊

The sheep or goat, I. i. 7. 4, 6, 7, 8; II. ii. 4. 3; III. ii. 5. 2; V. i. 1. 3; 2. 3; 9. 1; ii. 5. 4; 6. 6; VI. i. 8. 1. 羊棗, sheep-dates, a kind of persimmon, VII. ii. 36. 1, 2.

美
mei

(1) Good, admirable; beautiful; beauty, I. ii. 1. 6, 7; 16. 2; II. i. 7. 2; ii. 2. 4; 7. 1 (美然, too good), 2; VI. i. 7. 8; 8. 1, 2; 10. 7; 19. 1; VII. i. 41. 1; ii. 25. 5; 36. 2.

羞
hsiú

To be ashamed; the feeling of shame, II. i. 6. 4, 5; 9. 2; III. ii. 1. 5; IV. ii. 33. 2; V. ii. 1. 3; VI. i. 6. 7.

羣
ch'ün

A flock, a company, VII. ii. 19. 3.

羨
hsien

An overplus, III. ii. 4. 3.

義
iRighteousness; our consciousness of what is righteous, and the determinations thereof; what is right. *Passim*. The combinations of 仁義, and 禮義, are very common.羹
k'ing

Soup, V. ii. 3. 4. 豆羹, VI. i. 10. 6; VII. i. 34; ii. 11.

羸
lei

Meagre, feeble, II. ii. 4. 2.

羽
yüTHE 124TH RADICAL, 羽

(1) Feathers, a feather, I. i. 7. 10; ii. 1. 6, 7; VI. i. 3. 2; ii. 1. 6. (2) 羽山, the name of a mountain, V. i. 3. 2.

羿
i

A famous archer of antiquity, IV. ii. 24. 1; VI. i. 20. 1; VII. i. 41. 2.

翹
shih

Only, VI. ii. 1. 7.

習
hsi

To practise, do habitually, VII. i. 5.

翟
ti

The name of the heresiarch Mo, III. ii. 9. 9, 10, 14.

翼
yi

Wings. Used as a verb, to give wings to, to assist, III. i. 4. 8.

老
laoTHE 125TH RADICAL, 老

To be old; old; the old, I. i. 7. 12, 24; ii. 5. 3; 12. 2; 15. 1; II. ii. 4. 2; III. i. 3. 7; ii. 5. 2; IV. i. 13. 1, 2; V. i. 4. 1; VI. ii. 7. 2, 3; VII. i. 22. 1, 2, 3.

考
k'ao

(1) A deceased father, V. i. 4. 1. (2) To examine, II. ii. 13. 4; VI. i. 14. 1; VII. ii. 37. 5 (夷考).

者
chü*Passim*. (1) He (or they) who; this (or that), these (or those) who (or which). It is put after the words (verbs, adjectives, nouns), and clauses to which it belongs,I. i. 1. 4; 3. 1, 4; 4. 6; 5. 1, 3, 6, *et al.*, *saeptissime*. Observe 賢者, I. i. 2. 1, 2;ii. 4. 1; 16. 1, *et al.*; 使者, V. ii. 6. 4; 墨者, III. i. 5. 1, 2, *et similia*. (2) After

若 with intervening words, phrases where a numeral is used, and many other cases, 者 is equivalent to one, this, these. E.g. 若寡人者, 'such an

one as I,' I. i. 7. 4; 誠有百姓者, *ibid.* 6; 嬖人有臧倉者, there

was one Tsang Ts'ang, I. ii. 16. 3; 三聖者, III. ii. 9. 13; 二者, IV. i. 2.

2.—This seems to be the proper force of the character, so that it is an emphatic demonstrative by which the mind is made

to pause on what has just been said. (3) It stands at the end of the first member

of a clause or sentence, when the next gives a description or explanation of the subject of the other, terminated generally

by the particle 也, but not always, I. i. 7. 9, 12; ii. 4. 2, 3; III. i. 3. 6, 7, *et passim*.

(4) 也者, at the end of the first member of a sentence, resume a previous word or

statement, and lead on to an explanation or account of it. E.g. II. i. 9. 1. Observe

VII. ii. 16.—This case and the preceding may easily be brought under (2). (5)

者也 occur continually at the end of sentences, preceded generally in a pre-

vious clause by 者, and for the most part the force of 者 in (1) is apparent, I. i. 1.

5; ii. 3. 2; II. i. 1. 10, 11, *et passim*. (6) It forms adverbs with 昔 and 古, I. ii.4. 4; II. ii. 7. 2, *et al.*, *saepe*.者
ch'ü

Old, aged, I. ii. 15. 1.

者
shih

The 4th tone. To relish; a relish, VI. i. 4. 5; 7. 5, 8.

而
rTHE 126TH RADICAL, 而*Passim*. A conjunction, meaning and, and yet, which latter signification is oftennearly or altogether = *but*. Its use, however, is very idiomatic, and it cannot

always be literally translated into English. 而已, and 而已矣, are very common. So is 然而, = 'so,

and yet'... Observe 繼而, II. ii. 14. 3; 既而, V. i. 7. 4; 從而, VI. i. 8. 1,

et sim.; also 由...而來, II. ii. 13. 4, *et al.*; 而誰, V. i. 7. 5. Its use after

得 is to be noted. E.g. IV. ii. 2. 4; V. i. 4. 1, 4.

THE 127TH RADICAL, 耒

耒 *lěi*
耕 *kāng*
耘 *yūn*
耨 *nóu*
耰 *yú*

A plough-handle, 耒耜, III. i. 4. 2; ii. 3. 5.

To plough; to cultivate the ground, I. i. 5. 3, 4; ii. 4. 5: III. i. 4. 3, 4, 5, 6, 7, 8, 11, *et al.*, 耒耜 = husbandmen, I. i. 7. 18; ii. 5. 3; 11. 2: II. i. 5. 4 耕 = to labour, to do work, VII. i. 32. 1.

To weed, II. i. 2. 16.

A ploughshare. 耒耜, see 耒.

To weed, I. i. 5. 3, 4.

A harrow. 耨 = to cover the seed, VI. i. 7. 2.

THE 128TH RADICAL, 耳

(1) The ear, I. i. 7. 16: III. ii. 10. 1: IV. i. 1. 5: V. ii. 1. 1: VI. i. 7. 6, 8; 15. 2: VII. ii. 24. 1. (2) A final particle, simply, only, just, I. i. 3. 2; ii. 1. 2: II. ii. 10. 2, 7: III. i. 4. 11: IV. i. 22; ii. 30. 2: VI. i. 6. 7; 10. 5; 17. 1; ii. 2. 3, 7: VII. ii. 7. 耳 = indeed, I. i. 3. 1 (?).

To invite or call forth men of worth by presents, V. i. 7. 3, 4.

Sage (= 'great and capable of transforming'), VII. ii. 25. 7; sageness; a sage, II. i. 1. 8; 2. 18, 19: III. ii. 9. 9, 10, 13: IV. ii. 1. 4: V. ii. 1. 5, 6, 7: VII. ii. 25. 7, 8. 聖人, II. i. 2. 17, 20, 22, 25, 28, *et al.*, 耒耜.

To collect, to be collected, II. i. 1: IV. i. 1. 9; 9. 1.

To hear; to become acquainted with by report, I. i. 7. 1, 2, 4, 8, 16, 17; ii. 1. 4, 6, 7, *et al.*, 耒耜. 多聞, extensive information, V. ii. 7. 3. 多聞識, *id.*, VI. ii. 13. 2.

The 4th tone. Reputation, notoriety, IV. i. 1. 2; ii. 18. 3: VI. i. 17. 3.

Acuteness of hearing, IV. i. 1. 1.

A sound; a voice, I. i. 7. 8; ii. 1. 6, 7: II. i. 2. 4: III. i. 4. 13: V. ii. 1. 6: VI. i. 7. 6, 8; ii. 15. 3: VII. i. 14. 1; 36. 3. 聲音, I. i. 7. 16: VI. ii. 13. 8 (= language). 聲 = music, VII. ii. 22. 1; 37. 12. Reputation, II. i. 6. 3: IV. ii. 18. 3 (聲聞): VII. i. 14. 1.

An office; the duties of office, I. ii. 4. 5: II. i. 4. 2; ii. 5. 5 (N.B.): V. i. 1. 2; ii. 3. 4; 6. 3; 7. 9 (N.B.): VI. ii. 7. 2.

聽 *t'ing*

To hear, to listen to; to hear and follow, I. i. 7. 16; ii. 7. 4, 5: II. ii. 11. 3: IV. i. 8. 3; 15. 2; ii. 3. 3, 4, *et al.* 聽政, to administer the government, IV. ii. 2. 1. Compare III. i. 2. 4.

THE 129TH RADICAL, 聿

So, —a continuative particle, I. ii. 5. 5. The dictionary, however, explains the character here by 自, himself.

And so, though, VII. ii. 19. 3.

THE 130TH RADICAL, 肉

Flesh, meat, I. i. 3. 4; 4. 4; 7. 8, 24: II. ii. 5. 2; 9. 9; 10. 5: IV. i. 14. 2; 19. 3; ii. 33. 1: V. ii. 6. 4, 5: VI. ii. 6. 6: VII. i. 22. 2, 3.

不肖, not equal to, degenerate; incompetency, II. ii. 7. 1: IV. ii. 7. 1: V. i. 6. 2: VI. ii. 6. 2.

A limb. 四肢, VII. ii. 24. 1.

Fat (adj.), I. i. 4. 4: III. ii. 9. 9. Rich food, I. i. 7. 16. Rich, spoken of soil, VI. i. 7. 2.

The shoulders, III. ii. 7. 4: VI. i. 14. 4.

To cherish and train, VI. ii. 7. 3: VII. i. 20. 4. To be maintained and nourished, III. i. 4. 8.

The back, VI. i. 14. 4: VII. i. 21. 4.

Mutually, I. ii. 4. 6; 5. 5: IV. i. 9. 6: V. i. 1. 3 (N.B.)

A surname, I. i. 7. 4.

I. q. 胸. The breast, IV. i. 15. 1.

The ribs. 脅 = to shrug up, III. ii. 7. 4.

I. q. 修, to cultivate, improve, I. i. 5. 3: VI. i. 16. 2, 3: VII. i. 1. 3; 9. 6; ii. 32. 1. To repair, IV. ii. 31. 1. 脩 = to do, I. ii. 4. 4.

To be able; can. As the auxiliary, *passim*; but it is often used absolutely, e.g. I. i. 7. 10, 11; ii. 16. 3: V. i. 9. 3, *et al.*, 耒耜. 能 alone, and 能者, men of ability, II. i. 4. 3; 5. 1. Ability, VII. i. 15. 1. 能 = to amount to, V. ii. 2. 4.

The belly, IV. ii. 3. 1: VI. i. 14. 6: VII. i. 27. 1.

膏 = fat meat, VI. i. 17. 3. 膏澤, rich favours, IV. ii. 3. 3, 4.

聿 *yü*

肆 *sze*

肉 *zau*

肖 *hsiao*

肢 *chih*

肥 *fei*

肩 *chien*

育 *yü*

背 *pei*

胥 *hsü*

胡 *hü*

膺 *hsiang*

脩 *hsieh*

脩 *hsü*

能 *nang*

腹 *fü*

膏 *kao*

耳 *r*

聘 *p'ing*
聖 *shäng*

聚 *chü*
聞 *wän*

聞 *wän*
聰 *ts'ung*
聲 *shäng*

職 *chih*

膚
fū

(1) The skin, VI. i. 14. 1, 6. 體膚 and 膚 alone, = the body, II. i. 4; ii. 7. 4; VI. ii. 15. 2. (2) Admirable, IV. i. 7. 5.

To smite, III. i. 4. 16; ii. 9. 12.

Minced meat, VII. ii. 86. 2.

A surname, II. i. 1. 8; VI. ii. 15. 1.

The arm, the lower arm, VI. ii. 1. 8; VII. i. 39. 2; ii. 23. 2.

THE 181ST RADICAL, 臣.

A minister, an officer of a court, I. i. 7. 14, 16; ii. 4. 10; 6. 1; 7. 1; 8. 2, et al., *saepissime*. 君臣 in correlation often occur. In the first person, 'I, your minister,' I. i. 7. 2, 4, 5, et al. In a wider sense, subjects, II. i. 1. 8; III. ii. 5. 5. To employ as a minister, II. ii. 2. 8, 9, et al.

To rest, to sleep, II. ii. 11. 2, 3.

A surname, I. ii. 16. 1, 3.

THE 182ND RADICAL, 自.

(1) From, as a preposition, I. ii. 11. 2: II. i. 2. 23, 27; 3. 2, et al., *saepissime*. According as, V. i. 5. 8. (2) Self, of all persons. Generally joined with verbs in a reflex sense. We have 自反, 自失, 自怨, 自艾, &c. &c., II. i. 2. 7; 4. 4, 5, 6; 6. 6; 9. 2, et al., *saepissime*. Observe 自爲, II. ii. 5. 3; VI. ii. 6. 1.

Smells, odours, VII. ii. 24. 1.

皐陶, a minister of Shun, III. i. 4. 9, et al.

THE 183RD RADICAL, 至.

(1) To come, to arrive at; sometimes = to, till, I. i. 3. 5; 7. 12; ii. 1. 6; II. ii. 2. 4; 9. 1, et al., *saepissime*. 至於, to come to, as to, is very common; e.g. I. ii. 2. 3; 9. 2; 10. 2: VII. ii. 38. 1, 2, 3, 4, et al. (2) Most, forming the superlative degree; the utmost degree, II. i. 2. 13; IV. i. 2. 1; 12. 3, et al. Chief, II. i. 2. 9. (3) 日至, the solstice, IV. ii. 26. 3.

(1) To carry to the utmost degree, VI. ii. 14. 2, 3; VII. i. 8. 1. 致志, VI. i. 9. 3. (2) To bring about by effort, V. i. 6. 2. 致 = to calculate, IV. ii. 26. 3. (3) To resign, II. ii. 5. 2; 10. 1.

(1) A tower, I. i. 2. 3, 4. 靈臺, the name of king Wan's tower, *ibid.* (2)

臻
chín

The designation of a low officer, a servant, V. ii. 6. 4.

A name, II. ii. 3. 1: VII. ii. 23. 1.

THE 184TH RADICAL, 白.

(1) With, along with. *Passim*. E.g. I. i. 2. 3; ii. 1. 4, 6, 7, 8: II. i. 9. 1, 2; ii. 2. 4, 5, 7: VII. i. 13. 3; ii. 26. 2. Another preposition, as from or to, is sometimes required in our idiom. Observe 約與 國, VI. ii. 9. 2; and 與禽獸奚擇哉, IV. ii. 28. 6. (2) And, I. i. 3. 3; 4. 2, 3; 7. 11, et al., *saepissime*. Sometimes it is better to translate by or, II. i. 1. 3: VI. ii. 1. 1, 2, 6, 7, et al. (3) For, III. ii. 1. 4: IV. i. 9. 1. (4) To give, to give to, I. i. 6. 5, 6: V. i. 5. 1, 2, 3, 4, 5, 6, et al., *saepè*. (5) To help, II. i. 7. 5. (6) Than, V. i. 7. 4.

The 4th tone. To share in; to be concerned about, III. i. 4. 11: IV. ii. 31. 1: V. ii. 1. 2: VII. i. 20. 1, 5. VI. i. 18. 1 is marked with this tone, but Chù Hsi explains by 助, 'to assist,' as in (5) above.

The 2nd tone. *Passim*. A final particle, interrogative, and also with exclamatory force. It implies generally that the speaker has a well-formed idea on the subject of the question in his own mind, and that he wishes to express his own surprise, or to involve an opponent in difficulty, I. i. 7. 4, 10, 12, 14, 16, 17; ii. 1. 4, 7; 5. 3; 7. 3; 16. 1, et al., *saepissime*.

(1) To arise, II. ii. 13. 3: IV. i. 1. 9: VI. i. 6. 2. (2) To rouse one's self, to be aroused, IV. i. 13. 1: VII. i. 10; 22. 1; ii. 15; 37. 13. 興之, to raise itself—spoken of grain, I. i. 6. 6. (3) To raise, I. i. 7. 14. 興發, to open the granaries, I. ii. 4. 9. (4) To flourish, IV. i. 3. 2.

(1) To lift, to raise, I. i. 7. 10: III. i. 5. 4; ii. 5. 7: VI. ii. 2. 3. 舉 = to promote; to be lifted up, promoted, III. i. 4. 7: V. i. 9. 3; ii. 6. 4, 6: VI. ii. 15. 1. 舉 = to allege, insist on, VII. i. 26. 4; ii. 37. 11. 舉 = to take, I. i. 7. 12. 舉 = to complete, I. ii. 10. 2. (2) All, I. ii. 1. 6, 7: II. ii. 12. 5: VI. i. 7. 3.

Old, ancient, III. i. 3. 12: IV. i. 1. 4. 舊 = former, IV. ii. 3. 2.

THE 185TH RADICAL, 舌.

The tongue, III. i. 4. 14.

(1) To lodge in a booth, I. ii. 4. 9. 舍館, a lodging-house, IV. i. 24. 2. (2) Only, III. i. 4. 2 (? N.B.). (3) A name, II. i. 2. 5, 6, 8.

臣
ch'ên

臥
wō
減
tszang

自
tsze

臭
ch'au
皐
kào

至
chih

致
chih

臺
t'ai

與
yü

與
yü

興
hsing

舉
chü

舊
chiu

舌
shé
舍
shé

舍
shě

(1) To neglect, pass over, I. ii. 7. 2; 9. 1, 2; II. i. 2. 16, 21; 13. 5 (= besides).

舍己, to give up his own views, II. i. 8. 3. To give over, to cease, IV. ii. 18. 2. (2) To let go, I. i. 7. 4: V. i. 2. 4. (3) To discharge, as arrows, III. ii. 1. 4. The dictionary gives this instance under the 3rd tone.

舒
shū

The name of a State, III. i. 4. 16; ii. 9. 12.

THE 36TH RADICAL, 舛.

舜
shun

The ancient emperor, so called, II. i. 2. 26; 8. 3; ii. 2. 4, et passim.

To make postures, 手之舞之, IV. i. 27. 2.

THE 137TH RADICAL, 舟.

般
p'an

To be abandoned to pleasure, 般樂, II. i. 4. 4: VII. ii. 34. 2. Read without the aspirate, it is the name of Yen Hui's son, V. ii. 3. 3.

THE 138TH RADICAL, 良.

良
liang

(1) Good, III. ii. 1. 4: IV. i. 15. 1: VI. i. 8. 3 (良心, the good natural heart); 17. 1; ii. 9. 1, 2. 良 = intuitive, VII. i. 15. 1. (2) 良人, the goodman, a husband, IV. ii. 33. 1. (3) A name, III. ii. 1. 4.

THE 139TH RADICAL, 色.

色
sè

(1) The countenance, the looks, I. i. 4. 4; ii. 1. 2, 7: III. ii. 7. 4; 9. 9: V. ii. 9. 2, 4: VI. ii. 15. 3: VII. ii. 11. 豫色, II. ii. 13. 1; 顏色, VI. ii. 13. 8. (2) Colour, colours; sights, I. i. 7. 16: V. ii. 1. 1: VI. i. 4. 1; 7. 8: VII. ii. 24. 1. (3) The appetite of sex, VI. ii. 1. 2, 7. Beautiful women—a euphemism, I. ii. 5. 5: V. i. 1. 4, 5. Observe VII. i. 21. 4, where 色 = manifestations; and 38, where it = functions.

艷
po

艷然, flushed-like, II. i. 1. 3.

THE 140TH RADICAL, 艸.

艾
ái

(1) The mugwort, or moxa, IV. i. 9. 5. (2) Beautiful, 少艾, beautiful young women, V. i. 1. 5. (3) To rule, to correct, V. i. 6. 5: VII. i. 11. 5. In this sense, it is interchanged with 义, and should be read i.

芥
chieh

The mustard plant. But it is used as simply = grass, IV. i. 28. 1; ii. 3. 1.

芒
mang

芒芒然, tired-like. ? Stupid-like, II. i. 2. 16.

芸
yin

I. q. 耘. To weed, VII. ii. 32. 3.

芻
ch'ü

(1) Grass, pasturage, II. ii. 4. 3. 芻者, grass-cutters, I. ii. 2. 2. 負芻, grass-carriers, IV. ii. 31. 1. (2) The flesh of grass-fed animals, VI. i. 7. 8.

苗
miào

(1) Growing corn, I. i. 6. 6: II. i. 2. 16: VII. ii. 37. 12. (2) 三苗, the name of an ancient State, near the Tung-t'ing lake, V. i. 3. 2.

莖
lì

A pig-pen, VII. ii. 26. 2.

苟
kiu

(1) If, I. i. 1. 4; 7. 20; ii. 14, et al., saepe. (2) Improper, without some apparent cause, VI. i. 10. 2; ii. 6. 6.

若
zo

(1) As, such as; to be as (i.e. like, and sometimes equal to), I. i. 7. 4, 16, 17, 18, et passim. As if; seeming to be, I. i. 7. 6: II. i. 9. 1; ii. 2. 5, et al., saepe. 宜若...然, 'may rightly be deemed to be so,' occurs several times. As to, I. i. 7. 20; ii. 14. 3: II. ii. 3. 5: VII. ii. 38. 1, 2, 3, et al., passim. 乃若, IV. ii. 28. 7: VI. i. 6. 5. 不若, 莫若, 豈若...哉, all = is it not the better plan to..., I. ii. 1. 4: IV. i. 7. 4: V. i. 7. 3, 4. 相若, III. i. 4. 17. 辟若, VII. i. 29. (2) If, I. i. 7. 7; ii. 11. 3, et al., saepe. (3) = to conform to virtue, V. i. 4. 4. (4) The name of one of Confucius's disciples, II. i. 2. 25, 28, et al.

苦
k'ü

To embitter, to be embittered, I. i. 7. 22: VI. ii. 15. 2.

英
ying

Surpassing, the first among a thousand, VII. i. 20. 4.

茁
chā

Vigorous-looking, V. ii. 5. 4.

茂
māu

暢茂, luxuriant, III. i. 4. 7.

范
fan

The name of a city of Ch'i, VII. i. 36. 1.

茅
māo

Coarse, wild grass, III. i. 8. 2: VII. ii. 21. 1 (N. B.)

茲
tsze

This, these, II. ii. 12. 1: III. ii. 8. 1 (今茲): VII. ii. 19. 2.

茹
jū

To eat, VII. ii. 6.

荆
ching

The name of a rude tribe or State, III. i. 4. 16; ii. 9. 12.

草
ts'áo

Grass, III. i. 2. 4. 草木 = vegetation, III. i. 4. 7. 草萊, see 萊. 草芥, IV. i. 28. 1. 草莽, see 莽. 草 = herbs, VII. ii. 6.

藟
lì

A kind of spurious grain. 藟稗, VI. i. 19.

荒 (1) **荒蕪**, overgrown with grass and weeds, VI. ii. 7. 2. (2) Wild, ruinously addicted to hunting, I. ii. 4. 6, 7, 8.

莅 To come forth and descend to. **莅** = to govern, I. i. 7. 16.

莊 (1) A surname, I. ii. 1. 1, 2. (2) The name of a street in the capital of Ch'i, III. ii. 6. 1.

莒 The name of an ancient State, I. ii. 3. 6.

莘 An ancient name for the territory of **虢** in the time of Ch'au, V. i. 7. 2.

莠 A useless plant growing amid corn, and like it. ? Darnel, VII. ii. 37. 12.

莘 I. q. **殍**. To die. **餓莘**, I. i. 3. 5; 4. 4: III. ii. 4. 9.

莫 (1) Not; not to be, not to have, i. q. **無**, I. i. 5. 1; ii. 12. 1: II. i. 8. 5; ii. 2. 4, 9, et al., *saeptissime*. Often it = no one, and in this case it generally attracts the object of the following verb to itself, I. i. 7. 3; ii. 12. 2: II. i. 1. 10; 2. 27; 7. 2: III. i. 3. 14; 4. 17, et al., *saepe*. **莫不** and **莫非** are strong affirmations, = there is nothing (or none) but ..., I. i. 6. 6: II. i. 1. 8: IV. i. 20; ii. 5, et al. **莫若**, see **若**. So **莫如**, II. i. 4. 2; 7. 4, et al. (2) **子莫**, a worthy and thinker of Lû, VII. i. 26. 3.

莽 **莽** = grass, plants, V. ii. 7. 1.

菑 I. q. **災**. Calamities, IV. i. 8. 1.

菜 Vegetables, V. ii. 3. 4.

蒹 Grassy marshes. ? Bogs, III. ii. 9. 4.

菽 Pulse, VII. i. 23. 3.

萃 A grassy level, II. i. 2. 28.

(1) Fields lying fallow; commons, IV. i. 14. 3. (2) A surname, VII. ii. 38. 2.

萌 Buds; to bud, VI. i. 8. 1; 9. 2.

華 The 4th tone. A surname, VI. ii. 6. 5.

(1) Ten thousand, I. i. 1. 4; ii. 9. 2; 10. 2, 4: II. i. 1. 13; 2. 4, 7; ii. 10. 3, 5: III. i. 4. 18; ii. 10. 5: VI. i. 10. 7; ii. 10. 3. In several of these examples, the phrase is **萬乘之國**, applicable properly only to the royal domain, but used pre-

tentiously of the great fiefs. **萬** = all, VII. i. 4. 1. (2) A surname. **萬章**, III. ii. 5. 1: V. i. 1. 1, 2, et al., *saepe*.

To descend, **徂落** = to de cease, V. i. 4. 1.

(1) To be manifested, III. ii. 9. 9. (2) To know clearly, VII. i. 5.

The name of an ancient State. **葛** and **葛伯**, I. ii. 3. 1; 11. 2: III. ii. 5. 2, 4.

葵丘, the name of a place, VI. ii. 7. 3.

To bury, inter, II. ii. 7. 1: III. i. 2. 2, 5; 5. 2, 4.

(1) To wear on the head, IV. ii. 25. 1.

(2) A name. **逢蒙**, IV. ii. 24. 1; **咸丘蒙**, V. i. 4. 1, 2.

(1) All, **蒸民**, VI. i. 6. 8. (2) I. q. **烝**, to steam, III. ii. 7. 2.

(1) To cover, V. i. 2. 3. (2) A particle, continuative and sometimes illative, I. i. 7. 17; ii. 4. 9: III. i. 5. 4: V. ii. 3. 4; 6. 4.

The name of a place, II. ii. 6. 1: III. ii. 10. 5.

Five times, fivefold, III. i. 4. 18: VI. i. 6. 7.

The name of a State, VII. ii. 18.

To obscure, cloud over, keep in the shade, II. i. 2. 17: VI. i. 15. 2.

藋者, fuel-gatherers, I. ii. 2. 2.

A straw-basket, VI. i. 7. 4.

Great, **蕩蕩乎**, how vast! III. i. 4. 11.

Overgrown with weeds. **荒蕪**, see **荒**.

Thin. **薄** = mean, shabby, V. ii. 1. 3: VII. i. 44. 1; ii. 15. 1. **薄** = slight, IV. ii. 24. 1. **薄** = a spare simplicity, III. i. 5. 2. **薄** = to make light, I. i. 5. 3: VII. i. 23. 1.

(1) The name of a State, I. ii. 14. 1: II. ii. 3. 1, 4. (2) A surname, III. ii. 6. 2.

To present, to introduce, V. i. 5. 5, 6; 6. 1, 2.

(1) Firewood, I. i. 7. 10: VI. i. 18. 1. **采薪之憂** = 'a little sickness,' II. ii. 2. 3. (2) Grass, plants, IV. ii. 31. 1.

The death of a prince, III. i. 2. 1, 4.

落
lo

著
chü

葛
ko

葵
k'uei

葬
tsang

蒙
meng

蒸
chêng

蓋
kai

蓋
kai

蕖
ka

蔡
hsi

蔽
ts'ai

藋
pi

藋
zao

簣
kuoi

蕩
tang

蕪
wu

薄
po

薛
hsieh

薦
chien

薪
hsin

薨
hung

藉 *tsé* 藉 = mutual dependence, a borrowing of services, III. i. 3. 6.
藏 *ts'ang* To lay up, to deposit, I. i. 7. 18: II. i. 5. 2: V. i. 3. 2.
藐 *miao* To despise, VII. ii. 34. 1.
藝 *yo* I. q. **藝** **樹藝** to cultivate, III. i. 4. 18.
藥 *yo* Physic, III. i. 1. 5.
蘇 *su* To revive, I. ii. 11. 2.
蘇 *lo* A kind of basket, III. i. 5. 4.

THE 141ST RADICAL, 虎.

虎 *hú* (1) A tiger, III. ii. 9. 6: VII. ii. 23. 2.
虎賁 = life-guards, VII. ii. 4. 4. (2) A name, III. i. 8. 5.
虐 *nio* To oppress, tyrannize over; oppressive, I. ii. 4. 6; 11. 3: II. i. 1. 11: III. i. 8. 7.
處 *ch'ü* The 3rd tone, a verb. (1) To reside in, to dwell, III. ii. 10. 5: V. i. 7. 3. 4; ii. 1. 1, 3: VI. ii. 6. 5: VII. i. 35. 6. Observe **處守**, VI. ii. 5. 1. **處室**, IV. ii. 33. 1. **處仁**, to dwell in love, V. i. 6. 5; but the same in II. i. 7. 2 is different. (2) To live in retirement; unemployed, III. ii. 9. 9: V. ii. 1. 4. (3) **處子**, an unmarried daughter, VI. ii. 1. 8. (4) To manage as business, an occasion for, II. ii. 3. 5.—In, III. i. 4. 1, **與之處**, 'gave him a place to reside in,' perhaps **處** is the 3rd tone.

虛 *hsü* Empty, VII. ii. 12. 1. Used adverbially, VII. i. 37. 3.
虞 *yü* (1) **驩虞如**, joyful and pleasant-like, VII. i. 13. 1. (2) To measure, to reckon. **不虞**, unexpected, that cannot be reckoned on, IV. i. 21. (3) **虞人**, a forester, III. ii. 1. 2: V. ii. 7. 5, 6, 7. (4) **虞** = Shun,—said in the dictionary to be the surname that arose from him, V. i. 6. 7. (5) The name of a State, V. i. 9. 2: VI. ii. 6. 4. **虞公**, V. i. 9. 3. (6) A name, II. ii. 7. 1; 13. 1.

號 *hao* A name or mark. **號** = argument, VI. ii. 4. 4.
號 *hao* The 1st tone. To cry out. **號泣**, V. i. 1. 1, 2.
號 *ko* The name of a State, V. i. 9. 2.

THE 142ND RADICAL, 虫.

蚋 *zui* **蚋** = 蚊 abbreviated. A gnat, III. i. 5. 4.
蚓 *yin* An earthworm, III. ii. 10. 2, 3, 6.
蚤 *tsao* Interchanged with **早**. Early in the morning, IV. ii. 33. 1.
蛇 *shé* A snake, III. ii. 9. 3, 4.
蚺 *ch'ih* A surname, II. ii. 5. 1, 2, 3. But the dictionary does not mention the character as such.
蠮 *ts'ao* Dung-worms, III. ii. 10. 1.
蠅 *ying* A fly, III. i. 5. 4.
蠹 *li* An insect that eats through wood. **蠹** = the appearance of being worn away, VII. ii. 22. 2.

蠶 *tsan* The silkworm. To keep silkworms, III. ii. 3. 3. To nourish silkworms on, VII. i. 22. 2.

蠻 *man* The wild tribes of the South, III. i. 4. 14.

THE 143RD RADICAL, 血.

血 *hsieh* Blood, VI. ii. 7. 3: VII. ii. 3. 3.

THE 144TH RADICAL, 行.

行 *hsing* (1) To go; to set out; to proceed, I. ii. 4. 6: II. i. 1. 12, et al., *saepe*. To make to go, to lead, VI. i. 2. 3; ii. 14. 2. To advance, in contrast with **止**, 'to stop,' I. ii. 16. 3. **行潦**, rain-pools, II. i. 2. 28. **補行**, to assist on the journey, or expedition, II. ii. 6. 1. (2) To do, perform; to carry out, to practise; to be practised, carried out, I. i. 4. 5; 7. 9, 23; ii. 5. 2, 4; 9. 1, et al., *saepe*. This meaning is kindred to the above, and derived from it. The way regulates the conduct. **行道**, 'to carry out principles,' often occurs, but **行道之人**, VI. i. 10. 6, is literally 'a trampler.' Observe the two meanings in IV. ii. 19. 2.—Observe also **行梯**, VI. ii. 15. 2; **行乎**, IV. ii. 1. 3, and II. i. 1. 3; **與有行**, V. i. 9. 3; **足以行矣,而不行**, and **行可**, V. ii. 4. 6, 7. (3) A name, III. i. 4. 1, 3.—IV. ii. 31. 1.

行 *hsing* The 4th tone. Actions, conduct;—always as a noun, I. ii. 4. 8: II. i. 2. 18: III. ii. 9. 5, 7, 13: IV. ii. 11: V. i. 5. 4, 5; 7. 7: VI. ii. 2. 5: VII. i. 16. 1; ii. 33. 2; 37. 6, 9. Medhurst, Williams, and Wade

give the pronunciation as here represented; but according to K'ang-hsi's dictionary, it should be expressed by *hāng*.

行
háng

The 2nd tone. 公行, a double surname, IV. ii. 27. 1.

衍
yen

A name, III. ii. 3. 1.

術
shù

An art, a contrivance, I. i. 7. 8: VI. ii. 16: VII. i. 18. 1; 24. 2. 術=a profession, II. i. 7. 1.

衛
wei

The name of a State, IV. ii. 24. 2; 31. 2: V. i. 8. 1, 2, 3. 衛靈公, and 孝公, V. ii. 4. 7.

衡
háng

I. q. 橫. Crosswise. 衡=disorderly; perplexed, I. ii. 3. 7: VI. ii. 15. 3.

THE 145TH RADICAL, 衣.

衣
i

Clothes; robes, II. i. 9. 1: III. i. 4. 8; ii. 9. 5: V. ii. 1. 1: VII. ii. 6. 衣服, III. ii. 3. 3: VII. i. 36. 2. 衣=graveclothes, I. ii. 16. 2.

衣
i

The 4th tone. To wear, I. i. 3. 4; 7. 24: III. i. 4. 1, 4: VII. i. 22. 2.

衰
shuāi

To decay, become small and feeble, III. ii. 9. 5, 7: V. i. 6. 1: VI. ii. 14. 2, 3.

衾
ch'īn

A shroud, I. ii. 16. 2.

袒
t'an

To strip up the sleeve, to bare the arm, 袒裼 II. i. 9. 2: V. ii. 1. 3.

衫
ch'ān

Embroidered robes, VII. ii. 6.

被
p'i

The 4th tone. To be covered with. 被=to be affected by, to receive, IV. i. 1. 2: V. i. 7. 6; ii. 1. 2. 被=to wear, to have to wear, VII. ii. 6.

被
p'i

The 2nd tone. I. q. 披. 被髮, the hair dishevelled, unbound, IV. ii. 29. 5, 6.

裘
ch'iu

A name, V. ii. 3. 2.

裸
ch'āng

Naked. 裸程 II. i. 9. 2: V. ii. 1. 3.—There must be a difference in the meaning of the two terms, but I have not found it indicated.

裕
yü

Abundance of clothes; abundance generally. 有餘裕='yea, and more,' II. ii. 5. 5.

補
pü

To mend clothes. To mend or repair generally; to supply; to assist, I. ii. 4. 5, 10: III. i. 1. 5; ii. 4. 3: VI. ii. 7. 2: VII. i. 13. 3 (N.B.)

裸
lo

Naked. 裸程, see 程

裹
k'uo

To tie or wrap up, I. ii. 5. 4.

褻
hsi

To put off the upper garment. 袒褻, see 袒.

褊
pien

Narrow. 褊小, I. i. 7. 6: III. i. 3. 14.

褐
ho

Cloth of hair; coarse cloth, II. i. 2. 4, 7: III. i. 4. 1, 4.

襄
hsiang

(1) An honorary epithet. 梁襄王, I. i. 6. 1. (2) 子襄, the designation of a disciple of Tsang Shān, II. i. 2. 7.

襲
hsi

To take by surprise, II. i. 2. 15 (N.B.)

THE 146TH RADICAL, 西.

西
hsi

(1) The west; on the west; western, I. i. 5. 1; ii. 5. 5: II. i. 3. 2: VI. i. 2. 1, 2; ii. 6. 5. 西伯, the chief of the West—king Wān, IV. i. 13. 1: VII. i. 22. 1, 3. 西夷, I. ii. 11. 2: III. ii. 5. 4: IV. ii. 1. 2: VII. ii. 4. 3. (2) 西子, a famous beauty, IV. ii. 25. 1. (3) Part of the designation of the grandson of Tsang Shān, II. i. 1. 3, 4.

要
yáo

The 1st tone. (1) To seek for, II. ii. 6. 3: VI. i. 16. 3. 要=to seek an introduction to, V. i. 7. 1, 8; 9. 1. (2) 要=to intercept, II. ii. 2. 3: III. ii. 5. 2: V. i. 8. 3.

覆
fū

(1) 反覆, repeatedly; to repeat, V. ii. 9. 1, 4: VI. i. 8. 2. (2) 顛覆, to overturn, V. i. 6. 5.

覆
fau

To cover, overspread, III. i. 1. 5.

THE 147TH RADICAL, 見.

見
chien

To see. *Passim*. 望見, to see from a distance, VII. i. 36. 1; ii. 23. 2. Very often it=to visit, e.g. I. i. 1. 1: II. ii. 10. 2: III. ii. 7. 1, 2, 3. 見於..., to have an interview with—spoken of a ruler, V. ii. 7. 4. It forms the passive voice, III. ii. 5. 5: VII. ii. 29.

見
hsien

(1) To appear, to be seen, II. ii. 12. 6: III. i. 5. 2: VII. i. 21. 4; 2. 11. (2) To become illustrious, VII. i. 9. 6. (3) To have an interview with, an audience of..., I. ii. 1. 1, 2; 16. 2: II. ii. 4. 4; 6. 1: V. i. 4. 4 (N.B.)

規
k'uei

A compass, the instrument so called, IV. i. 1. 1, 5; 2. 1: VI. i. 20. 2: VII. ii. 5. 1.

視
shih

To regard, to look at,—often=to consider, II. i. 2. 4, 5: IV. ii. 3. 1; 20. 3, *et al.* To see, I. ii. 3. 5; 12. 1: V. ii. 1. 1; 7. 8, *et al.* 視朝, to hold a court, to give audience, II. ii. 2. 1. 視=equal to, V. ii. 2. 5.

覲
t'i

To see, VI. ii. 6. 5.

親
ch'in

(1) To love, show affection to, I. ii. 12. 3; III. i. 5. 3; IV. i. 11. 1, *et al.*, *saepe*. Mutual affection, III. i. 2. 2; 3. 18 (親睦); 4. 8. To be loved, IV. i. 4. 1. (2) To be near, to approach, II. ii. 7. 4; VII. ii. 15. To touch one another, IV. i. 12. 1. Intimate, I. ii. 7. 1. (3) In person, personally, V. i. 7. 4; VI. ii. 1. 3. (4) Relatives. Very often it is used of parents, I. i. 1. 5; II. ii. 7. 5; IV. i. 11; 12. 1; 19. 1, 2, 4, *et al.* But it is also used more widely, VII. i. 34; 45; ii. 7. 親戚 II. i. 1. 4, 5.

觀
ch'in

To wait on a superior, to appear at court, 朝觀, V. i. 5. 1; 6. 1.

觀
chien

A name, III. i. 1. 4.

覺
chiao

To understand, apprehend; to make to understand, to instruct, V. i. 7. 5. 2.

觀
kuan

To view, contemplate; to do I. i. 2. 26; 6. 4; ii. 7. 2; III. i. 2. 5; 3. 9; ii. 7. 4; IV. i. 14. 2; 15. 2; ii. 33. 2; V. i. 8. 4; VII. i. 24. 1, 2. To make a visit of inspection, I. ii. 4. 4.

THE 148TH RADICAL, 角.

角
chiao

(1) A horn, VII. ii. 4. 5. (2) 角招, the name of a piece of music, I. ii. 4. 10.

解
chieh

To remove, II. ii. 9. 2 (N.B.): V. i. 1. 4. To relieve, to unloose, II. i. 1. 13.

疎
sü

覈疎, the appearance of fearing death, I. i. 7. 4, 6.

覈
hü

See above.

THE 149TH RADICAL, 言.

言
yen

A word, words; a saying, I. ii. 3. 4; 5. 4, *et passim*. To speak, say; to speak of, I. i. 7. 9, 16; ii. 1. 5; 6. 3, *et saepissime*.

言語, VII. ii. 33. 2. 言 = to mean, meaning, I. i. 7. 12; VI. i. 17. 3. 爲言 = means, VII. ii. 4. 6; but in VII. i. 24. 1 the same phrase = to think anything of the words of others. 言 = to cherish, think of, II. ii. 4. 1, *et al.* This usage is only found in some quotations from the Shih-ching.

有言, to have a saying, or to say, *saepe*. But in IV. i. 10. 1 it = to have speech.

To calculate, V. ii. 5. 4.

計
ch'i

To punish; to order to be punished, VI. ii. 7. 2. To put to death, III. ii. 9. 6.

訖
i

訖訖, the appearance of being self-conceited, VI. ii. 13. 8.

訓
hsün

(1) To instruct, V. i. 6. 5. (2) 伊訓, the name of a Book in the Shü-ching, V. i. 7. 9.

訕
shan

To revile, IV. ii. 33. 1.

託
t'o

To entrust, I. ii. 6. 1. 託 = to accept a stated support from, V. ii. 6. 1.

訟
sung

To contend, wrangle. 訟獄者, litigants, V. i. 5. 7; 6. 1.

訢
yin

訢然, cheerfully, VII. i. 35. 6.

設
shé

To establish, 設爲, III. i. 3. 10. 設科, to institute instruction, VII. ii. 30. 2. 設心, to settle in one's mind, IV. ii. 30. 5.

許
hsü

(1) To allow, to accede to, I. i. 7. 10. To promise, II. i. 1. 1. (2) A surname, III. i. 4. 1, 3, 4, 5, 17, 18.

訛
pi

One-sided, only half the truth, II. i. 2. 17; III. ii. 9. 13.

試
shih

To try. 嘗試, to try to follow, I. i. 7. 19. 試劍, sword-exercise, III. i. 2. 4.

詩
shih

A piece of poetry; an ode. Generally, with reference to some piece of the Shih-ching, I. ii. 4. 10; II. i. 4. 3; IV. ii. 21. 1; V. i. 4. 2; ii. 8. 2; VI. i. 6. 8; ii. 3. 1, 2. 詩云 and 詩曰 are the forms of quotation from the Shih-ching. *Passim*.

詭
kuéi

Deceitful; deceitfully, III. ii. 1. 4.

詳
hsiang

(1) Particulars, V. ii. 2. 2; VI. ii. 4. 4. Minutely, IV. ii. 15. 1. (2) A name, II. ii. 11. 3.

誅
chü

To cut off, to put to death, I. ii. 8. 3; 12. 1; III. ii. 9. 6; V. i. 3. 2; 7. 9; ii. 4. 4, 5; VI. ii. 7. 3.

誓
shih

湯誓 and 太誓 are the names of Books in the Shü-ching, I. i. 2. 4.—III. ii. 5. 6; V. i. 5. 8.

語
yü

言語, words, VII. ii. 33. 2. A saying, V. i. 4. 1. 語 = speech, language, III. ii. 6. 1.

語
yü

To tell, speak to about . . . , I. i. 6. 2; 7. 11; ii. 1. 1, 2; II. ii. 11. 3; 12. 1; VII. i. 9. 1.

誣
wü

To delude, III. ii. 9. 9.

誦
sung

To repeat, croon over, VI. ii. 2. 5. To relate, II. ii. 4. 4.

誨
hüi

To instruct, to teach, VI. i. 9. 3; 20. 2; ii. 16 (教誨).

誠
chang

(1) To be sincere; sincerity, IV. i. 12. 1, 2 (N.B.), 3; VII. i. 4. 2. (2) Really, truly, indeed, I. i. 6. 6; 7. 6, 7, 11; II. i. 1. 2; 3. 2; ii. 12. 7; III. i. 2. 5; 4. 3; 5. 4; V. i. 2. 4; 4. 1.

說 *shuō* To speak of, discuss, III. ii. 9. 10 (**說者**): IV. ii. 15. **說辭**, II. i. 2. 18.

To explain, explanation, V. i. 4. 2; ii. 4. 5. **說ings**, = doctrines, III. ii. 9. 5, 7, 9, 13.

說 *shuō* To counsel, V. i. 7. 6: VI. ii. 4. 3, 4, 5, 6: VII. ii. 34. 1.

說 *shuō* I. q. **悅**. To be pleased, I. i. 7. 9; ii. 4. 10 (**傳說**, see **傳**).

誰 *shuí* Who, whom, I. i. 5. 5; 6. 6: II. i. 4. 3; ii. 13. 5: III. ii. 6. 2, *et al.*

詔 *chāo* Abbreviated for **調**. To flatter; flatteringly, III. ii. 7. 4: VI. ii. 13. 8.

諄 *chūn* **諄諄然**, repeatedly and specifically, V. i. 5. 3.

談 *tān* To talk with, converse, IV. ii. 33. 1: VI. ii. 8. 2.

論 *lùn* To discuss, to consider, V. ii. 8. 2.

請 *qǐng* To request, to beg; to beg leave. Sometimes, especially in the first person, it is merely a polite way of expressing a purpose, I. i. 3. 2; 5. 6; 7. 13, 19; ii. 1. 5; 3. 5; 15. 3; 16. 1, *et al.*, *saep.* Observe II. ii. 10. 2; 11. 3: V. ii. 4. 3.

諛 *yǔ* To flatter, **面諛之人**, sycophants, VI. ii. 13. 8.

諫 *chian* To reprove, to remonstrate; admonitions. It is often followed by **於**, II. ii. 5. 2; 12. 6: IV. ii. 3. 3, 4: V. i. 9. 2, 3; ii. 9. 1, 4.

To avoid, to conceal, VII. ii. 36. 2.

A common saying, I. ii. 4. 5.

A reply, affirmative and immediate, I. ii. 16. 1: II. ii. 2. 5.

(1) Not merely one; all, I. i. 7. 16; ii. 7. 4, 5: II. ii. 10. 3. (2) A preposition. In, from, on, to, &c., I. i. 7. 12; ii. 7. 5, *et al.*, *saepissime*. (3) As an interrogative, generally, **諸** = **之乎**. Yet once we have the **乎** expressed, V. i. 8. 1; and **諸** remains = **之**, which it is in II. ii. 12. 4, where there is no interrogation, I. i. 7. 4; ii. 1. 2; 2. 1; 5. 1 (*N.B.*); 8. 1, *et al.*, *saepissime*. (4) **諸侯**, see **侯**. (5) **諸馮**, the name of a place, IV. ii. 1. 1.

謀 *māu* To consult, take counsel, I. ii. 11. 1, 4. A counsel, a plan, I. ii. 13. 2. Counselling, II. ii. 2. 7.

謂 *wèi* (1) To address, to say to, I. ii. 5. 1; 6. 1; 10. 2: II. i. 2. 7, 16; ii. 4. 1; 5. 1; 10. 3, *et al.*, *saepissime*. To tell to, to inform, III. ii. 1. 4. (2) To say; to speak of, I. i.

6. 17: II. i. 6. 3, 6, *et al.*, *saep.* **謂** = to suppose, III. ii. 6. 2. (3) To call; to be called, I. i. 2. 3; ii. 4. 7; 8. 3: VII. ii. 37. 1.

3, 4, 5, 8, *et passim*. Observe **之謂**, which occurs continually, e.g. I. i. 7. 9: II. i. 3. 2; 4. 6: VII. ii. 25. 2, 3, 4, 5, 6, 7, 8. Sometimes, where **之謂** followed by a particle, terminates the sentence, we can explain the characters without insisting on a peculiar idiom. At other times we can explain them by understanding **所** before **謂**; but in a multitude of cases we have simply to accept the idiom. **謂之**, which also is frequent, is different. **謂** = to mean, meaning, II. ii. 2. 6: VI. i. 7. 8, *et al.* **何謂**, what do you mean, what is meant, II. i. 2. 17: III. i. 5. 3: IV. ii. 24. 2, *et al.*—Observe I. ii. 7. 1: VI. ii. 1. 6.

To plan; plans, III. ii. 9. 6: V. i. 2. 3.

謳 *āu* To sing,—in some peculiar, abrupt manner, VI. ii. 6. 5. **謳歌** to sing (active and neuter), V. i. 5. 6; 6. 1.

To give careful attention to, I. i. 8. 4; 7. 24.

To detest, V. ii. 4. 4.

To inspect. **譏而不征**, I. ii. 5. 3: II. i. 5. 3.

譏 *shih* T v, I. i. 7. 4; ii. 7. 2: II. ii. 2. 1, 3; 12. 1: V. i. 2. 3; 4. 1; ii. 6. 4: VI. i. 2. 3; 10. 7, 8; ii. 6. 5, 6. To understand, VI. ii. 8. 4. **多聞識** of much information, VI. ii. 13. 2.

To warn, III. ii. 9. 3.

To compare, **譬則** ..., V. ii. 1. 7.

To discuss, indulge in discussions, III. ii. 9. 9.

Praise, IV. i. 21: VI. i. 17. 3.

To read, V. ii. 8. 2.

To change; to be changed, I. ii. 1. 2; 11. 2: II. i. 1. 8; ii. 14. 2: III. i. 4. 12, 16; ii. 5. 4: V. ii. 9. 2: VI. ii. 6. 5; 9. 3: VII. i. 7. 2 (= versatile); 41. 2; ii. 14. 3, 4.

To calumniate, VI. ii. 13. 8. To revile, I. ii. 4. 6.

(1) An enemy, IV. ii. 3. 1, 4. (2) **復讐**, to avenge, III. ii. 5. 3. (3) In a name, V. i. 8. 2.—The character is also written **讎**.

謨 *mü*

謳 *āu*

謹 *chin*

譏 *tü*

譏 *chi*

識 *shih*

譬 *ching*

譬 *p'i*

議 *i*

譽 *yü*

讀 *tü*

變 *p'ien*

讒 *ch'an*

讐 *ch'au*

讓
zang

(1) To reprimand; reproof, VI. ii. 7. 2. (2) To yield, to decline, VII. ii. 11. 辭讓, modesty and complaisance, II. i. 6. 4, 5.

THE 150TH RADICAL, 谷.

A valley, III. i. 4. 15.

A mountain-stream; a river, II. ii. 1. 4.

THE 151ST RADICAL, 豆.

A wooden vessel, or dish, 豆羹, VI. i. 10. 6: VII. i. 34; ii. 11.

How. *Passim*. It is generally followed by 哉, at the end of the sentence; e.g. I. i. 2. 4; 6. 16; ii. 10. 4.

THE 152ND RADICAL, 豕.

The swine, VII. i. 16. 豕交之, to treat one as a pig, VII. i. 37. 1.

A young pig, I. i. 3. 4; 7. 24: III. ii. 7. 3: VII. ii. 26. 2.

(1) The elephant, III. ii. 9. 6. (2) To resemble, to make to resemble, I. i. 4. 6. (3) The name of Shun's brother, V. i. 2. 3; 3. 1, 2, 3: VI. i. 6. 3.

Grain-fed animals, VI. i. 7. 8.

The first among a hundred, 豪傑之士, III. i. 4. 12: VII. i. 10.

(1) To be pleased, satisfied, II. ii. 13. 1, 5: IV. i. 28. 2. (2) To make an excursion, I. ii. 4. 5.

THE 153RD RADICAL, 豸.

(1) The leopard, III. ii. 9. 6. (2) A name, VI. ii. 6. 5.

A kind of wolf, 豺狼, IV. i. 17. 1.

(1) A general name for the barbarous tribes of the north, VI. ii. 10. 2, 4, 7. (2) A surname, VII. ii. 19. 1.

Aspect, demeanour, IV. i. 16. 禮貌, a polite demeanour, VI. ii. 14. 2, 3; used verbally, IV. ii. 30. 1.

THE 154TH RADICAL, 貝.

An honorary epithet, V. i. 8. 3.

(1) To carry on the back, I. i. 3. 4; 7. 24: III. i. 4. 2: IV. ii. 31 (N.B.): VII. i. 35. 6. (2) To take refuge in, VII. ii. 23. 2. (3) 負夏, the name of a place, IV. ii. 1. 1.

(1) Wealth, money; expense, I. i. 7. 7: II. ii. 7. 3: III. i. 4. 10, *et al.* 財用,

VII. ii. 12. 3. 貨財, IV. i. 1. 9; ii.

30. 2. (2) I. q. 材, talents, VII. i. 40. 3.

(1) To levy a tax, III. i. 3. 6, 7. 貢稅, revenues, V. i. 3. 3. (2) 子貢, the designation of one of Confucius's disciples, II. i. 2. 18, 19, 25, 27: III. i. 4. 13.

Poverty, I. ii. 16. 2: III. ii. 2. 3: V. ii. 5. 1, 2, 3.

(1) Goods, property; wealth, I. ii. 5. 4: V. ii. 4. 4. 貨財, see 財. (2) To bribe; a bribe, II. ii. 3. 5. (3) A name, III. ii. 7. 3.

I. q. 慣. To be accustomed, III. ii. 1. 4.

To reprove, to be reproved, IV. i. 22. The responsibility of reproving, II. ii. 5. 5. To urge to—implying more or less of reproof, IV. i. 1; 18. 4; ii. 30. 3, 4.

Double, III. i. 4. 17. Double-minded, VII. i. 1. 3. 貳=supplemental, V. ii. 3. 5.

The name of a city and small territory, 費惠公, V. ii. 3. 3.

(1) Noble, being in an honourable condition; honour, V. i. 1. 4; 3. 2; ii. 3. 1; 9. 1: VI. i. 17. 1, 2: VII. i. 43. 2; ii. 14. 1 (N.B.). 富貴, II. ii. 10. 6: III. ii. 2. 3: IV. ii. 33. 1, 2. 貴賤, VI. i. 14. 2. (2) To esteem noble, to give honour to, II. i. 4. 2: III. i. 5. 2: V. ii. 3. 6, *et al.*

To diminish, degrade, VI. ii. 7. 2.

To borrow, III. i. 3. 7. The dictionary, however, says that the character, meaning to borrow, should be read *t'ai* (old 4th tone), and that, pronounced *t'ai*, it means to lend.

(1) 虎賁=life-guards, VII. ii. 4. 4. (2) A name, II. i. 2. 2.

To rely on, IV. ii. 14. 1.

A stationary trafficker or merchant, I. i. 7. 18.

(1) A price, III. i. 4. 17, 18. (2) A name, II. ii. 9. 2.

To injure, do violence to; to play the thief with, II. i. 6. 6: IV. i. 2. 2; ii. 30. 4: VI. i. 1. 2: VII. i. 26. 4. Seditious; villainous, III. ii. 9. 11: IV. i. 1. 9. An injurer,—may be rendered by 'a thief,' IV. i. 1. 13: VI. ii. 9. 1: VII. ii. 37. 8, 10, 11. 殘賊之人, I. ii. 8. 3.

A guest, V. ii. 3. 5: VII. ii. 24. 2. 賓旅, VI. ii. 7. 3.

貢
kung貧
pin
貨
huo貫
kuan責
tsé or
chui貳
r費
pi貴
kwei貶
pien
貸
t'ai賁
pun資
tsze賈
ku賈
chia賊
tséi賓
pin谷
ku
谿
chi豆
tau
豈
chi豕
shih
豚
tun象
hsiang豨
hean豪
hao豫
yii豹
pao豺
ch'ai貉
mai貌
mao貝
chuing負
fu財
ts'ai

賜 *ts'ze* To give, present a gift; a gift, III. ii. 7. 3; V. ii. 4. 2, 5. **賜**=to give pay, and **賜於** ..., to receive pay, V. ii. 6. 3.

賢 *hsien* (1) Admirable, possessed of talents and virtue; to be talented and virtuous; the possession of talents and virtue. *Passim*. E.g. I. ii. 7. 3, 4; 16. 1: II. i. 4. 2; 5. 1; 9. 2. As a verb, = to praise, IV. ii. 29. 1. (2) To surpass, be superior, II. i. 1. 3; 2. 6, 26.

賤 *chien* Mean; a mean condition, III. ii. 2. 3 (**貧賤**): VI. i. 14. 2, 3. **賤**=bad, the worst, III. ii. 1. 4. As a verb, to consider mean; to make mean, II. ii. 10. 7: III. i. 5. 2; ii. 3. 6: VI. i. 14. 5; 17. 2.

賦 *fù* To exact, IV. i. 14. 1. To pay a tax, III. i. 3. 15.

質 *chì* A pledge, an introductory present, III. ii. 3. 1, 4: V. ii. 7. 1.

賴 *lài* To depend on, = be good, VI. i. 7. 1.

贍 *shan* To avail for, be adequate to, I. i. 7. 22: II. i. 3. 2.

贐 *chin* A gift to a traveller for the expenses of his journey, II. ii. 3. 3.

THE 155TH RADICAL, 赤.

赤 *ch'ih* **赤子**, an infant, III. i. 5. 3. **赤子之心**, the child-heart, IV. ii. 12.

赧 *nan* **赧赧然**, red and blushing, III. ii. 7. 4.

赫 *hé* To blaze with anger, I. ii. 3. 6.

THE 156TH RADICAL, 走.

走 *ts'au* To run; to run to, I. i. 3. 2: IV. i. 9. 2. To gallop, I. ii. 5. 5. **走獸**, quadrupeds, II. i. 2. 28.

赴 *fù* To come, I. i. 7. 18.

起 *ch'í* To arise; to rise, II. i. 2. 17: III. i. 3. 11; ii. 9. 10: IV. ii. 33. 1: VII. i. 25. 1, 2. To begin with, II. i. 1. 8. **興起**, to be aroused, VII. ii. 15.

超 *ch'iao* To leap over, I. i. 7. 11.

越 *yieh* (1) To go beyond, exceed with, I. ii. 3. 7. (2) **越**=to roll over (**顛越**), V. ii. 4. 4. (3) The name of a State, IV. ii. 31. 1. **越人**, VI. ii. 3. 2.

趙 *ch'iao* The name of a part of Tsin, and the clan name of its chief, VI. i. 17. 2. In III. ii. 1. 4, **趙簡子** is, perhaps, 'the officer Chien of Ch'iao.'

趨 *ch'ü* To run, to hasten, II. i. 2. 10, 16; ii. 2. 3: VII. ii. 23. 2. **其趨**, their aim, VI. ii. 6. 2.

THE 157TH RADICAL, 足.

足 *tsü* (1) The foot, IV. i. 8. 2, 3; ii. 3. 1: VI. i. 7. 4. (2) To be sufficient; enough, I. i. 7. 5, 10, 12, 16, 21, 22; *et passim*. May sometimes be conveniently translated by to be able, e.g. VII. i. 22. 2. **足**=abundant, VII. i. 23. 3. **饜足**, to satiate one's self, IV. ii. 33. 1. As a verb, **不我足**, do not count me sufficient to ..., III. i. 2. 4.

跖 *chih* The name of a famous robber, **盜跖**, III. ii. 10. 3.

距 *ch'ü* To resist, to keep at, or banish to, a distance, III. ii. 9. 10, 13, 14: VI. ii. 13. 8. In a name, II. ii. 4. 2, 4.

跡 *chi* Foot-prints, III. i. 4. 7.

路 *lù* (1) A road, a path, I. i. 3. 4; 7. 24: II. i. 5. 3; ii. 2. 3; 6. 1, 2, *et al.*, *saep.* On the way, II. ii. 13. 1. As a verb, ... **而路**, and run about on the roads, III. i. 4. 6. **當路**=to obtain the management of the government, II. i. 1. 1. (2) **子路**, a disciple of Confucius, II. i. 1. 3; 8. 1, *et al.*

踐 *chien* (1) To tread upon. **踐**=to fulfil, satisfy the design of, VII. i. 33. 1. **踐位**, to occupy the throne, V. i. 5. 7. (2) **句踐**, the name of a famous prince of Yüeh, I. ii. 3. 1, and of an adventurer of Mencius's time, VII. i. 9. 1.

踰 *yü* To cross over; to leap over, I. ii. 15. 1: III. ii. 3. 6; 7. 2: IV. ii. 27. 3: VI. ii. 1. 8. To overstep, to exceed, I. ii. 7. 3; 16. 1, 2.

踵 *chung* (1) The heel, VII. i. 26. 2. (2) To come to, III. i. 4. 1.

蹢躅, the appearance of walking alone, i.e. of acting peculiarly; unsociable, VII. ii. 37. 8.

蹄 *t'í* The foot-prints of animals, III. i. 4. 7.

蹈 *t'áo* **蹈**=to dance, **足之蹈之**, IV. i. 27. 2.

蹊 *hsi* **蹊間**, foot-paths, VII. ii. 21. 1.

蹙 *tsü* Urged, embarrassed, I. ii. 1. 6: V. i. 4. 1.

蹠 *hsi* A shoe or sandal of straw, VII. i. 35. 6.

蹠 *chih* Lq. **蹠**, VII. i. 25. 2, 3.

蹴
tsü

To tread on. 蹴爾 (adverb) = having trampled on, VI. ii. 10. 6.

就是
tsü

Followed by 然 = uneasy-like, II. i. 1. 3. The uneasiness would be indicated by some motions of the feet.

蹶
chüeh

(1) To stumble, II. i. 2. 10. (2) To overturn, IV. i. 1. 10. In the tonal notes on this latter passage, we are told to read the character *kuo*; but in the dictionary the meaning, 'to overturn,' is given under the other pronunciation.

躍
yáo

To leap, I. i. 2. 3: VII. i. 41. 3. To make to leap, VI. i. 2. 3.

THE 158TH RADICAL, 身.

身
shän

(1) The body, VI. i. 10. 8; 14. 1; ii. 15. 2. (2) One's person, one's self, I. i. 1. 4; 5. 1; ii. 15. 2; 16. 1: III. i. 2. 3; 4. 6; ii. 9. 5; 10. 4, et al., *saepissime*. 修身, to cultivate one's person; 反身, self-examination; and 守身, to keep one's self; e.g. IV. i. 12. 1; 19. 1, 2: VII. i. 1. 3; 4. 2; 9. 6. 身之 = to acquire by effort, be virtuous by endeavour, VII. i. 30. 1. (3) 終身, all the life. See 終.

軀
ch'ü

The body, VII. ii. 29. 1.

THE 159TH RADICAL, 車.

車
chü or ch'ê

A carriage, I. ii. 1. 6, 7: III. ii. 4. 1: VII. i. 36. 2; ii. 4. 5 (革車, 'chariots of war'); 34. 2. Read *ch'ê*, with nearly the same meaning. A waggon-load, VI. i. 18. 1.

軌
kuéi

Wheel-ruts, VII. ii. 22. 3.

軍
chün

(1) A host. 三軍, the armies of a great State, II. i. 2. 5: VI. ii. 4. 5, 6. (2) 將軍, a general, a commander-in-chief, VI. ii. 8. 1.

軻
zän

Lq. 仞. Eight cubits, VII. i. 29.

軻
k'o

The name of Mencius, I. ii. 16. 2: V. ii. 2. 1: VI. ii. 4. 4.

較
chiáo

To struggle. 獵較, V. ii. 4. 5, 6. But the meaning is not well understood.

載
tsái

(1) To carry with one in the same carriage, III. ii. 8. 1, 4. (2) To begin, III. ii. 5. 4: V. i. 7. 9. (3) A particle, = 則, IV. i. 9. 6. (4) To serve, perform duties to, V. i. 4. 4. (5) 載書, to write articles of agreement, and place them on the victim of the covenant, VI. ii. 7. 3.

載
tsái

The 3rd tone. A year, V. i. 4. 1; 5. 7.

輔
fü

To support, to aid, I. i. 7. 19: II. i. 1. 8 (輔相); ii. 2. 6; 6. 1 (N.B.): III. i. 4. 8: VI. ii. 9. 2.

輕
ch'ing

(1) Light, I. i. 7. 13: III. i. 4. 17: VI. ii. 1. 7. 輕 = small, VII. ii. 32. 3. 輕 = least important, VII. ii. 14. 輕 = light clothing, I. i. 7. 16. 輕 = readily, easily, I. i. 7. 21. (2) As a verb. To consider small, VI. ii. 13. 7. To lighten, III. ii. 8. 1: VI. ii. 10. 7. To make light of, to slight, III. ii. 4. 3. 輕身, to undervalue one's self, I. ii. 16. 1.

輝
hüi

Bright. 光輝, brightly displayed, VII. ii. 25. 6.

輪
lun

(1) The wheel of a carriage, VI. ii. 24. 2. (2) A wheelwright. 輪輿, carriage-wrights, III. ii. 4. 3, 4: VII. ii. 5. 1.

輪
shü

公輪, a double surname, IV. i. 1. 1.

輿
yü

(1) Properly, the bottom or frame of a carriage or waggon. A carriage; a waggon-load, I. i. 7. 10; ii. 16. 1: VI. ii. 1. 6. (2) A carriage-wright; see 輪.

轉
chuan

(1) To turn over. In the phrase 轉於 (or 乎) 溝壑, I. ii. 12. 2: II. ii. 4. 2: III. i. 3. 7. (2) 轉附, the name of a place, I. ii. 4. 4.

THE 160TH RADICAL, 辛.

辛
hsin

A name. III. i. 4. 2.

辜
kü

A transgression. 不辜, innocent, II. i. 2. 24.

辟
p'i

(1) Lq. 僻. Depraved; moral deflection, I. i. 7. 20: III. i. 8. 3. (2) Lq. 闢. To open up, to bring under cultivation, I. i. 7. 16: II. i. 1. 10: IV. i. 1. 9; 14. 3: VI. ii. 7. 2; 9. 1. (3) To remove from the way, IV. ii. 2. 4. (4) A name, III. i. 5. 1.

辟
p'i

To twist, III. ii. 10. 4. The pronunciation and meaning are taken from the tonal notes and Chü Hsi. The dictionary does not give them.

辟
p'i

Lq. 避. To avoid, III. ii. 7. 2; 10. 5: IV. i. 13. 1: VI. i. 10. 2, 3; 4: VII. i. 22. 1.

辟
p'i

Lq. 譬. 辟若, may be compared to, VII. i. 29.

辨
pien

To discriminate, VI. i. 10. 7.

辭
ts'ze

(1) Language, words, II. i. 2. 17: III. ii. 9. 10, 13. 辭 = a sentence, V. i. 4. 2. 以辭, in express words, V. ii. 4. 3. The

words of a message, II. ii. 3. 3; 4. **辭**
命, messages, speeches, II. i. 2. 18; 9. 1.
爲之辭, to frame apologies for, II.
 ii. 9. 4. (2) To decline, refuse, II. ii. 2.
 2; 5. 1; 10. 5: III. ii. 1. 4: V. ii. 1. 3; 5.
 2, 3: VI. ii. 6. 2. **辭讓**, see **讓**.

辯
 piēn

To dispute, III. ii. 9. 1, 13: VII. ii. 26. 2.

THE 161st RADICAL, 辰.

辰
 ch'ăn

星辰, the planets and constella-
 tions of the zodiac, IV. ii. 26. 3.

辱
 zú

To suffer disgrace, I. i. 5. 1: II. i. 4. 1:
 IV. i. 9. 5. To disgrace, V. i. 7. 7.

農
 nǎng

(1) Husbandry, I. i. 3. 3. **農** alone,
 and **農夫**, husbandmen, II. i. 5. 4:
 III. i. 4. 5, 9; ii. 3. 5; 4. 3: V. ii. 2. 9.
 (2) **神農**, an ancient sovereign, the
 father of husbandry, III. i. 4. 1.

THE 162ND RADICAL, 辵.

迎
 yīng

To meet, to receive, I. ii. 10. 4; 11. 3:
 III. ii. 5. 5: VI. ii. 14. 2, 3: VII. ii. 23. 2.

迎
 yīng

To go out to meet (as a bridegroom his
 bride), VI. ii. 1. 3.

近
 chīn

To be near, to approach; near, II. ii. 6.
 2: III. i. 4. 8: IV. ii. 80. 5: V. i. 7. 7:
 VI. i. 8. 2: VII. i. 4. 3; 26. 3; ii. 88. 4.
近臣, ministers belonging to a court,
 V. i. 8. 4.

迨
 tái

Until. **迨...未**—before, II. i. 4. 3.

迫
 pài

To urge, be urgent, III. ii. 7. 2.

迭
 tiē

Alternately, V. ii. 3. 5.

述
 shù

述職, to give a report of office, I. ii.
 4. 5: VI. ii. 7. 2.

迹
 chí

Footsteps, traces, IV. ii. 21. 1.

追
 chuī

(1) To pursue, follow after, II. ii. 12. 5:
 IV. ii. 24. 2: VII. ii. 26. 2. (2) To go
 back upon, VII. ii. 80. 2.

追
 tuī

The knob, or ring, of a bell, VII. ii.
 22. 2.

退
 tuī

To retire,—from a place, an interview,
 office, &c., II. i. 2. 22; ii. 5. 5; 14. 2: IV.
 i. 1. 12; ii. 31. 1: V. i. 8. 2; ii. 1. 1: VI.
 i. 9. 2: VII. i. 44. 2.

送
 sūng

To accompany, escort, III. ii. 2. 2. **送**
死, to perform all the obsequies to the
 dead, IV. ii. 18. 1.

逃
 táo

To run away; to run away from, III.
 i. 4. 7: VII. i. 35. 6; ii. 26. 1. **目逃**
 =to turn the eyes away, when thrust at,
 II. i. 2. 4.

逆
 nì

(1) To oppose, rebel against, IV. i. 7. 1.
 Spoken of water in a state of inundation,
 III. ii. 9. 3: VI. ii. 11. 4. Unreasonable-
 ness, **橫逆**, IV. ii. 33. 4, 5, 6. (2) To
 meet with the mind, anticipate, V. i. 4. 2.

逐
 chú

To pursue, chase, VII. ii. 23. 2.

通
 t'ung

(1) Throughout. **通**=all, IV. ii. 30.
 1: VI. i. 9. 3. **通**=universally acknow-
 ledged, III. i. 4. 6. (2) To communicate.
通功, an intercommunication of the
 productions of labour, III. ii. 4. 3.

逝
 shih

(1) To go away, V. i. 2. 4. (2) An intro-
 ductory and continuative particle, IV. i.
 7. 6.

速
 sú

To be quick; quickly, rapidly, I. ii. 11.
 4: II. i. 1. 12; 2. 22; ii. 12. 4: III. ii. 8.
 3: V. ii. 1. 4: VII. i. 44. 2.

造
 tsáo

To begin, V. i. 7. 9.

造
 ts'áo

To go to, arrive at, II. ii. 2. 1, 3. **造**
之,—to make advances in study, IV.
 ii. 14.

逢
 fāng

To meet with, IV. ii. 14. To anticipate
 and excite, VI. ii. 7. 4.

逢
 p'ang

A surname, IV. ii. 24. 1.

連
 liēn

(1) To unite, IV. i. 14. 3. (2) **連**=
 reckless perseverance in a bad course, I.
 ii. 4. 6, 7, 8. (3) A name, VI. ii. 5. 2.

進
 chin

To advance, go forward, I. i. 7. 19: II.
 i. 2. 5, 22, et al., saepe. **進**=when ad-
 vanced, i. e. in office, II. i. 9. 2: V. ii. 1. 3.
 Actively, to advance, bring forward, I. ii.
 7. 1, 3. Spoken of the provision of food,
 IV. i. 19. 3.

逸
 yì

逸=comfortably, III. i. 4. 8.

逼
 pì

To urge, press, V. i. 5. 7.

遁
 t'un

Evasive, II. i. 2. 17.

遂
 suī

A continuative particle. And then,
 III. i. 3. 9: IV. ii. 8. 4: VI. ii. 8. 3. **而**
遂, II. ii. 2. 5: III. i. 4. 12.

遇
 yù

(1) To meet, VI. ii. 4. 1. **遇**=to inter-
 cept, III. ii. 1. 4. (2) To meet and succeed
 with, I. ii. 16. 3: II. ii. 12. 1, 3: VI. ii.
 4. 3. **不相遇**, to disagree, IV. ii.
 30. 3.

遊
yü

To wander; to travel, associate with, I. ii. 6. r: IV. ii. 30. r: VII. i. 9. r: 16. An imperial tour, I. ii. 4. 5. 遊—to be a student of, VII. i. 24.

運
yün

To make to go round, =accomplish easily, I. i. 7. 12: II. i. 1. 8; 6. 2. To go round, make a revolution, I. ii. 10. 4.

過
koo

The 3rd tone. (1) To go beyond; to exceed; more than, I. i. 7. 12: II. i. 1. 10; 2. 2; ii. 13. 4: III. ii. 10. r: IV. ii. 18. 3: ? VI. i. 2. 3: VII. i. 11. (2) To err; faults, transgressions, II. i. 8. r; ii. 9. 3, 4: III. ii. 1. 5: IV. i. 1. 4: V. i. 6. 5; ii. 9. r, 4: VI. ii. 3. 4; 11. 2, 4; 15. 3.

過
koo

The 1st tone. To pass by, I. i. 7. 4: III. i. 1. r; 4. 7; 5. 4: IV. ii. 25. r; 29. r: V. i. 8. 3: VII. i. 13. 3; ii. 38. 7.

遏
o

To stop, to restrict, I. ii. 3. 6: V. i. 4. r: VI. ii. 7. 3.

達
tä

(1) To reach to, II. i. 1. 10; ii. 7. 2: III. i. 2. 2; 5. 4: V. ii. 2. 4: VII. i. 24. 3. To carry out, to extend, VII. i. 15. 3; 40. 3; ii. 31. (2) To obtain advancement; to be in office, IV. ii. 38. 2: VII. i. 9. 4, 5, 6; 19. 3. To find vent, II. i. 6. 7. (3) To be intelligent, VII. i. 18. 2. (4) Universally acknowledged, II. ii. 2. 6.

道
táo

(1) A road, a path, I. i. 3. 4; 7. 24: III. i. 4. 7: IV. i. 8. 5: V. i. 9. 11: VI. i. 8. 2: VII. i. 41. 3. It occurs everywhere with a moral application, meaning the way or course to be pursued, the path of reason, of principle, of truth, &c. E.g. I. ii. 3. r: II. i. 2. 3, 14; 4. 3; ii. 1. 4; 2. 4, 6, 7; 14. r. (2) Doctrines, principles, teachings. Also *passim*. E.g. III. i. 4. 3, 12, 14, 18; ii. 1. 5; 2. 3; 4. 4; 9. 5, 7, 9, 10.—This usage and the preceding run into each other. The *principles* underlie the *course*, and the *course* follows from the *principles*. (3) To speak about, discourse, I. i. 7. 2: III. i. 1. 2; 4. 3: VI. ii. 3. 2.

達
wei

(1) To oppose, go contrary to, I. i. 8. 3: III. ii. 2. 2. (2) To avoid, escape from, II. i. 4. 6: IV. i. 8. 5. To escape notice, II. i. 2. 27. (3) To be distant from, VI. i. 8. 2.

遠
yüan

To be distant; distant, far, II. i. 2. 2, 26; ii. 3. 3: III. i. 4. r; ii. 9. 4, *et al.* To keep at a distance, V. i. 7. 7. 遠臣, ministers from a distance, V. i. 8. 4. To consider far, I. i. 1. 2: VI. i. 12. r.

遠
yüan

The 4th tone. To put away to a distance; to keep away from, I. i. 7. 8: III. ii. 9. 6.

適
shih

(1) To go to, I. ii. 4. 5: III. i. 4. 17: VI. ii. 7. 2. (2) Only, merely, VI. i. 14. 6.

適
chih

I. q. 譴. To blame, remonstrate with, IV. i. 20. r.

遭
tsao

To meet with, V. i. 8. 3.

遲
ch'ih

遲遲, slowly, by-and-by, V. ii. 1. 4: VII. ii. 17.

遵
toun

To follow, IV. i. 1. 4. To follow the line or course of, I. ii. 4. 4: VII. i. 35. 6.

遷
ch'ien

To remove, I. ii. 11. 3. To remove to, III. i. 4. 15: IV. ii. 1. r (followed by 於). To transfer to, V. i. 1. 3. Applied morally; —to move towards, V. i. 6. 5: VII. i. 13. 2.

選
hsüan

To choose. 選擇, III. i. 3. 13.

遺
wei

It is also pronounced i. (1) To neglect, I. i. 1. 5: VII. ii. 7. 2. To be neglected, 遺佚, II. i. 9. 2: V. ii. 1. 3. (2) To be left; remaining, II. i. 1. 6. V. i. 4. 2.

遺
wei

The 4th tone. To make a present, to present, III. ii. 5. 2.

避
pi

To withdraw from, V. i. 5. 7; 6. r. To avoid, escape from, I. ii. 10. 4.

邇
r

What is near; the near, IV. ii. 20. 4.

THE 163RD RADICAL, 邑.

邑
yì

A city or town, III. ii. 5. 5. To build a town, I. ii. 15. r.

邠
pin

The name of the ancient seat of the family of Cháu, I. ii. 14. 2; 15. r.

邦
pang

A State, a country, III. i. 8. 2. Observe 家邦, I. i. 7. 12.

邪
hsieh

(1) Corrupt, depraved; what is not correct, perversity, I. i. 7. 20: II. i. 2. 17: III. i. 3. 3; ii. 9. 5, 7, 9, 10, 13: IV. i. 1. 13: VII. ii. 10. r; 37. 13. (2) Read yé. 琅邪, the name of a place, I. ii. 4. 4.

郊
chiáo

The borders of a country; to be situated in the borders, I. ii. 2. 3; 4. 10: VI. i. 8. r.

郭
koo

(1) An outer wall of fortification. 城郭, see 城. 郭 alone, IV. ii. 38. r. (2) 東郭 = a double surname, II. ii. 2. 2.

郛
ying

畢郛, the name of a place, IV. ii. 1. 2.

郵
yü

A post-station. 置郵, II. i. 1. 12.

都
tú

(1) A capital, but used for any principal city, II. ii. 4. 4. (2) 都君, a name given to Shun, V. i. 2. 3. (3) 子都, the designation of an ancient officer, distinguished for his beauty, VI. i. 7. 7. (4) 公都, a double surname, belonging to a disciple of Mencius, II. ii. 5. 4: III. i. 9. r, *et al.*

鄉
tōu

The name of the State of which Mencius was a native, I. i. 7. 17; II. 12. 1: III. i. 2. 2, 4: VI. ii. 1. 4; 5. 1, 2, 6. **鄉人**, I. i. 7. 17. **鄉君**, VI. ii. 2. 6.

鄉
hsiang

A village, a neighbourhood, III. i. 3. 18: IV. ii. 29. 7, *et al.* **鄉人**, a villager, II. i. 9. 1: IV. ii. 28. 7: V. ii. 1. 1, 3, *et al.* **鄉黨**, II. i. 6. 3; II. 2. 6, *et al.* **鄉原**, your good people of the villages, VII. ii. 37. 12. **鄉**=place, VI. i. 8. 4.—In this last instance ought we not to read the character in the 4th tone?

鄉
hsiang

The 4th tone. I. q. **嚮** (1) Towards; to be directed to, VI. ii. 9. 1, 2. (2) Formerly, in the former case, VI. i. 10. 8.

鄙
p'i

Mean, niggardly. **鄙夫**, V. ii. 1. 3: VII. ii. 15.

鄭
chāng

The name of a State, IV. ii. 2. 1: V. i. 2. 4: VII. ii. 37. 12. **鄭人**, IV. ii. 24. 2.

鄰
lín

A neighbour, III. i. 5. 3; II. 8. 2. Neighbouring, III. ii. 5. 2. **鄰國**, I. i. 3. 1, 2; II. 3. 1: II. i. 5. 6: VI. ii. 11. 3. A neighbourhood, **鄉鄰**, IV. ii. 29. 7. It is also written **隣**.

THE 164TH RADICAL, 酉.

酌
cho

To pour out wine into the cup, VI. i. 5. 3.

配
p'ei

To agree, be in harmony, with, II. i. 4. 6: IV. i. 4. 3. To be the mate of, II. i. 2. 14.

酒
chiu

Wine, spirits, I. ii. 4. 7: III. ii. 5. 2: IV. i. 3. 4 (**强酒**); 19. 3, *et al.*

醉
tsui

To be drunk, IV. i. 3. 4. To be filled, exhilarated, VI. i. 17. 3.

醜
ch'au

Fellows. **醜**=of equal extent, II. ii. 2. 9.

醫
i

A physician, II. ii. 2. 3.

釁
hsin

To consecrate by smearing with blood, I. i. 7. 4.

THE 165TH RADICAL, 采.

采
ts'ai

(1) **采色**, variegated colours, I. i. 7. 16. (2) To gather. Observe **采薪之憂**, II. ii. 2. 3.

THE 166TH RADICAL, 里.

里
li

(1) A neighbourhood; a hamlet, II. i. 5. 5; 7. 2. (2) In the phrase **田里**, **里**=a residence, IV. ii. 3. 3, 4: VII. i. 22.

重
chung

3. (3) A measure of length. At present it is a little more than one-third of an English mile. **方里** is a square li, III. i. 3. 19; but square *lis* are often meant, where the **方** is omitted, I. i. 1. 2; 5. 1, 2; 7. 17; II. 2. 1, 2, 3; 11. 1, *et al.*, *sacpe*. (4) **百里**, a double surname, V. i. 9. 1, 2: VI. ii. 6. 4; 15. 1.

重
chung

Heavy, I. i. 7. 13: III. i. 4. 17: VI. ii. 1. 6. Applied metaphorically;—heavy consequences, VII. ii. 7. Heavy charge, V. i. 7. 6; II. 1. 2. Great, important; precious, I. ii. 11. 3, 4: VI. ii. 1. 1, 2, 6, 7: VII. ii. 32. 3. As a verb,—to make heavy, VI. ii. 10. 7.

野
yé

Wild country, wilds; the country as opposed to the town, the fields, I. i. 4. 4; 7. 18: II. i. 5. 4: III. ii. 9. 9: IV. i. 14. 2: V. i. 7. 2; II. 7. 1: VII. ii. 23. 2. **田野**, IV. i. 1. 9: VI. ii. 7. 2. **野人**, countrymen, men rude and uncultivated, III. i. 3. 14, 19: V. i. 4. 1: VII. i. 16. 1.

量
liang

To measure, II. i. 2. 5.

釐
li

In a name, VI. ii. 8. 4.

THE 167TH RADICAL, 金.

金
chin

Metal, metallic, V. ii. 1. 6. In VI. ii. 1. 6 **金**=gold. In IV. ii. 24. 2 **金**=steel. In II. ii. 3. 1 I have translated by silver, but many contend that *gold* is meant.

釜
fú

An iron boiler, without feet, III. i. 4. 4.

鈞
chün

(1) A weight of thirty catties, I. i. 7. 10: VI. ii. 2. 3. (2) I. q. **均**, all equally, VI. i. 15. 1, 2.

鈎
kau

A hook or clasp, VI. ii. 1. 6. In the text it is printed **鈎**, which, though used, is not correct.

銳
zui

Vigorously, with precipitation, VII. i. 44. 2.

鍾
chung

The name of a measure, containing sixty-four *táu* (**斗**), or nearly seven hundredweight according to present measures, II. ii. 10. 3: III. ii. 10. 5: VI. i. 10. 7.—See a note on the Life of Mencius.

鐵
tsze

鐵基, a hoe, II. i. 1. 9.

錡
i

A name, V. ii. 2. 1.

鎰
yi

A weight, variously estimated at twenty, twenty-four, and thirty *taels*, or Chinese ounces, I. ii. 9. 2: II. ii. 3. 1.

鐘
chung

A bell, I. i. 7. 4; ii. i. 6, 7.

鐵
t'ieh

Iron. 鐵 = an iron share, III. i. 4. 4.

鑒
chien鑒 = a mirror; or a beacon, IV. i. 2. 5.
It is more commonly written 鑑.鑠
shuo

To melt. 鑠 = to infuse, VI. i. 6. 7.

鑽
tsuan

To bore, III. ii. 3. 6.

鑿
tsao

To chisel, or bore. 鑿 = to dig, I. ii. 13. 2. Used metaphorically, IV. ii. 26. 2.

THE 168TH RADICAL, 長.

長
ch'ang

2nd tone. (1) Long; length, I. i. 7. 13; III. i. 1. 5; 4. 17. Tall, VI. ii. 2. 2. (2) To excel, II. i. 4. 2. 11. (3) A surname, V. i. 1. 2; ii. 8. 3.

長
chang

3rd tone. (1) To be grown up, age; old; elders, III. i. 4. 8; ii. 6. 2: IV. i. 11. 1: V. ii. 8. 1: VI. i. 4. 2, 3, 4; ii. 2. 4: VII. i. 15. 2, 3; 43. 2. Eldest, I. i. 5. 1. 長於, older than, VI. i. 5. 3. As a verb, to give the honour due to age, IV. i. 11: VI. i. 4. 2, 3, 4. 長者, an elder, I. i. 7. 3. It is twice used by Mencius for himself, II. ii. 11. 4: IV. i. 24. 2. (2) To grow, II. i. 2. 16: VI. i. 8. 3. Well grown, superior, V. ii. 5. 4. (3) To preside over, II. ii. 2. 6. Superiors, officers, I. i. 7. 11; ii. 12. 1, 3. (4) To make long. 長 = to connive at and aid, VI. ii. 7. 4.

THE 169TH RADICAL, 門.

門
mān

A door; a gate, III. i. 4. 1, 7; ii. 2. 2; 7. 2, 3, et al., saepe. 門戶, VI. ii. 14. 4. 門 = school, VI. ii. 2. 6: VII. i. 24. 1; 43. 1. 門人, disciples, III. i. 4. 13: VII. ii. 29. 1.

閉
pi

To shut, III. ii. 7. 2: IV. ii. 29. 7: V. ii. 7. 8. To repress, IV. i. 1. 13.

聞
min

(1) To be grieved, II. i. 2. 16. (2) Appears in a quotation from the Shû-ching for 辟, violent, reckless, V. ii. 4. 4. (3) The surname of one of Confucius's disciples, II. i. 2. 18, 20.

閉 = to defend, III. ii. 9. 10.

閑暇, to be at leisure, II. i. 4. 2, 4.

閑
hsien閑
hsien閒
hsien

A space, an interval, II. ii. 13. 3: IV. ii. 7. 1: VII. ii. 21. . . 之間, the space between, I. i. 6. 6: III. ii. 6. 1: IV. i. 18. 4; ii. 18. 3: VII. i. 25. 3. So 於 (or 于) . . . 之間, II. i. 2. 13: VI. ii. 15. 1:

VII. i. 18. Among, IV. ii. 33. 1. 爲閒, in a little, III. i. 5. 5: VII. ii. 21. But in some editions, 閒 in these two instances is put in the third tone. The K'ang-hsi dictionary simply says that 閒 is the vulgar form of 閒.

閒
chien

3rd tone. (1) To occupy the space between, I. ii. 13. 1. (2) To blame, IV. i. 20. (3) 一閒, one interval, VII. ii. 7. (4) 得閒, to find an opportunity, VI. ii. 5. 2.—It is more correct to write 閒, and not 閒.

闕
yen

闕然, eunuch-like, VII. ii. 37. 8.

關
kwan

A frontier gate; a pass, I. ii. 2. 3; 5. 3: II. i. 5. 3: III. ii. 8. 1: V. ii. 5. 3; 6. 3: VII. ii. 8. 1.

關
wan

To bend a bow, VI. ii. 3. 2.

THE 170TH RADICAL, 阜.

阨
i

Straits; to be in circumstances of distress, V. i. 8. 3. 阨窮, II. i. 9. 2: V. ii. 1. 3.

阱
ching

A pit-fall, I. ii. 2. 3.

防
fang

A raised dyke, an embankment, VI. ii. 7. 3.

阻
chü

An obstruction, a difficult pass. 險阻, III. ii. 9. 4.

阿
o

To flatter, II. i. 2. 25.

附
fú

(1) To be attached to. 附庸, the name of certain small principalities, V. ii. 2. 4. To join one's self to, III. ii. 5. 5. To add to, VII. i. 11. (2) 轉附, the name of a place, I. ii. 4. 4.

陋
láu

Mean and low, IV. ii. 29. 2.

降
chiang

(1) To send down, to confer,—spoken of Heaven, VI. i. 7. 1; ii. 15. 2. To produce, I. ii. 8. 7. (2) To descend, come down, I. ii. 11. 2: III. ii. 5. 4.

陰
yin

(1) To be dark and cloudy, II. i. 4. 3. (2) 陰 = the north side, V. i. 6. 1.

陵
ling

(1) A high mound, a height, 丘陵, III. ii. 1. 5: IV. i. 1. 6. (2) 於陵, the name of a place, III. ii. 10. 1, 5, 6.

陳
ch'ün

(1) To set forth, II. ii. 2. 4: IV. i. 1. 13. (2) A surname, II. ii. 3. 1; 10. 4: VI. ii. 14. 1: VII. ii. 23. 1.—III. ii. 1. 1.—II. ii. 9. 2.—III. ii. 10. 1, 2, 3, 5, 6: VII. i. 34. 1.—III. ii. 4. 2, 3, 12. (3) The name of a State, VII. ii. 18; 37. 1: V. i. 8. 3.

陳
chán
陶
t'áo

The marshalling of an army, VII. ii. 4. 1.

(1) To make pottery, II. i. 8. 4: VI. ii. 10. 3, 6. A potter, III. i. 4. 5. (2) 鬱陶, anxiously, V. i. 2. 3.

陶
yáo

皇陶, a minister of Shun, III. i. 4. 9: VII. i. 35. 1; ii. 38. 1.

陷
hsien

To fall into a pit. 陷 = to be involved, to be sunk, I. i. 7. 20: II. i. 2. 17: III. i. 3. 3: IV. i. 9. 5. Used actively, — 陷溺, I. i. 5. 5: VI. i. 7. 1.

陸
lù

平陸, the name of a place, II. ii. 4. 1: VI. ii. 5. 1, 2, 6.

陽
yang

(1) The sun, III. i. 4. 13. (2) A surname, III. i. 3. 5; ii. 7. 3. (3) 南陽, the name of a place, VI. ii. 8. 3.

隅
yü

A corner, III. ii. 9. 6.

階
chieh

Steps, or stairs, leading up to a hall, IV. ii. 27. 3. A ladder, V. i. 2. 3.

隕
yün

To fall down; to let fall, VII. ii. 19. 3.

隘
yái

Narrow-minded, II. i. 9. 3.

隙
ch'í

A crevice, 穴隙, III. ii. 3. 6.

際
ch'í

交際 and 禮際, gifts of princes to secure friendship, or procure intercourse, V. ii. 4. 1, 5. 際可, a proper reception, V. ii. 4. 7.

險
hsien

Difficult and dangerous positions, II. ii. 1. 4: III. ii. 9. 4.

隱
yin

(1) To conceal, II. i. 9. 2: V. ii. 1. 3. (2) To be pained by, sympathize with, I. i. 7. 7. 惻隱之心, the feeling of commiseration, II. i. 6. 3, 4, 5: VI. i. 6. 7. (3) To lean upon, II. ii. 11. 2. In this meaning, it ought to be read in the 3rd tone.

THE 172ND RADICAL, 隹.

集
ch'í

To collect; to be collected, II. i. 2. 15: IV. ii. 18. 3. Altogether, I. i. 7. 17. 集大成, a complete concert, V. ii. 1. 6.

雉
chih

Pheasants. 雉者, pheasant-catchers, I. ii. 2. 2.

雖
sui

Though. *Passim*. Sometimes, especially when no verb is expressed, we may translate conveniently by *even*, even in the case of. E.g. II. i. 2. 7; 4. 2: III. i. 3. 9.

雛
chü

A chicken. But 一匹雛 is understood of a duckling, VI. i. 2. 3.

鷄
ch'í

Fowls, I. i. 3. 4; 7. 24: III. ii. 8. 2: VI. i. 11. 3: VII. i. 22. 2 (母鷄, 'brood hens'). 鷄鳴, cocks crow, II. i. 1. 10; but 鷄 = at cock-crowing, VII. i. 25. 1, 2.

離
lí

(1) To be separated, I. i. 5. 4; ii. 1. 6: VII. ii. 27. 1. 離 = to be alienated, IV. i. 18. 4. (2) To leave, forsake, II. i. 2. 17: VII. i. 9. 4, 5. (3) A surname, IV. i. 1. 1.

離
lí

To go away from, III. ii. 4. 5. But the character may be read in the same tone as above.

難
nan

To be difficult; to find it difficult; what is difficult, II. i. 1. 8; 2. 2, 12: III. i. 4. 10; ii. 3. 6: IV. i. 1. 13; 6; 11: V. i. 2. 4; VI. ii. 2. 7: VII. i. 24. 1.

難
nan

The 4th tone. To dispute, IV. ii. 28. 6.

雨
yü

THE 173RD RADICAL, 雨.

Rain, I. i. 6. 6; ii. 11. 2: II. i. 4. 3: III. ii. 5. 4: IV. ii. 18. 3: VI. i. 7. 2; 8. 1: VII. i. 40. 2.

雨
yü

The 4th tone. To rain upon, III. i. 3. 9.

雪
hsüeh

(1) Snow, VI. i. 3. 2. (2) 雪宮, the name of a palace, I. ii. 4. 1.

雲
yün

(1) Clouds, I. i. 6. 6; ii. 11. 2. (2) 雲漢, 'The Milky Way,' the name of an ode in the Shih-ching, V. i. 4. 2.

霓
í

A rainbow, I. ii. 11. 2.

霄
hsiao

A name, III. ii. 3. 1.

露
lù

Dew. 雨露, VI. i. 7. 2; 8. 1.

霸
pá

To become chief and arbiter among the princes, II. i. 3. 1: VI. ii. 6. 4. To raise to become such, II. i. 1. 5; 2. 1: III. ii. 1. 1. 霸者, such a chief, VII. i. 13. 1.

五霸

五霸, VI. ii. 7. 1, 2, 3: VII. i. 30. 1.

靈
ling

(1) 靈丘, the name of a place, II. ii. 5. 1. (2) 靈臺, 靈沼, 靈囿, the names of king Wán's tower, pond, and park, I. i. 2. 3. The 靈 may be variously translated. (3) An honorary epithet, V. ii. 4. 7.

非
fei

THE 175TH RADICAL, 非.

Passim. (1) No; not; not to be. Very often it = it is not, it is not that; if not, if there be not. E.g. I. i. 3. 5; 7. 7, 10, 11; ii. 1. 2; 7. 1; 13. 2; 14. 2; 15. 2; 16. 2: II. i. 2. 15, 16, 22; ii. 2. 4. 莫非, 非不, 無非 are all strong affirma-

tions. E.g. I. ii. 4. 5; II. i. 1. 8; 8. 4: VI. ii. 8. 6; VII. i. 2. 1. (2) To be contrary to; what is contrary to. E.g. IV. ii. 6. 1; 28. 7: V. i. 2. 4. (3) To be wrong; what is wrong. E.g. I. ii. 4. 2: II. ii. 3. 1: IV. i. 20. (4) To blame; to disown, I. ii. 4. 1, 2: III. i. 4. 14: IV. i. 1. 12; 10. 1: VII. ii. 37. 11. **是非之心**, II. i. 6. 5: VI. i. 6. 7. Observe II. i. 2. 22: V. ii. 1. 2; and VII. ii. 37. 11.

Not, IV. i. 7. 5: V. i. 4. 2.

面 THE 176TH RADICAL, 面.

The face, II. ii. 12. 6: III. i. 2. 4; 5. 4, et al. **面諛之人**, sycophants, VI. ii. 13. 8. **南面**, on, or towards, the south, I. ii. 11. 2: III. ii. 5. 4: VII. ii. 4. 3. So **東面**; but **南面**, in V. i. 4. 1, is the face to the south, the position of a sovereign giving audience. **北面**, V. i. 4. 1; ii. 6. 4, is the position of a minister.

革 THE 177TH RADICAL, 革.

Skins freed from the hair, but not tanned. Still it is used as = leather. **革車**, chariots of war, VII. ii. 4. 4. The buff-coat, helmet, and other armour of defence, **兵革**, II. ii. 1. 3, 4.

韓 THE 178TH RADICAL, 韓.

The name of a powerful family in Tsin, VII. i. 11.

音 THE 180TH RADICAL, 音.

A note in music. **五音**, IV. i. 1. 1, 5. The sound or notes of musical instruments, I. ii. 1. 6, 7. **八音**, V. i. 4. 1. **聲音**,—spoken of instruments and the voice; I. i. 7. 16: VI. ii. 13. 8.

頁 THE 181ST RADICAL, 頁.

The top of the head, VII. i. 26. 2.

(1) To obey; to accord with; obedience; agreeably to reason, submissively, II. ii. 1. 4, 5: III. ii. 2. 2: IV. i. 7. 1; 16: VI. i. 1. 2: VII. i. 2. 1; 31. 1. To persist in, II. ii. 9. 4. Observe IV. i. 28. 1, and V. i. 1. 3, 4. (2) A name, V. ii. 3. 3.

斯須, a brief season, VI. i. 5. 4.

(1) Interchanged with **誦**. To repeat, croon over, V. ii. 8. 2. (2) **魯頌**, the name of a Book of the Shih-ching, III. i. 4. 16.

頌 pan 8. 4; 7. 24. See the dictionary on the usage.

頑 wan Obstinate. It seems, however, to be used in the sense of *corrupt*, V. ii. 1. 1: VII. ii. 15.

領 ling The neck, I. i. 6. 6.

額 o The root of the nose. **蹙額** = to knit the brows, I. ii. 1. 6.

頻 p'ün Used for **顛**. **頻顛** means to turn up the nose, and generally to look dissatisfied, III. ii. 10. 5.

題 ti **棖題**, the ornamental wood-work under the eaves of public buildings, VII. ii. 34. 2.

願 yüan To wish, desire, I. i. 4. 1; 5. 1; 7. 19: II. i. 1. 4; 2. 22; 5. 1, 2, 3, 4, 5; ii. 7. 1; 10. 2: III. i. 4. 1, 2; 5. 1; ii. 3. 6: VI. i. 17. 3; ii. 2. 6; 4. 4.

顏 yen (1) **顏色**, the countenance, III. i. 2. 5: VI. ii. 13. 8. (2) A surname, II. i. 2. 18, 20: III. i. 1. 4: IV. ii. 29. 2, 3, 5.—V. i. 8. 2.—V. ii. 3. 3.

The forehead, III. i. 5. 4: VI. i. 2. 3.

顛 sang **顛覆**, to overturn, V. i. 6. 5.

類 tien A class, sort; kinds, I. i. 7. 11: II. i. 2. 28: III. ii. 3. 6; 10. 6: V. ii. 4. 5: VI. i. 7. 3, 5; 12. 2: VII. ii. 31. 4.

顚 tsü **蹙**. **頻顚**, see **頻**.

顧 kü To look round, I. i. 2. 1; ii. 6. 3: IV. ii. 33. 1. To regard, think of, have reference to, IV. ii. 30. 2: V. i. 7. 2: VII. ii. 37. 9.

顯 hsien To be distinguished, III. ii. 9. 6: IV. ii. 33. 1. To make illustrious, II. i. 1. 5: V. i. 9. 3.

風 THE 182ND RADICAL, 風.

(1) The wind, III. i. 2. 4. To expose one's self to the wind, II. ii. 2. 1. (2) Manners; character,—with the idea of influence implied, II. i. 1. 8: V. ii. 1. 1, 3: VII. i. 15. (3) **凱風**, the name of an ode in the Shih-ching, VI. ii. 3. 3, 4.

飛 THE 183RD RADICAL, 飛.

(1) To fly. **飛鳥**, birds, II. i. 28. (2) **飛廉**, a supporter of the tyrant Cháu, III. ii. 9. 6.

食 THE 184TH RADICAL, 食.

(1) To eat; to consume, devour; to be consumed, I. i. 3. 3, 4, 5; 4. 4, 5; 7. 8, 24, et passim. **以爲食**, to be a living,

靡
mi

面
mien

革
ko

韓
han

音
yin

頂
ting
順
shun

須
hsü
頌
sung

風
fūng
飛
fei

食
shih

III. i. 4. r. **食** not unfrequently has this meaning, = to get a living, to support life. (a) Viands, food to eat, III. ii. 4. 4, 5; 9. 5: V. ii. 4. 6 (N.B.): VII. ii. 34. 2. (3) An eclipse, II. ii. 9. 4.

食
tsze

(1) Rice cooked; food generally, I. i. 3. 5; ii. 10. 4; 11. 3, *et al.* (2) To feed, to support; **食於** . . ., to be supported by, III. i. 4. 6; ii. 4. 4, *et al.*, *saepe*. To-feed cattle, V. i. 9. 1, 3.

飢
chi

Interchanged with **饑**. To be hungry, to suffer from hunger, I. i. 3. 4; 4. 4, 6; 7. 24; ii. 4. 6, *et al.*, *saepe*.

飪
chien

A kind of thick congee. **飪粥**, III. i. 2. 2.

飧
sun

The evening meal. **饔飧**, III. i. 4. 3: VI. ii. 10. 4. In the first instance the characters have a verbal force.

飲
yun

To drink; drink, I. ii. 4. 6: II. i. 1. 1: III. ii. 10. 3, *et al.*, *saepe*.

飯
fàn

To eat, VII. ii. 6. **放飯** to eat immoderately, VII. i. 46. 2.

飽
pào

To eat to the full, to be filled; to the full, I. i. 7. 21: III. i. 4. 8: V. ii. 8. 4: VII. i. 22. 3. ? Actively, VI. i. 17. 3.

餽
t'ien

To gain some end with, VII. ii. 31. 4. In the dictionary it is explained by 'to take with a hook,' = to beguile.

餉
hsiang

To carry provisions to the labourers in the fields; provision-carriers, III. ii. 5. 2.

養
yang

To nourish, —spoken generally of persons, the body, the mind, &c. *Passim*. To keep cattle, V. i. 9. 1. Nurture, VII. i. 36. 1.

養
yang

The 4th tone. To support, —used with reference to the support of parents, scholars, and superiors generally, I. i. 5. 4: III. i. 3. 7, 14, 19; 4. 3 (?), *et al.*, *saepe*.

餐
ts'an

To swallow, to eat and drink. **素餐**, to eat the bread of idleness, VII. i. 32. 1.

餒
nèi

To be famished, II. i. 2. 14, 15. **凍餒**, I. ii. 6. 1 (used actively): VII. i. 22. 3.

餓
o

To be hungry, to suffer from hunger, **饑餓**, VI. ii. 14. 4. **凍餓**, I. i. 5. 4. **餓殍** (or **殍**), I. i. 3. 5; 4. 4: III. ii. 9. 9. To expose to hunger, VI. ii. 15. 2.

餉
pú

To eat. **餉啜**, IV. i. 25.

餘
yü

That which is over; a remnant, the remains, IV. i. 19. 3; ii. 33. 1: V. i. 4. 2. Supernumerary, III. i. 8. 17. **有餘**, to have enough and to spare; and more, II. ii. 5. 5; 18. 4: III. ii. 4. 3: VI. ii. 2. 7: VII. ii. 38. 1, 2, 3, 4.

館
kwan

A lodging-house, IV. i. 24. 2: VI. ii. 2. 6: VII. ii. 30. 1. To lodge (active); to be lodged, IV. i. 24. 2: VII. ii. 30. 1.

餼
hau

Dried provisions, I. ii. 5. 4.

餽
kwei

To present or send as a gift, II. ii. 3. 1, 3, 4, 5: V. ii. 4. 4; 6. 2, 4.

饋
k'wei

To offer as a gift, i. q. **餽**, III. ii. 5. 2; 7. 3; 10. 5: V. i. 2. 4.

饑
chi

To suffer from famine; —interchanged also with **飢**, I. ii. 12. 2: II. ii. 4. 2: VII. i. 22. 2 (**飢**); ii. 23. 1.

饔
yung

The morning meal. **饔飧**, see **飧**.

饗
hsiang

Generally, to entertain. But = to be entertained by, V. ii. 8. 5.

饜
yen

To get satiated, to partake plentifully of, IV. ii. 33. 1. To be satisfied, I. i. 1. 4.

首
shau

THE 185TH RADICAL, **首**.

The head, I. ii. 1. 6: III. ii. 5. 7: V. ii. 6. 4, 5: VII. ii. 4. 5.

馬
má

THE 187TH RADICAL, **馬**.

(1) A horse, horses, I. i. 4. 4; ii. 1. 6, 7; 5. 5; 15. 1. **犬馬畜**, to nourish as a dog or a horse, V. ii. 6. 4. (a) **司馬**, the master of the horse, but used as a sort of surname, V. i. 8. 3.

馮
fang

(1) A surname, VII. ii. 23. 2. (2) **馮**, the name of a place, IV. ii. 1. 1.

馳
ch'ih

To gallop. **馳馬** = horsemanship, III. i. 2. 4. **馳驅**, III. ii. 1. 4.

駟
sze

A team of four horses, V. i. 7. 2.

駕
chia

The yoking of a carriage, I. ii. 16. 1: II. ii. 2. 5: V. ii. 7. 9.

駒
chü

A name, VI. ii. 6. 5.

驅
ch'ü

(1) To drive away, III. ii. 9. 4, 6, 11. (2) To urge, I. i. 7. 21: VII. ii. 1. 2. (3) To urge on a horse, **馳驅**, III. ii. 1. 4; **驅騁**, VII. ii. 34. 2.

驕
chiáo

To carry one's self proudly to, IV. ii. 33. 1.

驩
huan

(1) I. q. **歡**. **驩虞如**, cheerful-like, VII. i. 13. 1. (2) **驩堯**, a criminal banished by Shun, V. i. 3. 9. (3) A name, II. ii. 6. 1: IV. ii. 27. 2.

騁
ch'ang

To gallop. **驅騁**, see **驅**.

THE 188TH RADICAL, 骨.

The bones, VI. ii. 15. 2.

The body, I. i. 7. 16; II. i. 2. 9; IV. i. 19. 3; VII. i. 86. 1. **四體**, the four limbs, II. i. 6. 6; IV. i. 8. 3; VII. i. 21. 4. **大體**, **小體**, VI. i. 14. 2; 15. 1, 2. **一體**, one member; **具體**, all the members, II. i. 2. 20.

THE 189TH RADICAL, 高.

(1) High, lofty, II. ii. 1. 3; IV. i. 1. 6, 7; ii. 26. 3; V. ii. 5. 5; VI. ii. 1. 5; VII. i. 41. 1; ii. 34. 2. (2) A surname, II. ii. 12. 2; VII. ii. 21; 22.—VI. ii. 8. 1, 2. (3) A name, V. i. 1. 2. (4) **高唐**, the name of a place, VI. ii. 6. 5.

THE 190TH RADICAL, 髟.

More correctly written **髡**. A name, IV. i. 17. 1; VI. ii. 6. 1, 5.

The hair, IV. ii. 29. 6, 7.

THE 191ST RADICAL, 鬥.

To fight, to have a brush, I. ii. 12. 1.

To quarrel, IV. ii. 29. 5, 6. **鬪狼**, IV. ii. 80. 2.

THE 192ND RADICAL, 鬱.**鬱陶**, anxiously, V. i. 2. 3.THE 198RD RADICAL, 鬲.

膠鬲, a distinguished minister at the close of the Yin dynasty, II. i. 1. 8; VI. ii. 15. 1.

(1) To sell, V. i. 9. 1, 3. (2) **獯鬻**, the name of a barbarous tribe, I. ii. 8. 1.

THE 194TH RADICAL, 鬼.

The name of a great family in Tsin, VII. i. 11.

THE 195TH RADICAL, 魚.

A fish, fish, I. i. 2. 3; 8. 3; 7. 16, 17; IV. i. 9. 3; V. i. 2. 4; VI. i. 10. 1; ii. 15. 1.

(1) The name of a State, I. ii. 12. 1; 16. 1, 3, *et al.*, **魯人**, V. ii. 4. 5. **魯繆公**, VI. ii. 6. 2, *et al.* **繆公** occurs in three other places, but without

the **魯**. **魯平公**, I. ii. 16. 1. (2) **魯頌**, the name of a Book in the Shih-ching, III. i. 4. 16.

鯀
kuān
鯀
kuan

The father of the great Yü, V. i. 3. 2.

A widower, I. ii. 5. 3.

THE 196TH RADICAL, 鳥.

Birds, I. i. 2. 3, 4; II. i. 2. 28; III. i. 4. 7; ii. 9. 4.

鳥
niáo

鳳
fāng

鳳凰, a sort of Chinese phoenix, II. i. 2. 28.

鳴
míng

(1) The sound of a bird. **鷄鳴**, see **鷄**. To beat, cause to sound, IV. i. 14. 1.

(2) **鳴條**, the name of a place, IV. ii. 1. 1.

鵲
chūeh

The shrike or butcher-bird, III. i. 4. 14.

鴈
yen

A wild goose, I. i. 2. 1.

鴻
hung

Large. Joined with **鴈** and **鵠**, I. i. 2. 1; VI. i. 9. 3.

鵠
o

A goose, III. ii. 10. 5.

鵠
hú

The swan, VI. i. 9. 3.

鵠
ni

The cackling of a goose. **鵠鵠者**, III. ii. 10. 5.

鵠
ho

鵠鵠=glistening, I. i. 2. 3.

鵠
chan

A kind of hawk, IV. i. 9. 3.

鹽
yen

THE 197TH RADICAL, 鹵.

Salt, VI. ii. 15. 1.

鹿
lú

THE 198TH RADICAL, 鹿.

The deer, I. i. 2. 1, 3; ii. 2. 3; VII. i. 16.

麀
yü

The female deer, a doe. **麀鹿**, I. i. 2. 3.

麋
mi

A species of deer, distinguished for its size and strength, and that sheds its horns in winter, **麋鹿**, I. i. 2. 1; ii. 2. 3.

麒麟
ch'i

The male of the Ch'i-lin, a fabulous animal, the chief of all quadrupeds, II. i. 2. 2, 8.

麗
li

Number, IV. i. 7. 5.

麟
lin

The female of the Ch'i-lin. See 麒麟.

麥
mái

THE 199TH RADICAL, 麥

Wheat; all bearded grain. 麩麥,

麩
mǎu

see 麩

麩麥, barley, VI. i. 7. 2.

麻
má

THE 200TH RADICAL, 麻

Hemp, II. i. 4. 17.

黃
huáng

THE 201ST RADICAL, 黃

Yellow, III. ii. 10. 3. 黃 = yellow silks, III. ii. 5. 5.

黍
shǔ

THE 202ND RADICAL, 黍

Millet, III. ii. 5. 2: VI. ii. 10. 4.

黎
lí

Black. 黎民, the black-haired people, V. i. 4. 2.

鄉
xiāng

THE 203RD RADICAL, 黑

A name, II. i. 2. 4, 6.

黨
dǎng

(1) Properly, a village of 500 families. 鄉黨, a neighbourhood; neighbours, II. i. 6. 3; ii. 2. 6: V. i. 9. 3. (2) A party, a school, VII. ii. 37. 1.

龜
guī

THE 205TH RADICAL, 龜

A name, II. ii. 5. 1, 2, 3.

龜
guī

The turtle, I. i. 2. 3; 3. 3.

鼎
dǐng

THE 206TH RADICAL, 鼎

A tripod, a boiler with three feet and two ears, I. ii. 16. 2. 鼎肉, flesh from the pot, V. ii. 6. 4, 5.

鼓
gǔ

THE 207TH RADICAL, 鼓

(1) A drum, I. i. 3. 2; ii. 1. 6, 7: IV. i. 14. 1. (2) To strike, to play on, VII. ii. 6. In this sense the character should have 攴, and not 攴, on the right.

鼻
bí

THE 209TH RADICAL, 鼻

The nose, IV. ii. 25. 1: VII. ii. 24. 1.

齊
qí

THE 210TH RADICAL, 齊

(1) On a level, equal, II. ii. 2. 9: III. i. 4. 18: VI. i. 7. 2. To adjust evenly, VI. ii. 1. 5. (2) The name of a State, I. i. 3. 1; 7. 6, 17, et al., saepe. 齊人, I. ii. 10. 1; 14. 1, et al. 齊王, VII. i. 36. 1. 齊宣王, I. i. 7. 1, et al., saepe. 齊景公, I. ii. 4. 4, 10, et al. 齊桓, I. i. 7. 1, 2: IV. ii. 21. 3.

齊
qí

To adjust one's thoughts,—in connexion with fasting, II. ii. 11. 3: IV. ii. 25. 2. 齊栗, the appearance of respect and dread, V. i. 4. 4.

齊
qí

The lower edge of a mourning garment, not hemmed, but even and not frayed, III. i. 2. 2.

齒
chǐ

THE 211TH RADICAL, 齒

(1) The front teeth. 齒 = with the teeth, VII. i. 46. 2. (2) Age, II. ii. 2. 6. A name, I. i. 7. 4.

齒
chǐ

THE 212TH RADICAL, 龍

龍
lóng

(1) The dragon, III. ii. 9. 3, 4. (2) A surname, III. i. 3. 7: VI. i. 7. 4.

龍
lóng

The 3rd tone, used for 龍, a mound. 龍斷, II. ii. 10. 6, 7.

NOTE.

According to the calculation of Chao Ch'i, the Seven Books of Mencius contain in all 261 chapters and 34,685 characters. Tsao Hsün, a scholar of the present dynasty, gives, as the result of a careful reckoning, 258 chapters and 35,226 characters. (See 焦孝廉孟子正義, on Chao Ch'i's Introduction.)

If there be no omissions in the above Index, the different characters used by Mencius (counting a character for each variation of tone) amount to 2,022, or thereabouts.

In the Analects, the Great Learning, and the Doctrine of the Mean, there are 1,648 different characters.

Altogether the different characters in the Four Books amount to about 2,500, certainly not to 2,600.

END OF VOL. II.

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